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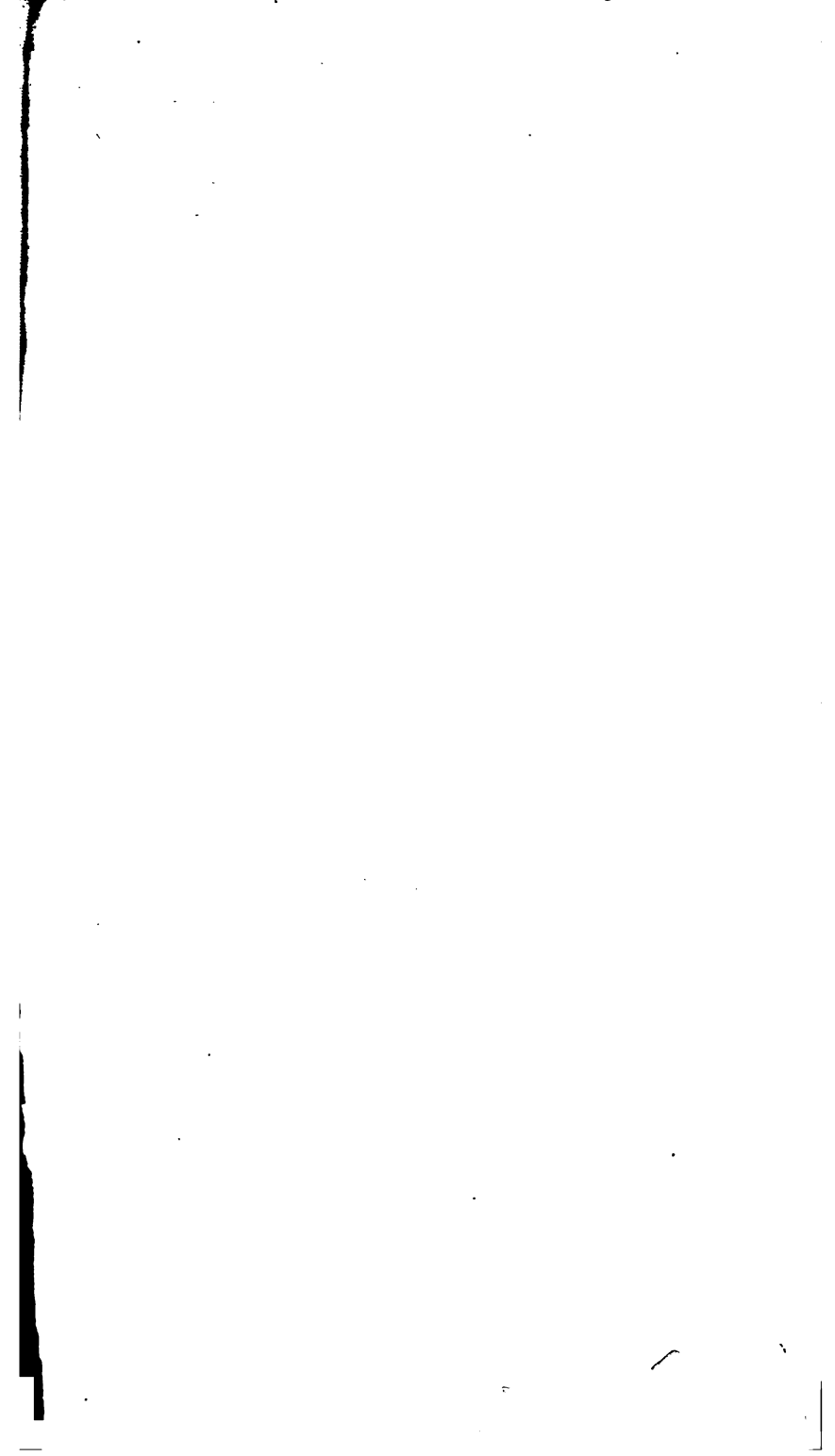
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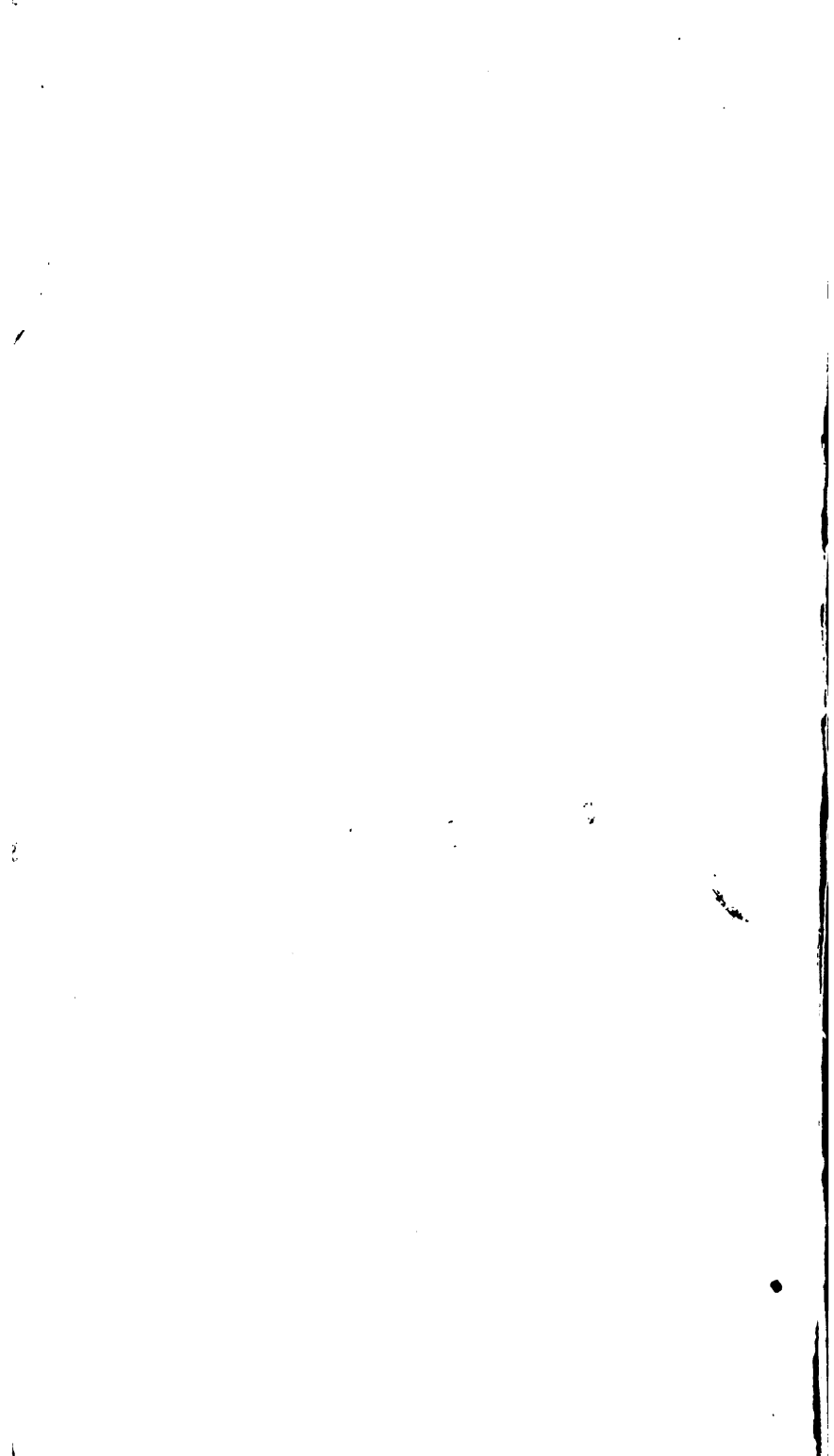
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T H E

ANALYTICAL REVIEW,

O R

HISTORY OF LITERATURE, DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,
PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERISTICS;

NOTICES, OR REVIEWS OF VALUABLE FOREIGN BOOKS;
CRITICISMS ON NEW PIECES OF MUSIC AND WORKS OF ART;

AND THE

LITERARY INTELLIGENCE OF EUROPE, &c.



“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
“ censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, judicium
“ *parcius* interponatur.” *BACON de historia literaria conscribenda.*

V O L. VII.

FROM MAY, TO AUGUST INCLUSIVE, 1790.

L O N D O N :

PRINTED FOR J. JOHNSON, N^o. 72, ST. PAUL'S CHURCH-YARD.

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ERRATA.

- Page 18, l. 19, for *Corinths*, read *Corinth*.
 —, l. 28, for *welosity*, read *velocity*.
 —, l. 37, for *bardinefs*, read *bardness*.
 54, l. 12, for *sceptic*, read *septic*.
 56, l. 5, for *acefent*, read *acefcent*.
 —, l. 14, for *some*, read *same*.
 60, l. 12, for *useful*, read *uselefs*.
 78, in the title of Art. XVIII. dele the mark of quotation after *Ec.* and place it after *Layman*; also put a comma after *affociated*, and a full stop after *Layman*.
 110, l. 23, for 1 r. [3s. 6d.] read 1 r. 8 g. [4s. 8d.]
 122, l. 15, for *victim*, read *victims*.
 131, l. 26, for a *wri or*, read *writer*.
 159, l. 4 from bot. for *seftic*, read *seftio*.
 170, l. 15 f. b. for *uniformed*, read *uninformed*.
 188, l. 1, for *pariots squaw*, read *parrot's squall*.
 238, l. 5, f. b. for *lour*, read *leur*.
 277, l. 15, for *abdomical*, read *abdominal*.
 295, l. 15 f. b. for *docus*, read *decus*.
 296, l. 17 f. b. for *Brydyddbir*, read *Brydydd-Hir*.
 —, l. 6 f. b. for *Bevidd*, read *Beirdd*.
 298, l. 16, for *Milcor*, read *Mikor*.
 Pa. 308, l. 9 f. b. for *peculair*, read *peculiar*.
 321, l. 19 f. b. for *Puffia*, read *Prussia*.
 323, l. 4, and 5. *consideration* should be in Italics.
 330, l. 3, for *nor*, read *or*.
 349, l. 19 f. b. for *their*, read *the*.
 359, l. 6, after *clergy*, add *in France*.
 366, l. 7, for *efpyreum*, read *empyreum*.
 368, l. 22 f. b. for *greetings*, read *greetings*.
 404, l. 8 and 9, for *St. Gravesand*, read *s'Gravesand*.
 405, l. 3, for *vitreous*, read *vitreous*.
 —, l. 16, for 54° 48', read 54° 48'
 —, l. 18, for *confitaneous*, read *confutaneous*.
 408, l. 16, for *Hobbs*, read *Hobbes*.
 410, l. 3 f. b. for *it*, read *the venereal disease*.
 504, ult. for *que*, read *quæ*.
 513, l. 28, for *purpureus*, read *purpureus*.
 516, l. 1, for *rencensuit*, read *recensuit*.
 * 557, l. 12, for *are cautiously poured upon*, read *from*.
 —, l. 14, after *nitre* put a comma, and add, *are cautiously poured upon*.
 —, l. 23, for *continued until*, read *again augmented when*.

* Omitted in ERRATA to VOL. VI.

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T H E

ANALYTICAL REVIEW,

For M A Y, 1790.

ART. I. *Travels to discover the Source of the Nile, in the Years 1768, 1769, 1770, 1771, 1772, and 1773.* By James Bruce, of Kinnaird, Esq; F. R. S. Five Volumes. Royal Quarto. 3020 pages. 56 Plates and Maps. Price 5l. 5s. in boards. Robinsons. 1790.

WE take the earliest opportunity of laying before our readers the outlines of a work, which from the importance of the subject, the difficulty of the enterprize it describes, and the time consumed in arranging and methodizing the materials, has raised public curiosity to an uncommon pitch:—a work, which, independent of the discovery whose honours it claims, teems with observations equally interesting to science and commerce, enriches, surprises, invigorates the natural historian, the philosopher, and the man of poetic fancy, and abounds with novel entertainment for every class of readers.

The difficulties attending the review of a work so infinitely various, are easily conceived—to say nothing to mislead, and all that is necessary to direct the public judgment; to be equally divested of prejudice and fondness; to steer clear of scepticism and credulity—is the critic's task: but suppose all these requisites in his power, suppose him superiour to habit, education, place, society—how much must still be left to time and repeated experiment, before he can decide, before he can exalt narration to truth, or reject it as fiction!

Aware of these difficulties, we proceed to analyze the work in the manner pointed out by the author himself, to let him speak his own language, and leave the reader to adopt, or to reject, as he is prompted by his own conceptions.—But whether he reads our extracts, or proceeds to the work itself, let him never forget—that a relation of facts, founded on important truths, cannot be affected by the accidental blemishes of repetition, forgetfulness, weariness, or want of elegance;—whilst elegance and embellishment scattered over faithless narration, become nugatory, impertinent, and even criminal.

A *Dedication to the King*, and an *Introduction*, are prefixed to the work.

In the dedication, the author, after complimenting his sovereign on the principle of the discoveries and conquests made under his auspices, and the happiness diffused by them, thus introduces his own labours:—

‘ While these great objects were steadily conducting to the end which the capacity of those employed, the justness of the measures on which they were planned, and the constant care and support of the public promised, there still remained an expedition to be undertaken which had been long called for, by philosophers of all nations, in vain.

‘ Fleets and armies were useless; even the power of Britain, with the utmost exertion, could afford no protection there, the place was so unhappily cut off from the rest of mankind, that even Your MAJESTY’S name and virtues have never yet been known or heard of there.

‘ The situation of the country was barely known, no more: placed under the most inclement skies, in part furrounded by impenetrable forests, where, from the beginning, the beasts had established a sovereignty uninterrupted by man, in part by vast deserts of moving sands, where nothing was to be found that had the breath of life, these terrible barriers inclosed men more bloody and ferocious than the beasts themselves, and more fatal to travellers than the sands that encompassed them; and thus shut up, they had been long growing every day more barbarous, and defied, by rendering it dangerous, the curiosity of travellers of every nation.

‘ Although the least considerable of your MAJESTY’S subjects, yet not the least desirous of proving my duty by promoting your MAJESTY’S declared plan of discovery as much as the weak endeavours of a single person could, unprotected, forlorn and alone, or at times associated to beggars and banditti, as they offered, I undertook this desperate journey, and did not turn an ell out of my proposed way till I had compleated it: It was the first discovery attempted in your MAJESTY’S reign. From Egypt I penetrated into this country, through Arabia on one side, passing through melancholy and dreary deserts, ventilated with poisonous winds, and glowing with eternal sun-beams, whose names are as unknown in geography as are those of the antediluvian world. In the six years employed in this survey I described a circumference whose greater axis comprehended twenty-two degrees of the meridian, in which dreadful circle was contained all that is terrible to the feelings, prejudicial to the health, or fatal to the life of man.’

The introduction informs the reader

‘ Of the motives upon which these travels were undertaken, the order and manner in which they were executed, and some account of the work itself, as well of the matter as the distribution of it.

‘ Every one will remember that period, so glorious to Britain, the latter end of the ministry of the late Earl of Chatham. I was then returned from a tour through the greatest part of Europe, particularly through the whole of Spain and Portugal, between whom there then was an appearance of approaching war. I was about to retire to a small patrimony I had received from my ancestors, in order to embrace a life of study and reflection, nothing more active appearing then within my power, when chance threw me unexpectedly into a very short and very desultory conversation with Lord Chatham.

* It was a few days after this that Mr. Wood, then under-secretary of state, my very zealous and sincere friend, informed me that Lord Chatham intended to employ me upon a particular service; that, however, I might go down for a few weeks to my own country to settle my affairs, but by all means to be ready upon a call. Nothing could be more flattering to me than such an offer; when so young, to be thought worthy by Lord Chatham of any employment, was doubly a preferment. No time was lost on my side; but just after my receiving orders to return to London, his Lordship had gone to Bath, and resigned his office.

‘ This disappointment, which was the more sensible to me, that it was the first I had met in public life, was promised to be made up to me by Lord Egremont, and Mr. George Grenville. The former had been long my friend, but unhappily he was then far gone in a lethargic indisposition, which threatened, and did very soon put a period to his existence. With Lord Egremont's death my expectations vanished. Further particulars are unnecessary, but I hope that at least, in part, they remain in that breast, where they naturally ought to be, and where I shall ever think, not to be forgotten, is to be rewarded.

‘ Seven or eight months were past in an expensive and fruitless attendance in London, when Lord Halifax was pleased, not only to propose, but to plan for me a journey of considerable importance, and which was to take up several years. His lordship said, that nothing could be more ignoble, than that, at such a time of life, at the height of my reading, health, and activity, I should, as it were, turn peasant, and voluntarily bury myself in obscurity and idleness; that though war was now drawing fast to an end, full as honourable a competition remained among men of spirit, which should acquit themselves best in the dangerous line of useful adventure and discovery. He observed, that the coast of Barbary, which might be said to be just at our door, was as yet but partially explored by Dr. Shaw, who had only illustrated (very judiciously indeed) the geographical labours of Sanfon*; that neither Dr. Shaw nor Sanfon had been, or had pretended to be, capable of giving the public any detail of the large and magnificent remains of ruined architecture which they both vouch to have seen in great quantities, and of exquisite elegance and perfection, all over the country. Such had not been their study, yet such was really the taste that was required in the present times. He wished therefore that I should be the first, in the reign just now beginning, to set an example of making large additions to the royal collection, and he pledged himself to be my supporter and patron, and to make good to me, upon this additional merit, the promises which had been held forth to me by former ministers for other services.

‘ The discovery of the source of the Nile was also a subject of these conversations, but it was always mentioned to me with a kind of diffidence, as if to be expected from a more experienced traveller. Whether this was but another way of exciting me to the attempt I shall not say; but my heart in that instant did me justice to suggest, that this, too, was either to be achieved by me, or to remain, as

* He was long a slave to the Bey of Constantina, and appears to have been a man of capacity.

it had done for these last two thousand years, a defiance to all travellers, and an opprobrium to geography.

Fortune seemed to enter into this scheme. At the very instant Mr. Aspinwall, very cruelly and ignominiously treated by the Dey of Algiers, had resigned his consulship, and Mr. Ford, a merchant, formerly the Dey's acquaintance, was named in his place. Mr. Ford was appointed, and dying a few days after, the consulship became vacant. Lord Halifax pressed me to accept of this, as containing all sort of conveniencies for making the proposed expedition.

This favorable event finally determined me. I had all my life applied unweariedly, perhaps with more love than talent, to drawing, the practice of mathematics, and especially that part necessary to astronomy. The transit of Venus was at hand. It was certainly known that it would be visible once at Algiers, and there was great reason to expect it might be twice. I had furnished myself with a large apparatus of instruments, the completest of their kind for the observation. In the choice of these I had been assisted by my friend Admiral Campbell, and Mr. Ruffel secretary to the Turkey Company; every other necessary had been provided in proportion. It was a pleasure now to know that it was not from a rock or a wood, but from my own house at Algiers, I could deliberately take measures to place myself in the list of men of science of all nations, who were then preparing for the same scientific purpose.

The order and manner of execution follow next: but it would exceed our limits to give a detail of the long and intense application to every branch of study, which was likely to enable the author to attain his end; such as languages, physic, surgery, &c. to describe the apparatus of instruments procured, of acquaintances made, of letters, &c. obtained; and to follow him, through what may be called, his preparatory travels, to Tunis, Tripoli, and as far up the coast of Barbary, as the Romans were supposed to have penetrated; to Crete, Rhodes, the coast of Asia Minor, Cyprus, Sidon, Tripoli in Syria, Aleppo, Palmyra, Balbec, Tyre—till his embarkation for Alexandria: travels replete with hair-breadth scapes, and adventures of every kind; but as they were made through countries described, and their antiquities and stores of curiosities had been the subject of other travellers, we pass them with the author, whose principle of observation professedly is, not to tarry on trodden ground: we only remark that he drew and measured every where; that the collection of the views taken at Balbec and Palmyra, is now in the possession of the king; and these designs, to use his own words, 'are the most magnificent offering in their line, that ever was made by one subject to his sovereign.'

The remaining part of the introduction assigns reasons for the delay of publication, viz. vexatious and heavy law-suits for the space of two years and upwards; his own infirm state of health, and that still worse of Mrs. B. which for near nine years to the time of her death, commanded all his attendance
and

and care. It was not till after her decease that Mr. B. was prevailed on to resume his literary labours.

'The love of solitude,' says he, (introduction, p. 65) 'is the constant follower of affliction; this again naturally turns an instructed mind to study. My friends unanimously assailed me in the part most accessible when the spirits are weak, which is vanity. They represented to me how ignoble it was, after all my dangers and difficulties were over, to be conquered by a misfortune incident to all men, the indulging of which was unreasonable in itself, fruitless in its consequences, and so unlike the expectation I had given my country, by the firmness and intrepidity of my former character and behaviour. Among these, the principal and most urgent was a gentleman well known to the literary world, in which he holds a rank nearly as distinguished as that to which his virtues entitle him in civil life; this was the Hon. Daines Barrington, whose friendship, valuable on every account, had this additional merit, that it had existed uninterrupted since the days we were at school. It is to this gentleman's persuasions, assistance, protection, and friendship, that the world owes this publication, if indeed there is any merit in it; at least, they are certainly indebted to him for the opportunity of judging whether there is any merit in it or not.

'No great time has passed since the work was in hand. The materials collected upon the spot were very full, and seldom deferred to be set down beyond the day wherein the events described happened, but oftener, when speeches and arguments were to be mentioned, they were noted the instant afterwards; for, contrary I believe to what is often the case, I can assure the reader these speeches and conversations are absolutely real, and not the fabrication of after-hours.'

Before we leave the introduction we shall just observe, that the author obviates the criticisms that may be made on his style and language; notices the supposed 'parties that had been formed against the work;' and answers a doubt which might rise in the minds of some, about the means of procuring the funds necessary to travel in the style he did. Among many satisfactory reasons why he was enabled to make his entry with importance at courts, that to all strangers and all the travellers before him had been inaccessible, he gives the following characteristic ones, after mentioning the letters of introduction procured. (Introduction, p. 71.)

'The only request of these letters was safety and protection to my person. It was mentioned that I was a physician, to introduce a conciliatory circumstance, that I was above practising for gain. That all I did was from the fear of God, from charity, and the love of mankind. I was a physician in the city, a soldier in the field, a courtier every where, demeaning myself, as conscious that I was not unworthy of being a companion to the first of their nobility, and the king's stranger and guest, which is there a character, as it was with eastern nations of old, to which a certain sort of consideration is due. It was in vain to compare myself with them in any kind of learning, as they have none; music they have

as little; in eating and drinking they were indeed infinitely my superiors; but in one accomplishment that came naturally into comparison, which was horsemanship, I studiously established my superiority.

My long residence among the Arabs had given me more than ordinary facility in managing the horse; I had brought my own saddle and bridle with me, and, as the reader will find, bought my horse of the Baharnagash in the first days of my journey, such a one as was necessary to carry me, and him I trained carefully, and studied from the beginning. The Abyssinians, as the reader will hereafter see, are the worst horsemen in the world. Their horses are bad, not equal to our Welsh or our Scotch galloways. Their furniture is worse. They know not the use of fire-arms on horseback; they had never seen a double-barrelled gun, nor did they know that its effect was limited to two discharges, but that it might have been fired on to infinity. All this gave me an evident superiority.

To this I may add, that being in the prime of life, of no ungracious figure, having an accidental knack, which is not a trifle, of putting on the dress, and speaking the language easily and gracefully, I cultivated with the utmost assiduity the friendship of the fair sex, by the most modest, respectful, distant attendance, and obsequiousness in public, abating just as much of that in private as suited their humour and inclinations. I soon acquired a great support from these at court; jealousy is not a passion of the Abyssinians, who are in the contrary extreme, even to indifference.

We are now come to the work itself. The first volume is divided into two books, and these into chapters.

The first brings our author to Alexandria, Rosetto. He embarks on the Nile, and arrives at Cairo.

CHAP. II. The author is introduced to Aly Bey, by the Bey's secretary Risk, an Egyptian Copht, who was pre-possessed in favour of Mr. B.'s superior knowledge in astrology, from the apparatus of his instruments, when they were opened at the custom-house of Alexandria. The following is his interview with that celebrated character. P. 36.

In the mean while, Risk sent to me, one night about nine o'clock, to come to the Bey. I saw him then for the first time. He was a much younger man than I conceived him to be; he was sitting upon a large sofa, covered with crimson-cloth of gold; his turban, his girdle, and the head of his dagger, all thick covered with fine brilliants; one in his turban, that served to support a sprig of brilliants also, was among the largest I had ever seen.

He entered abruptly into discourse upon the war between Russia and the Turk, and asked me if I had calculated what would be the consequence of that war? I said, the Turks would be beaten by sea and land wherever they presented themselves.

Again, Whether Constantinople would be burned or taken?—I said, Neither; but peace would be made, after much bloodshed, with little advantage to either party.

“ He clapped his hands together, and swore an oath in Turkish, then turned to Risk, who stood before him, and said, That will be sad indeed ! but truth is truth, and God is merciful.

“ He offered me coffee and sweetmeats, promised me his protection, bade me fear nothing, but, if any body wronged me, to acquaint him by Risk.

“ Two or three nights afterwards the Bey sent for me again. It was near eleven o'clock before I got admittance to him.

“ I met the janissary Aga going out from him, and a number of soldiers at the door. As I did not know him, I passed him without ceremony, which is not usual for any person to do. Whenever he mounts on horseback, as he was then just going to do, he has absolute power of life and death, without appeal, all over Cairo and its neighbourhood.

“ He stopt me just at the threshold, and asked one of the Bey's people who I was ? and was answered, “ It is Hakim Englese,” the English philosopher, or physician.

“ He asked me in Turkish, in a very polite manner, if I would come and see him, for he was not well ? I answered him in Arabic, “ Yes, whenever he pleased, but could not then stay, as I had received a message that the Bey was waiting.” He replied in Arabic, “ No, no ; go, for God's sake go ; any time will do for me.”

“ The Bey was sitting, leaning forward, with a wax taper in one hand, and reading a small slip of paper, which he held close to his face. He seemed to have little light, or weak eyes ; nobody was near him : his people had been all dismissed, or were following the janissary Aga out.

“ He did not seem to observe me till I was close upon him, and started when I said, “ *Salam.*” I told him I came upon his message. He said, I thank you, did I send for you ? and without giving me leave to reply, went on, “ O true, I did so,” and fell to reading his paper again.

“ After this was over, he complained that he had been ill ; that he vomited immediately after dinner, though he eat moderately ; that his stomach was not yet settled, and was afraid something had been given him to do him mischief.

“ I felt his pulse, which was low, and weak ; but very little feverish. I desired he would order his people to look if his meat was dressed in copper properly tinned ; I assured him he was in no danger, and insinuated that I thought he had been guilty of some excess before dinner ; at which he smiled, and said to Risk, who was standing by, “ Afrite ! Afrite ! he is a devil ! he is a devil ! I said, if your stomach is really uneasy from what you may have ate, warm some water, and, if you please, put a little green tea into it, and drink it till it makes you vomit gently, and that will give you ease ; after which you may take a dish of strong coffee, and go to bed, or a glass of spirits, if you have any that are good.

“ He looked surprised at this proposal, and said very calmly, “ Spirits ! do you know I am a Mussulman ?” But I, Sir, said I,

am none. I tell you what is good for your body, and have nothing to do with your religion, or your soul. He seemed vastly diverted, and pleased with my frankness, and only said, "He speaks like a man." There was no word of the war, nor of the Russians that night. I went home desperately tired, and peevish at being dragged out, on so foolish an errand.

'Next morning, his secretary Risk came to me to the convent. The Bey was not yet well; and the idea still remained that he had been poisoned. Risk told me the Bey had great confidence in me. I asked him how the water had operated? He said he had not yet taken any of it, that he did not know how to make it, therefore he was come at the desire of the Bey, to see how it was made.

'I immediately shewed him this, by infusing some green tea in some warm water. But this was not all, he modestly insinuated that I was to drink it, and so vomit myself, in order to shew him how to do with the Bey.

'I excused myself from being patient and physician at the same time, and told him, I would vomit *him*, which would answer the same purpose of instruction; neither was this proposal accepted.

'The old Greek priest, Father Christopher, coming at the same time, we both agreed to vomit the Father, who would not consent, but produced a Caloyeros, or young monk, and we forced *him* to take the water whether he would or not.'

The author now in favour with the Bey, procured letters of recommendation to the leading men and governors of different places on his route. In Chap. III. leaves Cairo, embarks on a canja, of which a cut is given, for Upper Egypt; visits Metrahenny and Mohannan, and gives his reasons for supposing it the situation of Memphis, against the opinion of Dr. Shaw.

In CHAP. IV. and v. the author prosecutes his journey; gives an account of the false pyramid; the ruins of Antinopolis. The following is his description of the grand ruins of Dendera, the ancient Tentyra. P. 103.

'Dendera is a considerable town at this day, all covered with thick groves of palm-trees, the same that Juvenal describes it to have been in his time. Juvenal himself must have seen it, at least once, in passing, as he himself died in a kind of honourable exile at Syene, whilst in command there.

*Terga fugæ celeri, præstantibus omnibus instant,
Qui vicina colunt umbrosæ Tentyra palmæ.*

Juv. Sat. 15. v. 75.

'This place is governed by a cacheff, appointed by Shekh Haman. A mile south of the town, are the ruins of two temples, one of which is so much buried under ground, that little of it is to be seen; but the other, which is by far the most magnificent, is entire, and accessible on every side. It is also covered with hieroglyphics, both within and without, all in relief; and of every figure, simple and compound, that ever has been published, or called an hieroglyphic.

'The

‘ The form of the building is an oblong square, the ends of which are occupied by two large apartments, or vestibules, supported by monstrous columns, all covered with hieroglyphics likewise. Some are in form of men and beasts; some seem to be the figures of instruments of sacrifice, while others, in a smaller size, and less distinct form, seem to be inscriptions in the current hand of hieroglyphics, of which I shall speak at large afterwards. They are all finished with great care.

‘ The capitals are of one piece, and consist of four huge human heads, placed back to back against one another, with bat's ears, and an ill-imagined, and worse-executed, fold of drapery between them.

‘ Above these is a large oblong square block, still larger than the capitals, with four flat fronts, disposed like pannels, that is, with a kind of square border round the edges, while the faces and fronts are filled with hieroglyphics; as are the walls and cielings of every part of the temple. Between these two apartments in the extremities, there are three other apartments, resembling the first, in every respect, only that they are smaller.

‘ The whole building is of common white stone, from the neighbouring mountains, only those two in which have been sunk the pins for hanging the outer doors, (for it seems they had doors even in those days) are of granite, or black and blue porphyry.

‘ The top of the temple is flat; the spouts to carry off the water are monstrous heads of sphinxes; the globes with wings, and the two serpents, with a kind of shield or breast-plate between them, are here frequently repeated, such as we see them on the Carthaginian medals.

‘ The hieroglyphics have been painted over, and great part of the colouring yet remains upon the stones, red, in all its shades, especially that dark dusky colour called *Myrian purple*; yellow, very fresh; sky-blue (that is, near the blue of an eastern sky, several shades lighter than ours;) green of different shades; these are all the colours preserved.

‘ I could discover no vestiges of common houses in Dendera more than in any other of the great towns in Egypt. I suppose the common houses of the ancients, in these warm countries, were constructed of very slight materials, after they left their caves in the mountains. There was indeed no need for any other. Not knowing the regularity of the Nile's inundation, they never could be perfectly secure in their own minds against the deluge; and this slight structure of private buildings seems to be the reason so few ruins are found in the many cities once built in Egypt. If there ever were any other buildings, they must be now covered with the white sand from the mountains, for the whole plain to the foot of these is overflowed, and in cultivation. It was no part, either of my plan or inclination, to enter into the detail of this extraordinary architecture. Quantity, and solidity, are two principal circumstances that are seen there, with a vengeance.

‘ It strikes and imposes on you, at first sight, but the impressions are like those made by the size of mountains, which the mind does not retain for any considerable time after seeing them; I think, a
very

very ready hand might spend six months, from morning to night, before he could copy the hieroglyphics in the inside of the temple. They are, however, in several combinations, which have not appeared in the collection of hieroglyphics. I wonder that, being in the neighbourhood, as we are, of Lycopolis, we never see a wolf as an hieroglyphic; and nothing, indeed, but what has some affinity to water; yet the wolf is upon all the medals, from which I apprehend that the worship of the wolf was but a modern superstition.

In CHAP. IV, he arrives at the ruins of Thebes. From a variety of interesting particulars, we extract his account of the sepulchres. P. 125.

About half a mile north of El Gourni, are the magnificent, stupendous sepulchres, of Thebes. The mountains of the Thebaid come close behind the town; they are not run in upon one another like ridges, but stand insulated upon their bases; so that you can get round each of them. A hundred of these, it is said, are excavated into sepulchral, and a variety of other apartments. I went through seven of them with a great deal of fatigue. It is a solitary place; and my guides, either from a natural impatience and distaste that these people have at such employments, or, that their fears of the banditti that live in the caverns of the mountains were real, importuned me to return to the boat, even before I had begun my search, or got into the mountains where are the many large apartments of which I was in quest.

In the first one of these I entered is the prodigious sarcophagus, some say of Menes, others of Osimandyas; possibly of neither. It is sixteen feet high, ten long, and six broad, of one piece of red-granite; and, as such, is, I suppose, the finest vase in the world. Its cover is still upon it, (broken on one side) and it has a figure in relief on the outside. It is not probably the tomb of Osimandyas, because, Diodorus says, that it was ten stadia from the tomb of the kings; whereas this is one among them.

There have been some ornaments at the outer pillars, or outer-entry, which have been broken and thrown down. Thence you descend through an inclined passage, I suppose, about twenty feet broad; I speak only by guess, for I did not measure. The side-walls, as well as the roof of this passage, are covered with a coat of stucco, of a finer and more equal grain, or surface, than any I ever saw in Europe. I found my black-lead pencil little more worn by it than by writing upon paper.

Upon the left-hand side is the crocodile seizing upon the apis, and plunging him into the water. On the right-hand is the scarabæus thebaicus, or the thebaic beetle, the first animal that is seen alive after the Nile retires from the land; and therefore thought to be an emblem of the resurrection. My own conjecture is, that the apis was the emblem of the arable land of Egypt; the crocodile, the typhon, or cacodæmon, the type of an over-abundant Nile; that the scarabæus was the land which had been overflowed, and from which the water had soon retired, and has nothing to do with the resurrection or immortality, neither of which at that time were in contemplation.

• Farther

* Farther forward on the right-hand of the entry, the pannels, or compartments, were still formed in stucco, but, in place of figures in relief, they were painted in fresco. I dare say this was the case on the left-hand of the passage, as well as the right. But the first discovery was so unexpected, and I had flattered myself that I should be so far master of my own time, as to see the whole at my leisure, that I was rivetted, as it were, to the spot by the first sight of these paintings, and I could proceed no further.

* In one pannel were several musical instruments strowed upon the ground, chiefly of the hautboy kind, with a mouth-piece of reed. There were also some simple pipes or flutes. With them were several jars apparently of potter-ware, which, having their mouths covered with parchment or skin, and being braced on their sides like a drum, were probably the instrument called the *tabor*, or *tabret*, beat upon by the hands, coupled in earliest ages with the harp, and preserved still in Abyssinia, though its companion, the last-mentioned instrument, is no longer known *there*.

* In three following pannels were painted, in fresco, three harps*, which merited the utmost attention, whether we consider the elegance of these instruments in their form, and the detail of their parts as they are here clearly expressed, or confine ourselves to the reflection that necessarily follows, to how great perfection music must have arrived, before an artist could have produced so complete an instrument as either of these.

* As the first harp seemed to be the most perfect, and least spoiled, I immediately attached myself to this, and desired my clerk to take upon him the charge of the second. In this way, by sketching exactly, and loosely, I hoped to have made myself master of all the paintings in that cave, perhaps to have extended my researches to others, though, in the sequel, I found myself miserably deceived.

* My first drawing was that of a man playing upon a harp; he was standing, and the instrument being broad, and flat at the base, probably for that purpose, supported itself easily with a very little inclination upon his arm; his head is close shaved, his eye-brows black, without beard or mustachoes. He has on him a loose shirt, like what they wear at this day in Nubia (only it is not blue) with loose sleeves, and arms and neck bare. It seemed to be thick muslin, or cotton cloth, and long-ways through it is a crimson stripe, about one-eighth of an inch broad; a proof, if this is Egyptian manufacture, that they understood at that time how to dye cotton, crimson, an art found out in Britain only a very few years ago. If this is the fabric of India, still it proves the antiquity of the commerce between the two countries, and the introduction of Indian manufactures into Egypt.

* It reached down to his ancle; his feet are without sandals; he seems to be a corpulent man, of about sixty years of age, and of a complexion rather dark for an Egyptian. To guess by the detail of the figure, the painter seems to have had the same degree of merit with a good sign-painter in Europe, at this day.—If we allow this harper's stature to be five feet ten inches, then we

* Engravings of two are given in the work.

may compute the harp, in its extreme length, to be something less than six feet and a half.

' This instrument is of a much more advantageous form than the triangular Grecian harp. It has thirteen strings, but wants the forepiece of the frame opposite to the longest string. The back part is the sounding board, composed of four thin pieces of wood, joined together in form of a cone, that is, growing wider towards the bottom; so that, as the length of the string increases, the square of the corresponding space in the sounding-board, in which the sound was to undulate, always increases in proportion. The whole principles, on which this harp is constructed, are rational and ingenious, and the ornamented parts are executed in the very best manner.

' The bottom and sides of the frame seem to be fincered, and inlaid, probably with ivory, tortoise-shell, and mother-of-pearl, the ordinary produce of the neighbouring seas and deserts. It would be even now impossible, either to construct or to finish a harp of any form with more taste and elegance. Besides the proportions of its outward form, we must observe likewise how near it approached to a perfect instrument, for it wanted only two strings of having two complete octaves; that these were purposely omitted, not from defect of taste or science, must appear beyond contradiction, when we consider the harp that follows.

' I had no sooner finished the harp which I had taken in hand, than I went to my assistant, to see what progress he had made in the drawing in which he was engaged. I found, to my very great surprise, that this harp differed essentially, in form and distribution of its parts, from the one I had drawn, without having lost any of its elegance; on the contrary, that it was finished with full more attention than the other. It seemed to be fincered with the same materials, ivory and tortoise-shell, but the strings were differently disposed; the ends of the three longest, where they joined to the sounding-board below, were defaced by a hole dug in the wall. Several of the strings in different parts had been scraped as with a knife, for the rest, it was very perfect. It had eighteen strings. A man, who seemed to be still older than the former, but in habit perfectly the same, bare-footed, close shaved, and of the same complexion with him, stood playing with both his hands near the middle of the harp, in a manner seemingly less agitated than in the other.

' I went back to my first harp, verified, and examined my drawing in all its parts; it is with great pleasure I now give a figure of this second harp to the reader, it was mislaid among a multitude of other papers, at the time when I was solicited to communicate the former drawing to a gentleman then writing the History of Music, which he has already submitted to the public; it is very lately and unexpectedly this last harp has been found; I am only sorry this accident has deprived the public of Dr. Burney's remarks upon it. I hope he will yet favour us with them, and therefore abstain from anticipating his reflections, as I consider this as his province. I never knew any one so capable of afford-
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ing the public, new, and at the same time juſt lights on this ſubject.

‘ There ſtill remained a third harp of ten ſtrings; its precise form I do not well remember, for I had ſeen it but once when I firſt entered the cave, and was now preparing to copy that like- wife. I do not recollect that there was any man playing upon this one; I think it was rather reſting upon a wall, with ſome kind of drapery upon one end of it, and was the ſmalleſt of the three. But I am not at all ſo certain of particulars concerning this, as to venture any deſcription of it; what I have ſaid of the other two may be abſolutely depended upon.

‘ I look upon theſe harps then as the Theban harps in uſe in the time of Sesostris, who did not rebuild, but decorate ancient Thebes; I conſider them as affording an incontestible proof, were they the only monuments remaining, that every art neceſſary to the conſtruction ornament, and uſe of this inſtrument, was in the higheſt perfection, and if ſo, all the others muſt have probably attained to the ſame degree.

‘ We ſee in particular the ancients then poſſeſſed an art relative to architecture, that of hewing the hardeſt ſtones with the greateſt eaſe, of which we are at this day utterly ignorant and incapable. We have no inſtrument that could do it, no compoſition that could make tools of temper ſufficient to cut baſs reliefs in granite or porphyry ſo readily; and our ignorance in this is the more completely ſhewn, in that we have all the reaſon to believe, the cutting inſtrument with which they did theſe ſurpriſing feats was compoſed of braſs; a metal of which, after a thouſand experiments, no tool has ever been made that could ſerve the purpoſe of a common knife, though we are at the ſame time certain, it was of braſs the ancients made their razors.

‘ Theſe harps, in my opinion, overturn all the accounts hitherto given of the earlieſt ſtate of muſic and muſical inſtruments in the eaſt; and are altogether in their form, ornaments, and compaſs, an incontestible proof, ſtronger than a thouſand Greek quotations, that geometry, drawing, mechanics, and muſic, were at the greateſt perfection when this inſtrument was made, and that the period from which we date the invention of theſe arts, was only the beginning of the æra of their reſtoration. This was the ſentiment of Solomon, a writer who lived at the time when this harp was painted. “ Is there (ſaid Solomon) any thing whereof it may be ſaid, See, this is new! it hath been already of old time which was before us.”

‘ We find, in theſe very countries, how a later calamity, of the ſame public nature, the conqueſt of the Saracens, occaſioned a ſimilar downfall of literature, by the burning the Alexandrian library under the fanatical caliph Omar. We ſee how ſoon after they flouriſhed, planted by the ſame hands that before had rooted them out.

‘ The effects of a revolution occaſioned, at the period I am now ſpeaking of, by the univerſal inundation of the *Shepherds*, were the deſtruction of Thebes, the ruin of architecture, and the down-
fal

fall of astronomy in Egypt. Still a remnant was left in the colonies and correspondents of Thebes, though fallen. Ezekiel celebrates Tyre as being, from her beginning, famous for the tabret and harp; and it is probably to Tyre the taste for music fled from the contempt and persecution of the barbarous Shepherds; who, though a numerous nation, to this day never have yet possessed any species of music, or any kind of musical instruments capable of improvement.

‘ Although it is a curious subject for reflection, it should not surprise us to find here the harp, in such variety of form. Old Thebes, as we presently shall see, had been destroyed, and was soon after decorated and adorned, but not rebuilt by Sesostris. It was some time between the reign of Menes, the first king of the Thebaid, and the first general war of the Shepherds, that these decorations and paintings were made. This gives it a prodigious antiquity; but supposing it was a favourite instrument, consequently well understood at the building of Tyre, in the year 1320 before Christ, and Sesostris had lived in the time of Solomon, as Sir Isaac Newton imagines; still there were 320 years since that instrument had already attained to great perfection, a sufficient time to have varied it into every form.

‘ Upon seeing the preparations I was making to proceed farther in my researches, my conductors lost all sort of subordination. They were afraid my intention was to sit in this cave all night, (as it really was,) and to visit the others next morning. With great clamour and marks of discontent, they dashed their torches against the largest harp, and made the best of their way out of the cave, leaving me and my people in the dark; and all the way as they went, they made dreadful denunciations of tragical events that were immediately to follow, upon their departure from the cave.

‘ There was no possibility of doing more. I offered them money, much beyond the utmost of their expectations; but the fear of the Troglodytes, above Medinet Tabu, had fallen upon them; and seeing at last this was real, I was not myself without apprehensions, for they were banditti, and outlaws, and no reparation was to be expected, whatever they should do to hurt us.

‘ Very much vexed, I mounted my horse to return to the boat. The road lay through a very narrow valley, the sides of which were covered with bare loose stones. I had no sooner got down to the bottom, than I heard a great deal of loud speaking on both sides of the valley; and, in an instant, a number of large stones were rolled down upon me, which, though I heard in motion, I could not see, on account of the darkness; this increased my terror.

‘ Finding, by the impatience of the horse, that several of these stones had come near him, and that it probably was the noise of his feet which guided those that threw them, I dismounted, and ordered the Moor to get on horseback; which he did, and in a moment galloped out of danger. This, if I had been wife, I
certainly

certainly might have done before him, but my mind was occupied by the paintings. Nevertheless, I was resolved upon revenge before leaving these banditti, and listened till I heard voices, on the right side of the hill. I accordingly levelled my gun as near as possible, by the ear, and fired one barrel among them. A moment's silence ensued, and then a loud howl, which seemed to have come from thirty or forty persons. I took my servant's blunderbuss, and discharged it where I heard the howl, and a violent confusion of tongues followed, but no more stones. As I found this was the time to escape, I kept along the dark side of the hill, as expeditiously as possible, till I came to the mouth of the plain, when we reloaded our firelocks, expecting some interruption before we reached the boat; and then we made the best of our way to the river.'

CHAP. VII. The author arrives at Syene, goes to visit the cataract, and gives the following account of the experiment made there by Eratosthenes to ascertain the measure of the earth's circumference. P. 157.

'Pliny says, that in his time, the city of Syene was situated so directly under the tropic of Cancer, that there was a well, into which the sun shone so perpendicular, that it was enlightened by its rays down to the bottom. Strabo had said the same. The ignorance, or negligence, in the Geodesique measure in this observation, is extraordinary; Egypt had been measured yearly from early ages, and the distance between Syene and Alexandria should have been known to an ell. From this inaccuracy, I do very much suspect the other measure Eratosthenes is said to have made, by which he fixed the sun's parallax at 10 seconds and a half, was not really made by him, but was some old Chaldaic, or Egyptian observation, made by more instructed astronomers which he had fallen upon.

'The Arabs call it Assonan, which they say signifies *enlightened*; in allusion, I suppose, to the circumstance of the well, enlightened within by the sun's being stationary over it in June; in the language of Beja its name signifies a circle, or portion of a circle.

'Syene, among other things, is famous for the first attempt made by Greek astronomers to ascertain the measure of the circumference of the earth. Eratosthenes, born at Cyrene about 276 years before Christ, was invited from Athens to Alexandria by Ptolemy Evergetes, who made him keeper of the Royal Library in that city. In this experiment two positions were assumed, that Alexandria and Syene were exactly 5000 stades distant from each other, and that they were precisely under the same meridian. Again, it was verified by the experiment of the well, that, in the summer solstice at mid-day, when the sun was in the tropic of Cancer, in its greatest norther declination, the well at that instant was totally and equally illuminated; and that no style, or gnomon, erected on a perfect plane, did cast, or project, any manner of shadow for 150 stades round, from which it was justly concluded, that the sun, on that day, was so exactly vertical to Syene, that the center of its disk immediately corresponded to the centre of the bottom of the well. These preliminaries being fixed, Eratosthenes set about his observation thus:—

'On

• On the day of the summer solstice, at the moment the sun was stationary in the meridian of Syene, he placed a style perpendicularly in the bottom of a half-concave sphere, which he exposed in open air to the sun at Alexandria. Now, if that style had cast no shade at Alexandria, it would have been precisely in the same circumstance with a style in the well in Syene; and the reason of its not casting the shade would have been, that the sun was directly vertical to it. But he found, on the contrary, this style at Alexandria did cast a shadow; and by measuring the distance of the top of this shadow from the foot of the style, he found, that when the sun cast no shadow at Syene, by being in the zenith, at Alexandria he projected a shadow, which shewed he was distant from the vertical point, or zenith, $7\frac{1}{5}^{\circ} = 7^{\circ} 12'$, which was $\frac{1}{360}$ th of the circumference of the whole heavens, or of a great circle.

• This being settled, the conclusion was, that Alexandria and Syene must be distant from each other by the 50th part of the circumference of the whole earth.

• Now 5000 stades was the distance already assumed between Alexandria and the well of Syene; and all that was to be done was to repeat 5000 stades fifty times, or multiply 5000 stades by 50, and the answer was 250,000 stades, which was the total of the earth's circumference. This, admitting the French contents of the Egyptian stadium to be just, will amount to 11,403 leagues for the circumference of the earth sought; and as our present account fixes it to be 9000, the error will be 2403 leagues in excess, or more than one fourth of the whole sum required.

• This observation surely therefore is not worth recording, unless to shew the insufficiency or imperfection of the method; it cannot deserve the encomiums that have been bestowed upon it, if justice has been done to Eratosthenes' geodesique measures, which I do not, by any manner of means, warrant to be the case, because the measure of his arch of the meridian seems to have been conducted with a much greater degree of success and precision than that of his base.

• On the 22d, 23d, and 24th of January, being at Syene, in a house immediately east of the small island in the Nile (where the temple of Cnuphis is still standing, very little injured, and which Strabo, who was himself there, says was in the ancient town, and near the well built for the observation of the solstice) with a three foot brass quadrant, made by Langlois, and described by Monsieur de la Lande, by a mean of three observations of the sun in the meridian, I concluded the latitude of Syene to be $24^{\circ} 0' 45''$ north.

• And, as the latitude of Alexandria, by a medium of many observations made by the French academicians, and more recently by Mr. Niebuhr and myself, is beyond possibility of contradiction $31^{\circ} 11' 33''$, the arch of the meridian contained between Syene and Alexandria must be $7^{\circ} 10' 48''$ or $1^{\circ} 12''$ less than Eratosthenes made it. And this is a wonderful precision, if we consider the imperfection of his instrument, in the probable shortness of his radius, and difficulty (almost insurmountable) in distinguishing the division of the penumbra.

• There

* There certainly is one error very apparent, in measuring the base betwixt Syene and Alexandria; that is, they were not (as supposed) under the same meridian; for though, to my very great concern afterwards, I had no opportunity of fixing the longitude at this first visit to Syene, as I had done the latitude, yet on my return, in the year 1772, from an eclipse of the first satellite of Jupiter, I found its longitude to be $33^{\circ} 30'$; and the longitude of Alexandria, being $30^{\circ} 16' 7''$, there is $3^{\circ} 14'$ that Syene is to the eastward of the meridian of Alexandria, or so far from their being under the same meridian as supposed.'

CHAP. VIII. Mr. B. crosses the Defart of the Thebaid, and visits the marble mountains, on which are the following curious observations, p. 184.

* Opposite to where we were encamped is Terfowey, a large mountain, partly green marble, partly granite, with a red blush upon a grey ground, with square oblong spots. About forty yards within the narrow valley, which separates this mountain from its neighbour, we saw a part of the fust or shaft of a monstrous obelisk of marble, very nearly square, broken at the end, and towards the top. It was nearly thirty feet long, and nineteen feet in the face; about two feet of the bottom were perfectly insulated, and one whole side separated from the mountain. The gully had been widened and levelled, and the road made quite up to underneath the block.

* We saw likewise, throughout the plain, small pieces of jasper, having green, white, and red spots, called in Italy, "*Diaspo Sanguineo*." All the mountains on both sides of the plain seemed to be of the same sort, whether they really were so or not, I will not say, having had no time to examine them.

* The 22d, at half past one in the morning, we set out full of terror about the Atouni. We continued in a direction nearly east, till at three we came to the defiles; but it was so dark that it was impossible to discern of what the country on each side consisted. At day-break, we found ourselves at the bottom of a mountain of granite, bare like the former.

* We saw quantities of small pieces of various sorts of granite, and porphyry scattered over the plain, which had been carried down by a torrent, probably from quarries of ancient ages; these were white, mixed with black spots, red, with green veins and black spots. After this, all the mountains on the right hand were of red marble in prodigious abundance, but of no great beauty. They continued, as the granite did, for several miles along the road, while the opposite side was all of dead green, supposed serpentine marble.

* It was one of the most extraordinary sights I ever saw. The former mountains were of considerable height, without a tree, or shrub, or blade of grass upon them; but these now before us, had all the appearance, the one of having been sprinkled over with Havannah, the other with Brazil snuff. I wondered, that, as the red is nearest the sea, and the ships going down the Abyssinian coast observe this appearance within lat. 26° , writers have not imagined this was called the *Red Sea* upon that account, rather than for the many weak reasons they have relied upon.

* About eight o'clock we began to descend smartly, and, half an hour after, entered into another defile like those before described,

having mountains of green marble on every side of us. At nine, on our left, we saw the highest mountain we had yet passed. We found it, upon examination, to be composed of serpentine marble; and, through about one third of the thickness, ran a large vein of jasper, green, spotted with red. Its exceeding hardness was such as not to yield to the blows of a hammer; but the works of old times were more apparent in it, than in any mountain we had seen. Ducts, or channels, for carrying water transversely, were observed evidently to terminate in this quarry of jasper: a proof that water was one of the means used in cutting these hard stones.

About ten o'clock, descending very rapidly, with green marble and jasper on each side of us, but no other green thing whatever, we had the first prospect of the Red Sea, and, at a quarter past eleven, we arrived at Cosseir. It has been a wonder with all travellers, and with myself among the rest, where the ancients procured that prodigious quantity of fine marble, with which all their buildings abound. That wonder, however, among many others, now ceases, after having passed, in four days, more granite, porphyry, marble and jasper, than would build Rome, Athens, Corinth, Syracuse, Memphis, Alexandria, and half a dozen such cities. It seemed to be very visible, that those openings in the hills, which I called defiles, were not natural, but artificial; and that whole mountains had been cut out at these places, to preserve a slope towards the Nile as gentle as possible: this, I suppose, might be a descent of about one foot in fifty at most; so that from the mountains to the Nile, those heavy carriages must have moved with as little draught as possible, and, at the same time, been sufficiently impeded by friction, so as not to run amain, or acquire an increased velocity, against which, also, there must have been other provisions contrived. As I made another excursion to these marble mountains from Cosseir, I will, once for all, here set down what I observed concerning their natural appearance.

The porphyry shews itself by a fine purple sand, without any gloss or glitter on it, and is exceedingly agreeable to the eye. It is mixed with the native white sand, and fixed gravel of the plains. Green unvariegated marble, is generally seen in the same mountain with the porphyry. Where the two veins meet, the marble is for some inches brittle, but the porphyry of the same hardness as in other places.

The granite is covered with sand, and looks like stone of a dirty, brown colour. But this is only the change and impression the sun and weather have made upon it; for, upon breaking it, you see it is grey granite, with black spots, with a reddish cast, or blush over it. This red seems to fade and suffer from the outward air, but, upon working or polishing the surface, this colour again appears. It is in greater quantity than the porphyry, and nearer the Red Sea. Pompey's pillar seems to have been from this quarry.

Next to the granite, but never, as I observed, joined with it in the same mountain, is the red marble. It is covered with sand of the same colour, and looks as if the whole mountain were spread over with brick dust. There is also a red marble with white veins, which I have often seen at Rome, but not in principal subjects, I have also seen it in Britain. The common green (called Serpentine) looks as if covered over with Brazil snuff. Joined with this green, I saw two
samples

samples of that beautiful marble they call *Isabella*; one of them with a yellowish cast, which we call *Quaker-colour*; the other with a blueish, which is commonly termed *Dove-colour*. These two seem to divide the respective mountains with the serpentine. In this green, likewise, it was we saw the vein of jasper; but whether it was absolutely the same with this which is the bloody jasper, or blood-stone, is what we had not time to settle.

I should first have made mention of the *verde antico*, the dark green with white irregular spots, because it is of the greatest value, and nearest the Nile. This is produced in the mountains of the plain green, or serpentine, as is the jasper, and is not discoverable by the dust, or any particular colour upon it. First, there is a blue fleaky stone, exceedingly even and smooth in the grain, solid, and without sparks or colour. When broken it is something lighter than a slate, and more beautiful than most marble; it is like the lava of volcanoes, when polished. After lifting this, we come to the beds of *verde antico*; and here the quarrying is very obvious, for it has been uncovered in patches, not above twenty feet square. Then, in another part, the green stone has been removed, and another pit of it wrought.

I saw, in several places in the plain, small pieces of African marble scattered about, but no rocks or mountains of it. I suppose it is found in the heart of some other coloured marble, and in strata, like the jasper and *verde antico*, and, I suspect, in the mountains of *Isabella* marble, especially of the yellowest sort of it, but this is mere conjecture. This prodigious store of marble is placed upon a ridge, whence there is a descent to the east or west, either to the Nile or Red Sea. The level ground and hard-fixed gravel are proper for the heaviest carriages, and will easily and smoothly convey any weight whatever to its place of embarkation on the Nile; so that another wonder ceased, how the ancients transported those vast blocks to Thebes, Memphis, and Alexandria.

CHAP. IX. and x. convey the author to Cossair, from whence he crosses the Gulf to Jidda; meets with great civility from the English trading to India. The following account of the manner of carrying on trade there is curious, p. 277.

Of all the new things I yet had seen, what most astonished me was the manner in which trade was carried on at this place. Nine ships were there from India, some of them worth, I suppose, 200,000l. One merchant, a Turk, living at Mecca, thirty hours journey off, where no Christian dares go, whilst the whole continent is open to the Turk for escape, offers to purchase the cargoes of four out of nine of these ships himself; another, of the same cast, comes and says, he will buy none, unless he has them all. The samples are shewn, and the cargoes of the whole nine ships are carried into the wildest part of Arabia, by men with whom one would not wish to trust himself alone in the field. This is not all, two India brokers come into the room to settle the price. One on the part of the India captain, the other on that of the buyer the Turk. They are neither Mahometans nor Christians, but have credit with both. They sit down on the carpet, and take an India shawl, which they carry on their shoulder, like a napkin, and spread it over their hands. They talk, in the meantime, indifferent conversation, of the arrival of ships from India, or

of the news of the day, as if they were employed in no serious business whatever. After about twenty minutes spent in handling each others fingers below the shawl, the bargain is concluded, say for nine ships, without one word ever having been spoken on the subject, or pen or ink used in any shape whatever. There never was one instance of a dispute happening in *these sales*.

But this is not yet all, the money is to be paid. A private Moor, who has nothing to support him but his character, becomes responsible for the payment of these cargoes; his name was Ibrahim Saraf when I was there, *i. e.* Ibrahim the Broker. This man delivers a number of coarse hempen bags, full of what is supposed to be money. He marks the contents upon the bag, and puts his seal upon the string that ties the mouth of it. This is received for what is marked upon it, without any one ever having opened one of the bags, and, in India, it is current for the value marked upon it, as long as the bag lasts.

The author enters into a discussion of polygamy; refutes the opinion of Dr. Arbuthnot, as merely local;—departs from Jidda.

CHAP. XI. XII. XIII. He comes to Loheia; gives an account of a handsome race of people; visits the Straits of Babel-Mandel—arrives at Masuah.

(*To be continued.*)

ART. II. *An historical Account of the Royal Hospital for Seamen at Greenwich.* By John Cooke, A. M. and John Maule, A. M. Chaplains. 4to. 142 p. and 4 Plates. Pr. 7s. 6d. in boards. Nicol, &c. 1789.

WITHOUT objecting that persons connected with an establishment are not always the most proper to be entrusted with its history, we must allow Messrs. Cooke and Maule the merit of having collected whatever information is curious or useful respecting the much admired structure of Greenwich Hospital, and this book may be recommended as a valuable addition to topographical libraries. The contents are, A short introduction—Copy of K. William and Q. Mary's original grant of K. Charles II'd's palace at East Greenwich, &c. for the use of an hospital, for the relief of seamen, their widows and children.—Copy of K. William's commission—Account of the fabric—The revenue—Constitution—Charter of George III.—The establishment—Description of the Painted Hall—The chapel—Council-room—Infirmery—School—The ancient Royal Palace of Placentia—Concluding with some useful lists.

As the chapel was burnt in 1779, and is, in its present form, to be considered nearly as a new building, we shall extract the account here given of it.

The interior part and roof of the former chapel, which was executed under the direction of Mr. Ripley, the surveyor, being destroyed by fire on the 2d of January, 1779, has been restored in the most beautiful and elegant style of Grecian Architecture from designs of the late surveyor, James Stuart, esq. the celebrated

brated publisher of the Antiquities of Athens, and under the superintendence of Mr. William Newton, clerk of the works.

‘ Immediately before the entrance of the chapel is an octangular vestibule, in which are four niches, containing the statues of Faith, Hope, Charity, and Meekness, worked from designs made by West; from which vestibule you ascend, by a flight of 14 steps, to the chapel; which is 111 feet long and 52 broad, and capable of conveniently accommodating 1000 pensioners, nurses, and boys, exclusive of pews for the directors, and for the several officers, under-officers, &c. Over the portal or great door of the chapel is this inscription, in letters of gold:

“ Let them give thanks, whom the Lord hath redeemed, and delivered from the hand of the enemy.” Ps. 107.

‘ The portal consists of an architrave, frieze, and cornice of statuary marble, the jambs of which are twelve feet high in one piece, and enriched with excellent sculpture. The frieze is the work of Bacon, and consists of the figures of two angels, with festoons supporting the sacred writings, in the leaves of which is the following inscription:

“ The Law was given by Moses;

“ But Grace and Truth came by JESUS CHRIST.

‘ The great folding-doors are of mahogany highly enriched, and the whole composition of this portal is not, at this time, to be paralleled in this, or, perhaps, in any other country.

‘ Within this entrance is a portico of six fluted marble columns fifteen feet high. The capitals and bases are Ionic, after Greek models. The columns support the organ gallery, and are crowned with an entablature and ballustrade enriched with suitable ornaments.

‘ On the tablet in the front of the gallery is a basso-relievo representing the figures of angels sounding the harp; on the pedestals, on each side, are ornaments consisting of trumpets and other instruments of music; and on the tablet between, is the following inscription in letters of gold:

“ Praise him with the sound of the trumpet:

“ Praise him with stringed instruments and organs.” Ps. 150.

‘ In this gallery is a very fine organ, made by Mr. Samuel Green.

‘ On each side of the organ gallery are four grand columns; their shafts of Scagliola in imitation of Sienna marble, by Richter, and their capitals and bases of statuary marble; at the opposite end of the chapel are four others of the same sort, which support the arched ceiling and roof. These Columns are of the Corinthian order, and, with their pedestals, are 28 feet high.

‘ On the sides of the chapel, between the upper and lower range of windows, are the two galleries, in which are pews for the officers and their families: those of the governor and lieutenant-governor, which are opposite each other, are distinguished by ornaments consisting of the naval crown, and other suitable insignia. Underneath these galleries, and the cantilivers which support them, are ranges of fluted pilasters. The cantilivers are decorated with antique foliage; the entablature over the pilasters with

marine ornaments; the interval between them with festoons, &c. and the pedestals of the balustrade in the front of the galleries with tridents and wreaths. The tablets in the middle of each balustrade contain the hospital's arms, and the frize below is carved with foliage in the Greek mode. Over the lower range of windows are paintings in chiaro-oscuro, representing some of the principal events in the life of our Saviour, which are accompanied with ornaments of candelabra and festoons.

‘ Above the galleries is a richly-carved stone fascia, on which stands a range of pilasters of the composite mode, their shafts being of scagliola, corresponding with those of the eight great columns, and, jointly with them, appearing to support the epistylum which surrounds the whole chapel. This epistylum is enriched with angels bearing festoons of oak-leaves, dolphins, shells, and other applicable ornaments. From this rises the curved ceiling which is divided into compartments and enriched with foliage, golochi, &c. in the antique style. Between the upper pilasters are recesses in which are painted, in chiaro-oscuro, the apostles and evangelists.

‘ At each end of the galleries are concave recesses, the coves of which are ornamented with coffers and flowers carved in stone; in these recesses are the doors of entrance to the galleries, decorated with enriched pilasters and entablatures, and a group of ornaments, consisting of the naval crown, wreaths of laurel and tridents. Above the doors are circular recesses, containing paintings, in chiaro-oscuro, of the prophets Isaiah, Jeremiah, Moses, and David.

‘ The communion table is a semi-oval slab of statuary marble near eight feet long. The ascent to it is by three steps of black marble, on which is fixed an ornamental railing representing festoons of ears of corn, and vine foliage. This table is supported by six cherubin standing on a white marble step of the same dimensions.

‘ Above is a painting, by West, in a superb carved and gilt frame, representing *the preservation of St. Paul from shipwreck on the island of Melita*.

‘ This picture is 25 feet high and 14 wide, and consists of three principal groups. The first, which is at the lower part, represents the mariners and prisoners bringing on shore the various articles which have been preserved from the wreck; near these is an elegant figure, supposed to be a Roman lady of distinction, clasping with affection an urn containing the ashes of her deceased husband who had fallen in the wars of Judea. Before her is an aged, infirm man; who, being unable to assist himself, is carried in the arms of two robust young men.

‘ In the middle part of the piece is the principal group, consisting of St. Paul shaking into the fire the viper that had fastened on his hand, the brethren who accompanied him, his friend the centurion, and a band of Roman soldiers with their proper insignia.

‘ The figures above these, on the summit of the rocks, form the third group; and consist of the hospitable islanders lowering down fuel and other necessities for the relief of the sufferers.

The sea and wrecked ship, (which at this point of time are considered as an episode) appear in the back-ground, and combine

to exhibit a scene that cannot fail of having a proper effect on the minds of sea-faring men, and of impressing them with a due sense of their past preservation, and their present comfortable situation and support in this glorious asylum for naval misfortune and naval worth.

On either side the arch which terminates the top of this picture are angels of statuary marble as large as life, by Bacon; one bearing the cross, the other the emblems of the Eucharist. This excellent combination of the works of art is terminated above in the segment between the great cornice and ceiling by a painting of the Ascension, designed by West, and executed by Rebecca, in *chiaro oscuro*; forming the last of the series of paintings of the life of our Saviour which surround the chapel.

In the middle of the aisle, and the space round the altar and organ gallery, are paved with black and white marble in *golochi*, frets, and other ornaments; having in the centre, an Anchor and Seaman's Compass.

The pulpit is on a circular plan, supported by six fluted columns of lime-tree, with an entablature above richly carved and of the same material. In the six inter-columns are the following alto-relievos, taken from the Acts of the Apostles, executed after designs by West.

The Conversion of St. Paul, Acts chap. ix.—Cornelius's Vision, x.—Peter released from Prison by the Angel, xii.—Elymas struck blind, xiii.—St. Paul preaching at Athens, and converting Dionysius the Areopagite, xvii.—Paul pleading before Felix, xxiv.

The reader's desk is formed on a square plan, with columns at the four corners, and the entablature over them similar to those of the pulpit; in the four inter-columns are also alto-relievos of the prophets, copied after designs by the same artist.

Daniel. Micah. Zachariah. Malachi.

The following paintings in *chiaro oscuro* relative to our Saviour, are placed over the lower windows.

The first four of the series, painted by De Bruyn, are at the East end of the South-side of the chapel, and represent

The Nativity. The Angel appearing to the Shepherds. The Magi worshipping. The Flight into Egypt.

The four, which follow on the same side, are by Catton, and represent

St. John baptizing.—Calling of St. Peter and St. Andrew.—Our Saviour preaching from a Ship to the People on Shore.—The Stilling of the Tempest.

The four, at the West-end of the North-side, are by Milburne and represent

Our Saviour walking on the Sea, and saving Peter from sinking.—The Blind Man cured by a Touch.—Lazarus raised from the Dead.—The Transfiguration.

The next four on the same side are by Rebecca and represent

The Lord's Supper.—Our Saviour carried before Pilate.—The Crucifixion.—The Resurrection.

‘The Apostles and Evangelists in the recesses between the upper windows, and the four prophets in the circles above the gallery doors are by the last-mentioned artist, after designs of Mr. West.

‘The principal artificers who were employed in rebuilding the chapel were:

‘Mr. John Deval, Mason. Mr. Richard Lawrence, Carver. Mr. Samuel Wyatt, Carpenter. Mr. James Arrow, Joiner. Mr. John Papworth, Plasterer.

‘N. B. The relievos in the front of the galleries, those on the pulpit and reader’s desk, the statues supporting the communion table, and those in the niches of the vestibule, were executed by E. Coade, at Lambeth.’

This work is embellished by a large perspective view of the Hospital from the river Thames, drawn by Lancy and engraved by Newton.—Elevation of the East front of the Infirmary.—Ditto of the Boys School and Dormitory—and a beautiful view of the ancient Palace of Placentia, copied from an engraving published by the society of Antiquaries. C. C.

ART. III. ΟΜΗΡΟΥ ΙΛΙΑΣ ΣΥΝ ΤΟΙΣ ΣΧΟΛΙΟΙΣ.

HOMERI ILIAS *ad veteris Codicis Veneti fidem recensita. Scholia in eam antiquissima ex eodem Codice aliisque nunc primum edidit cum Asteriscis, Obeliscis, aliisque Signis criticis.* Joh. Baptistæ Caspar d’Anse de Villoison. Upsaliensis Academiæ, Societ. Latinæ Jenensis, &c. Sodalis. Venetiis. 1788. Royal Folio, 712 pages. Imported by Edwards.

WE cannot more properly introduce this article to the notice of our readers, than by the following extract of a letter from the learned editor, written at Venice, March 30, 1779.

‘You have here, my dear friend, an account of a large and valuable Greek ms, which I am now occupied in copying, and hereafter purpose to publish:—it is a ms. of Homer, of the tenth century. What constitutes the merit of it is, *first*, that it is the only one which hath preserved in the margin, at the beginning of the several lines, the various marks of critical distinction by which Aristarchus, Zenodotus, &c. pointed out such verses as were counterfeited or forged; doubtful, corrupted, or remarkable; of unusual or singular occurrence; words of different significations; figurative and attic expressions; false corrections of critics; apparent contradictions; repetitions; parallel passages; relations and connexion; divisions and subdivisions; traits of history, or mythology, &c. &c.

‘2dly. I have found in the internal margin an innumerable quantity of variations from the ancient editions of Homer, of those of Aristotile, and either Aristarchus, Zenodotus, Philemon, Aristophanes of Byzantium, Sossigenes, Rhianus, Antimachus, &c; as well as of the editions of Marseilles, the isle of Chios, Cyprus, Sinope, and several other mss. &c. &c:—

‘3dly. A very considerable number of select notes of the principal critics of the Alexandrian School, and of all antiquity; of Aristarchus,

Aristarchus, **Zenodotus**, **Crates Mallotes**, (who first brought criticism to Rome, where he was ambassador from Attalus king of Pergamus) the remarks of the poet **Callimachus**, **Aristophanes** of Byzantium, and **Porphyry**; of **Tyrannion**, who was preceptor to the son of **Cicero**; of **Appion**, famous for his dispute with the historian **Josephus**; of the stoic **Chrysippus**, the *ῥητορμαστὴς* **Zoilus**, **Ptolemæus**, **Sofigenes**, **Rhianus**, **Arus**, **Glaucôn** of **Tarsus**, **Theagenes**, **Sidonius**, **Pamphilus**, **Philoxenus**, **Nicias**, **Lyfanius**, and many other critics whose works being now lost, are known only by the citations of **Eustathius**, from whom **Fabricius** hath formed in the first volume of his *Bibliotheca Græca* an alphabetical catalogue under the article **HOMER** :—

‘ 4thly. The greatest part of the genuine commentary of the famous **Didymus Chalcenterus**, of which we had hitherto only the sophisticated extracts which improperly bear his name; and of this commentary, that part intire, in which **Didymus** hath corrected the faults, and the rash alterations made by **Aristarchus** in his edition of **Homer** :—The treatise likewise of **Herodian**, an ancient and celebrated grammarian, on the accentuation, prosody and quantity of **Homer's** verses; which abound with new and curious remarks :—

‘ 5thly. The treatise of **Nicanor** on the true punctuation of **Homer**, which is a work of so much more importance, as the punctuation is not only very defective in all the modern editions, but as this disquisition will serve to ascertain the true readings and genuine sense of many important passages.’

Upon the information which this extract contains, the *Prolegomena*, consisting of 60 close printed pages, is principally founded. This prefatory disquisition sets out with a declaration, that the author has attempted to do at Venice, what was formerly done by **Eustathius** in Greece, with a view to which, after the example of **Arsenius**, who first published the *Scholia* on **Euripides**, he has arranged and digested according to the numerical order and series of verses, the most valuable notes of the earliest critics. After having made proper acknowledgments to those whose favour obtained for him access to, and the use of the manuscript, he proceeds to describe it, and thence to descant on the diacritical marks by which it is distinguished, illustrating the intent of them from their occurrence in several other authors. In addition to these, proper notice is taken of the ancient custom, *cera signandi*, of marking with wax the most striking passages in the works of a writer, examples of which abound in this ms. of **Homer**; as well as of the various readings inserted in the inner margin (which are often preferable to those of the current editions) and references to the copies whence they were taken. He next adverts to the *Scholians* and their labours, and, after having bestowed on them much accurate research, concludes, that the present publication of their remains, cannot fail to reflect much light upon **Homer**, since they not only tend to ascertain what before was dubious, but to explain ancient rites, manners, mythology,

mythology, and geography; and evince what readings are genuine by detecting such as are spurious. On all these topics he abounds with a profusion of well applied learning.

From these disquisitions he goes forward to the mention of various other sources, whence he has derived considerable advantages, and particularly the stores of the Vatican, out of which the observations of Porphyry on the *Ilias* were sent him. The reason alledged by him for printing the book without accents is, that he wished to preclude the errors to which he foresaw the work inevitably incident, in his own absence from the press; for having been favoured with an offer from the French king, and an opportunity from the Turkish government of visiting Greece in the most advantageous manner, he delegated the care of the press to his printer, John Antony Coleti, for the sake of engaging in this expedition. Of this voyage he has given a cursory sketch, which, however, cannot but excite, and in a very high degree, the attention of the learned world, to the more ample communication he is preparing for their use.

The *addenda* to the *prolegomena* contain futher illustrations of particular topics touched on before, and, as well as the *Prolegomena* and notes, afford the amplest proofs of their author's assiduity and learning. These *addenda* are closed by two extracts from Greek mss. in the library of St. Mark, the one a fragment of the *Enchiridion* of Hephæstion, and the other of an unnamed antient, explanatory of the critical marks inserted in the margin. The *Ilias*, closely and inelegantly printed, is comprized in 120 pages: the *Scholia* on the same type occupy 532.

The precise importance of this publication, we will not take upon us to affirm, but we hold ourselves highly indebted to the learned editor for having brought to light so ample a treasure, which we doubt not in the hands of PROFESSOR HEYNE, will be found of singular utility to his meditated edition of HOMER.

Z.

ART. IV. *Essays on the Nature and Principles of Taste.* By the Rev. A. Alison, LL. B. F. R. S. Edin. 4to. p. 415. Pr. 16s. boards. Edinburgh, Bell and Co. London, Robinsons. 1790.

To investigate the sources of our intellectual pleasures, and that wonderful enchantment by which the material world is made to operate upon the finer sensibilities of the mind, has ever had an attraction to persons of a cultivated taste, nearly as strong as the pleasures themselves. Whether the source of beauty and sublimity is in mind or in matter, is a question which has divided past, and will probably divide future philosophers.

phers. The author of the ingenious work before us attempts to prove that all those appearances of nature, or works of art, which are the objects of taste, derive their power of exciting emotions in us, not from qualities inherent in themselves as material forms, but from some association with our feelings, habits, or modes of life. Whatever may be thought of the system in general, those who are fond of such disquisitions will see it supported by many plausible reasonings, and enlivened by a variety of illustrations, which lead the thinking reader to reflect on the cause of feelings he has often experienced, without attempting to analyze them; and at the same time entertain the mind by presenting to it a number of those agreeable images with which taste is conversant. The first part is employed to shew that every object which is sublime or beautiful throws the mind into a *train of thought* analogous to itself, that it inspires us with some *emotion*, and that the train of thought rather follows the nature of the emotion than the particular object. It is shewn that when we are not in a humour to pursue such a train of thought the object has but little effect. The nature of association is considered. The subject indeed is far from being new, but it is illustrated by a variety of well chosen instances. It is very well remarked that children receive but little pleasure from a landscape, from the simplicity of rural employments, from sounds, &c. and that we never view them with enthusiasm till we have learnt to combine them with classic imagery, or moral sentiment. The influence of *novelty* upon our feelings is observed. It encreases the emotion, which familiarity destroys. Our *taste* therefore depends on our *sensibility*, and no objects are felt as beautiful or sublime which do not accord with the habitual or temporary sensibility of our minds. Hence the necessity in all the fine arts to preserve a unity of character in order to excite a determined emotion; illustrated in gardening, in poetry, in dramatic writing. The author endeavours to distinguish between the simple emotion of pleasure, and that more complex delight which attends the emotions of taste which are felt 'when the imagination is employed in the prosecution of a regular train of ideas of emotion.'

Part the second treats of *the sublimity and beauty of the material world*; and here the author follows his idea more in detail. He denies that matter is fitted to produce any emotion in the mind, but supposes that material objects by means of their colour or form affect us as arbitrary signs of those qualities with which we have observed them combined. He likewise allows a *resemblance* between the sensations they excite and our emotions; in doing which we think he has allowed all that an advocate of the opposite system would wish to have granted; thus he says there is a *resemblance* between the lively sensation of sunshine and the emotion of joy; but what is this if it is not saying, that sunshine

shine is fitted to *produce* joy. Certain qualities of mind, he likewise says, are signified by a particular conformation of form in animals, and therefore impress us with the same ideas in inanimate bodies. He then considers particularly sounds, divided into sounds that occur in inanimate nature, notes of animals, and the tones of the human voice in speaking and music. The objects of sight, under which he considers colours and forms. Sounds he considers as the signs of certain energies; thus the howling of a storm, the murmuring of an earthquake, the report of artillery, the explosion of thunder, are sublime from ideas of danger connected with them; and if the association by any means be destroyed, the sense of sublimity ceases. Thus every one may recollect that he has at one time or other mistaken for thunder the rumbling of a cart, or some such common noise; while he thought it thunder, it filled him with awful and sublime ideas, but the moment he was undeceived, it appeared to him a common ordinary sound, and produced no emotion at all. The author will not allow any thing terrible in the roaring of a lion, or the growl of a tyger, or pleasant in the notes of birds; except so far as we have been habituated to consider them as expressions of the habits of those different animals. In this most of his readers will probably think he has warped his natural feelings by the love of system: as well as where he asserts, that colours have nothing intrinsically beautiful or expressive. Is not every one sensible, for instance, of the brilliancy, beauty, and even cheerfulness given to a winter landscape covered with snow, though the associated ideas are all gloomy, dreary and cheerless. The author even asserts that the blind may receive the same delight from the ideas which they associate with colours that they do who see; which he instances in Dr. Blacklock. Surely this is going contrary to the common sense of all mankind. When Blacklock in his poems speaks of the glow of the evening sky, or of the purple year, can he feel the emotions Thomson did when he had been feasting his eyes with the varied tints that accompany the setting sun, or the warm colouring spread over the face of vernal nature? The blind poet may, by long habitual association, use the terms with propriety, but it is a kind of working with unknown quantities. Who does not see that he wants, not an adventitious idea, but the very source and spring of all the beauty his terms are conversant about?

Our author is more specious in controverting the beauty of *forms*, which indeed admit of such an infinite variety, and are so extremely difficult to reduce to any fixed rules, that they have always puzzled those who have attempted to analyze them. He joins with Mr. Burke in denying that there are any settled *proportions* for beauty of forms; he attacks Hogarth's famous waving line, and refers all beauty of forms either to fitness and utility,

utility, or to expressions of ease, smoothness, delicacy, fineness; this he instances in the more beautiful vegetables, the vine, the ivy, the winding of young shoots, the bending of the stem of flowers, all which, he says, give an idea of delicacy and tenderness in their texture. In works of art, in like manner, whatever is light, delicate and fragile is beautiful; and whenever the winding line instead of expressing ease expresses a violent force having been made use of to twist it into that direction it ceases to be beautiful. The progress of taste in furniture is from strength to delicacy. In hard materials angular forms are generally more beautiful than curvilinear, they are rendered light and beautiful by the greatest possible diminution of solidity that is consistent with convenience or use. Besides this, forms are capable of great beauty from their peculiar expression; indication of design, fitness, utility, &c. It is ingeniously observed that in the beginning of the arts *uniformity* is affected as most strongly indicating the presence of art, that in a more advanced state *variety* is studied, and art now grown common, is as much as possible concealed. In architecture he refers all the real beauty of the different orders and the internal proportions of buildings to fitness; conceiving the columns to be formed to support the entablature, and the walls the roof. The author lastly treats of motion, which he considers as sublime from the expression of power, beautiful from the expression of ease, and concludes with deducing from the whole that 'the beauty and sublimity of the qualities of matter arise from their being the signs of expressions of such qualities as are fitted by the constitution of our nature to produce emotion.'

We now take our leave of a work which has afforded us much entertainment, and of which we are glad to learn, that the author promises a second part. He will therefore excuse our mentioning, as the hint may be of service in his future work, that his style is too diffuse, and the same sentiment is often repeated. He uses words likewise in an unallowed and unusual sense. He speaks of the *emotions of taste*, the *emotions of beauty*, the *emotions of utility and propriety*. The lowing of a cow and the bleating of a sheep he calls *beautiful*. His ideas too are sometimes singular. The buzz of flies in a summer's noon has often been thought soothing, but our author is surely the first who has found it sublime. A work of this kind seems likewise to want an index or analysis, the table of contents at the beginning answering that purpose very imperfectly. Perhaps the author was willing to have a security that his book should be read *quite* through before it was reviewed. Our readers will be able to form a judgment of the style by the following extracts: p. 44.

'The generality of mankind live in the world, without receiving any kind of delight, from the various scenes of beauty which its order displays. The rising and setting of the sun, the
varying

varying aspect of the moon, the vicissitudes of seasons, the revolution of the planets, and all the stupendous scenery that they produce, are to them only common occurrences, like the ordinary events of every day. They have been so long familiar, that they cease to strike them with any appearance either of magnificence or beauty, and are regarded by them, with no other sentiments than as being useful for the purposes of human life. We may all remember a period in our lives, when this was the state of our own minds; and it is probable most men will recollect, that the time when nature began to appear to them in another view, was, when they were engaged in the study of classical literature. In most men, at least, the first appearance of poetical imagination is at school, when their imaginations begin to be warmed by the descriptions of ancient poetry, and when they have acquired a new sense as it were, with which they can behold the face of nature.

How different, from this period, become the sentiments with which the scenery of nature is contemplated, by those who have any imagination! The beautiful forms of ancient mythology, with which the fancy of poets peopled every element, are now ready to appear to their minds, upon the prospect of every scene. The descriptions of ancient authors, so long admired, and so deserving of admiration, occur to them at every moment, and with them, all those enthusiastic ideas of ancient genius and glory, which the study of so many years of youth, so naturally leads them to form. Or, if the study of modern poetry has succeeded to that of the ancient, a thousand other beautiful associations are acquired, which instead of destroying, serve easily to unite with the former, and to afford a new source of delight. The awful forms of Gothic superstition, the wild and romantic imagery, which the turbulence of the middle ages, the Crusades, and the institution of chivalry have spread over every country of Europe, arise to the imagination in every scene; accompanied with all those pleasing recollections of prowess, and adventure, and courteous manners, which distinguished those memorable times. With such images in their minds, it is not common nature that appears to surround them. It is nature embellished and made sacred by the memory of Theocritus and Virgil, and Milton and Tasso; their genius seems still to linger among the scenes which inspired it, and to irradiate every object where it dwells; and the creation of their fancy, seem the fit inhabitants of that nature, which their descriptions have clothed with beauty.

Nor is it only in providing so many sources of association, that the influence of an acquaintance with poetry consists. It is yet still more powerful in giving *character* to the different appearances of nature, in connecting them with various emotions and affections of our hearts, and in thus providing an almost inexhaustible source either of solemn or of cheerful meditation. What to ordinary men is but common occurrence, or common scenery, to those who have such associations, is full of beauty. The seasons of the year, which are marked only by the generality of mankind, by the different occupations or amusements they bring, have each of them, to such men, peculiar expressions, and awaken them to an exercise either of

pleasing

pleasing or of awful thought. The seasons of the day, which are regarded only by the common spectator, as the call to labour, or to rest, are to them characteristic either of cheerfulness or solemnity, and connected with all the various emotions which these characters excite. Even the familiar circumstances of general nature, which pass unheeded by a common eye, the cottage, the sheep-fold, the cresset, all have expressions to them, because, in the compositions to which they have been accustomed, these all are associated with peculiar characters, or rendered expressive of them, and leading them to the remembrance of such associations, enable them to behold with corresponding dispositions, the scenes which are before them, and to feel from their prospect, the same powerful influence, which the eloquence of poetry has ascribed to them.

‘ P. 157. That the notes or cries of some animals are sublime, every one knows: the roar of the lion, the growling of bears, the howling of wolves, the scream of the eagle, &c. In all those cases, these are the notes of animals remarkable for their strength, and formidable from their ferocity. It would seem very natural, therefore, that the sublimity of such sounds should arise from the qualities of which they are expressive; and which are of a nature fitted to excite very powerful emotions in our minds.

‘ That this is in reality the case, and that it is not the sounds themselves which have this effect, appears to be obvious from the two following considerations:

‘ 1. When we have no associations of this kind, such sounds are productive of no such emotion. There is not one of these sounds which may not be imitated in some manner or other; and which, while we are ignorant of the deception, does not produce the same emotion with the real sound: when we are undeceived, however, we are conscious of no other emotion, but that perhaps of simple pain from its loudness. The howl of the wolf is little distinguished from the howl of the dog, either in its tone or in its strength, but there is no comparison between their sublimity. There are few, if any of these sounds so loud as the most common of all sounds, the lowing of a cow; yet this is the very reverse of sublimity. Imagine this sound, on the contrary, expressive of fierceness or strength, and there can be no doubt that it would become sublime. The hooting of the owl at midnight, or amid ruins, is strikingly sublime. The same sound at noon, or during the day, is very far from being so. The scream of the eagle is simply disagreeable, when the bird is either tamed or confined: it is sublime only, when it is heard amid rocks and deserts, and when it is expressive to us of liberty, and independence, and savage majesty. The neighing of a war-horse in the field of battle, or of a young and untamed horse when at large among mountains, is powerfully sublime. The same sound in a cart-horse, or a horse in the stable, is simply indifferent, if not disagreeable. No sound is more absolutely mean, than the grunting of swine. The same sound in the wild boar, an animal remarkable both for fierceness and strength, is sublime. The memory of the reader will supply many other instances,

‘ 2. The

* 2. The sublimity of such sounds corresponds not to their nature, as sounds, but to the nature of the qualities they signify. Sounds of all kinds are sublime, in proportion as they are expressive of power, or fierceness, or strength, or any other quality capable of producing strong emotions in the animals which they distinguish. There are many instances undoubtedly where loud cries are sublime, but there are many also, where such notes are very far from being so. The lowing of cows, the braying of the ass, the scream of the peacock and many other inoffensive birds, are only mean or disagreeable.

* Low or feeble sounds, in the same manner, are generally considered as the contrary of sublime; yet there are also many instances where such sounds are strongly sublime, when they distinguish the notes of fierce, or dangerous, or powerful animals. There is not a sound so generally contemptible as that which we distinguish by the name of hissing, yet this is the sound appropriated to serpents, and the greater part of poisonous reptiles; and, as such, is extremely sublime. The noise of the rattlesnake (that most dangerous animal of all his tribe) is very little different from the noise of a child's play-thing, yet who will deny its sublimity! The growl of the tyger resembles the purring of a cat: the one is sublime, the other insignificant. Nothing can be more trifling than the sound produced by that little animal, which among the common people is called the death-watch; yet many a bold heart hath felt its power. The inhabitants of modern Europe would smile, if they were asked, if there were any sublimity in the notes of chickens, or swallows, or magpies; yet under the influence of ancient superstition, when such animals were considered as ominous, the bravest among the people have trembled at their sound. The superstitions of other countries afford innumerable instances of the same kind.

* If these illustrations are just, it should seem, that the sublimity of the notes of animals is to be ascribed to the associations we connect with them, and not to any original fitness in the mere sounds themselves, to produce this emotion. Y. Y.

ART. V. *Memoires ou Essai sur la Musique.* Par M. Grétry.—Memoirs, or an Essay on Music. By M. Grétry. p. 565. 8vo. Paris. 1789.

THIS amiable writer gives us an artless account of himself and his musical compositions, in order to intersperse, as he avows, the reflections and advice which experience had suggested. This manner of treating the subject, though it renders his book more familiar and instructive, makes the task of analyzing it very difficult, because the thread must absolutely be snapped: besides, when a book is written in the first person, it loses half its interest, when the third is substituted. It is true that this essay abounds with what some may term egotism, which might, perhaps, with more propriety be styled individuality; yet, so much heart appears in the memoirs, that it is impossible.

impossible not to love a man, who thus ventures to appear in his true colours.

He tells us, in the preface, that he has undertaken to write on the subject, because that an artist only can do it; and if he has interwoven some circumstances of his life, it is only to connect what relates to music. After a few more remarks, he adds, it is necessary to say that there is a music, which having for its basis the declamation of words, is as true as the passions. This hint will lead the sagacious reader to foresee in what manner he proposed to treat the subject.

The first part contains the simple memoirs of his life, written in such an easy natural style, that without exciting much curiosity or wonder, the incidents are rendered very interesting, and the most unaffected sentiments find the nearest way to the heart; but this volume deserves to be ranked higher than as a book of mere amusement: for, excepting Rousseau's animated strictures on music, we have never met with any treatise on the subject, in which so many just reflections, and pertinent observations, the sure result of experience, occur. Indeed, having confined his pursuit entirely to music, his remarks are often more useful and practical than the flights of that eccentric genius. Rousseau would probably have been one of the first composers the world ever produced, if he had not been something better—as it was, merely by the force of his genius, he plunged into the scientific part of the art without much previous drudgery, nor had he afterwards sufficient experience to enable him to correct the extravagancies of his imagination, and give his compositions a more equal temperature. M. G. on the contrary, dedicated his whole life to the cultivation of the predominant bent of his mind, not that we mean to insinuate that he was in other respects an ignorant man: no; his unvitiated taste for nature, and his sensible remarks on men and manners, prove that many other subjects did not escape his perspicacious eye; and there is an originality and spirit in his manner of expressing them, which proves that he was not a mere echo. But only in his favourite track did he pant to excel, and he seems, if we may be allowed the comparison, to have joined the soul and body of music very amicably together; to have reconciled melody and harmony; a charming couple whom man has frequently torn asunder, though nature evidently points out that they should ever be united, and support each other. With a comprehensive mind and quick feelings, he could not be led astray by the tricks of execution; his heart beat true to the emotions of passion, and was not the slave, but the master of his ear.

We shall pass over that part of the volume which is more particularly appropriated to the memoirs, and select promiscuously from it, and the strictures on his operas, only such pas-

pages as relate to the main subject; but as he regularly analyzes many of the operas which he has set to music, to give a degree of spirit to his remarks, and to save himself the trouble of systematizing them, our quotations must necessarily be detached and desultory. Speaking of his youth, when his voice began to change, he says shrewdly—

‘The only confidant of my desires I retired into my chamber to give myself up to my delirium, and often despairing of ever being able to touch the heart of some beauty, who only existed in my imagination; it was this timidity which was born with me, that made me prefer a fantastic being to a real one. This timidity is dangerous, I acknowledge; it concentrates the flame of the passions, it excites a fire, which could only be weakened by spreading itself without, but serves, perhaps, to prepare the soul of a young artist, who ought to paint the passions. Genius is relaxed by enjoyment, it is warmed by desire.’

He further informs us, that he has accelerated or retarded the motion of his pulse, by singing in different measures; and he thinks that rhythm is for the ear, what symmetry is for the eye.

Alluding to church music, he observes, that

‘A composer who works for the church ought to be very severe, and mix nothing in his compositions which belongs to the theatre. What a difference in fact,’ (he adds,) ‘between the sentiments which reign in the psalms, the anthems, the hymns, &c. and the vehemence of love or jealousy. Love, properly speaking, ought not to have any resemblance with the love of God; even when it supplies its place in the heart of a young woman. Every sentiment which elevates itself towards the Deity should have a vague and pious character; because every thing which is above our knowledge extorts respect from us.’

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‘A musician who devotes himself to church music, is happy in having power, just as his fancy directs, to make use of all the riches of counter-point, which the theatre very rarely permits. The vague expression of music has a more magic charm than the music of declamation; and it ought to be adopted, when sacred words are chosen. Profane music may employ some forms consecrated to the church; nothing is risked by ennobling the passions, which are connected with the order and happiness of men.’

Some observations which he makes on a vulgar error, must not be omitted.

‘Many people are allowed to have the talent of executing perfectly well, at sight; I have never met with this phenomenon, unless the music has been very easy, or resembling other music. I know that a man who wishes to maintain the credit of playing at sight, shews all the boldness of a man, who is sure of doing it; but it is the author himself whom it is necessary to satisfy, and not the hearers, who ignorant of the just expression of a work which they are not acquainted with, believe that it is well rendered, because it is executed boldly. I formerly met with a child at Geneva, who executed every thing at sight; and his father said to me in a full assembly,

assembly, that there may not remain any doubt respecting my son's talents, make a very difficult *morceau de sonate* for him to execute to-morrow. I made him an *allegro en mi bémol*, difficult without affectation; he executed it, and every one, excepting myself, exclaimed, a miracle! The child was not stopped by any thing; but in following the modulation, he had substituted a number of passages instead of those which I had written.'

The following remark, though not new, is well expressed, and cannot be too often insisted upon, if we wish to cultivate a national taste for music.

'Music, properly speaking, will be for every ten or twelve years the play-thing of fashion; a singer, endowed with exquisite sensibility, a composer, whose genius deviates from the beaten track, a kind of enthusiast, whose eccentricities awaken the multitude always eager after novelty; the *roulades*, so favourable to certain singers, and almost always injurious to the expression; the *cadences*, the *points d'orgues*, in a word, all this musical luxury will perish, and, perhaps, rise again in the same century; but these changes do not make an important revolution in the principles of the art.

'Truth is the sublime of all productions; fashion can do nothing against it; a brilliant whim may eclipse for a moment the merit of ingenious people; but soon in silence men blush at having been deceived, and render new homage to truth.

'It will undoubtedly be objected, that the accent of the French language has changed under the two last reigns; that the court of Lewis the XIVth was gallant, and had a tone of chivalry; that under Lewis the XVth the noble manners and graces of the ancient court were feebly imitated, and that, in short, the language of the courtiers at present has scarcely any accent, and that *bon ton* consists in not having one. Should it then be inferred from thence, that music ought to change with the accent? No; the cry of nature never changes, and it is that which constitutes good music.

'King Henry always swore to love the beautiful *Gabrielle* with the same accents as a man under the influence of passion would now speak; it has been said that the song *Charmanie Gabrielle* was composed, words and music, by the good king Henry the fourth. I know not whether it is an illusion, but I have always thought that I recognize in it the soul of that good prince. I will say then that the accents of a language following the manners; it ought to be false, artificial, and affected among a corrupt people; but if nature reserves for herself only the heart of a single man, he alone will find the true accent. Besides, whatever may be his manners, a man is rarely artificial when he is subjugated by violent passions.

'I made such laborious (speaking of his first compositions) and obstinate exertions to avail myself at the juncture and with moderation of the elements with which my head was filled, that I was almost overcome. Experience had not yet taught me that the art of sacrificing distinguishes the good artist. I sought in vain to be true and simple; a swarm of ideas came to obscure my picture: when I adopted all I was discontented, when I retrenched it was at random, and I was still more dissatisfied. This struggle between judgment and science, that is to say, between taste which wishes to chuse, and
inexperience

inexperience which knows not how to reject—this struggle, I say, was so lively, that it injured my health, already impaired.’

Some observations which he makes on the weariness that frequently appears in the countenance of men of letters, when they listen to music, are ingenious.

‘ If I may be allowed to examine why men of letters who have the most wit are not those who know best how to appreciate a turn of a tune, a note of the bass, &c. when I execute my music before them, I remark that they experience the same kind of inquietude, as undoubtedly Fontenelle did, when he said *sonate, que me veux tu ?* whilst a woman or a child is softly agitated by agreeable sensations. I shall only here give my ideas as a weak conception, which cannot resolve such a metaphysical problem, far above my powers.

‘ Let us at first consider what is the habitual employment of men of letters, generally speaking. Whether they write or speak, it is almost always to adorn with the graces of wit simple truths which have not need of any foreign ornament. Why then are they not simply and naturally presented to our eyes? because men of genius are rare, and the truth only shews herself to them. Men of genius leave behind them a crowd of imitators, who no longer daring to say, in the same manner, what has been said before, are obliged to disguise the truth under the charm of graces. I avow even that the illusion is often so perfect, so seducing, that one is tempted to take the appearance for truth itself.

‘ The more men have written on a subject, the more difficult is it to treat it; and as it is impossible to add any thing to truth, the mind must every day make new efforts to connect incoherent ideas, the relations of which become so unconnected, subtle and delicate, that the mind going astray in its vast empire, loses the last glimmer of the light of truth.

‘ Since music to be felt only requires those happy instincts which nature gives, it should seem as if wit injured instinct, and that men only approach to one in departing from the other; and that, in short, the more facility there is in combining, and drawing near the ideas, the more you weaken the natural feeling, which is only affected by one thing at a time—and it is sufficient to feel it well. The man delivered to simple nature receives without resistance the soft emotions which are given to him. The man of wit, on the contrary, wishes to know from whence the pleasure comes, and before it reaches his heart, it vanishes. Sentiment is as volatile as confined essences, which the contact of the air make evaporate; in the same manner a sensation is lost, if it strikes an organ habituated to analyze in order to feel.

‘ Every body, nevertheless, wishes to have the air of loving music, everyone knows that it is an exaltation of soul, the language of the heart; to allow that this language is foreign to them, would be to make an avowal of insensibility; every man then acts the part of a critic, and exclaims, ah, that is delicious! with a frozen mien. If he is a man of letters, he is in haste to write a pamphlet on music, in which it may be said, that a musician is a brute, who only knows how to feel, and by the force of argument, he establishes himself a musician in his place. Will any one infer from what I have just said, that it is necessary, in order to have a sentiment for music, to be neither a poet nor historian; neither

neither an orator nor a man of wit? undoubtedly not, but it is necessary, I believe, to have from nature herself, one of those qualities, and it is not sufficient to have acquired them by the forced labour of erudition and compilation, which may certainly open a new road to a man happily organized; but only drives a common man to despair at never being able to approach his models. Would you wish to know if an individual is born sensible to music? Observe only whether he has a simple just mind, whether in his discourse, his manner, his dress, he has nothing affected; whether he loves flowers and children, whether the tender sentiment of love governs him. Such a being loves harmony passionately, and the melody which it contains, and has no need of composing a pamphlet, after the ideas of others, to prove it.'

Perhaps, the senses of people not alive to intellectual pleasure are more easily tickled than the rigid organs of men who employ their minds, and are pursuing some serious plan;—nay, the road to the heart seems to be neither long nor intricate when the understanding lies dormant, as the sluggish pool appears to be curled by every slight breeze, when there is no regular motion to keep up the circulation.

We all insensibly judge of a character, by the tones which accompany common salutations, the heart detects affectation or deceit, before the understanding can discriminate the cause which gives rise to it; hear what our author says of it.

'It would be pleasant enough to make a nomenclator of all the *bonjour*, *Monsieur*, or *bonjour*, *mon cher*, put into music with the just intonation, we should see in what degree self-love is a powerful master in music, and how the gamut changes, when a man is in or out of place.

'A *bonjour*, *Monsieur*, is almost always sufficient for me to appreciate, in the gross, the self-sufficiency or the simplicity of a character; insincerity or politeness conceals from us the man in his discourse; but he has not yet learned to conceal himself entirely in his intonations. I think I make here an elogium on human nature.'

As this work is professedly written on the soul of music, *composition*, we have selected, as specimens, such detached observations as principally relate to the spirit of it; but we were obliged to pass over many ingenious and useful remarks, which we would willingly have cited, on account of their length and connection; and for the same reason, some pertinent advice, respecting the mechanical part of the subject, was not admissible. However, the mechanical part is kept back with due subordination, and Mr. G. observes, 'that to believe that one can join to the graces of expression the severe correction of harmony, is an error.—Be assured, that a too rigorous severity in the fine arts frightens away the graces.'

We have already been very copious in our extracts, because this sensible writer merits respect, and we think our readers will excuse us, if we add one that relates to art, in the most extensive sense of the word.

'It is related that Carle Vanloo would not receive twelve hundred *francs* for a picture, which he had just finished, because he had agreed

for fifty louis. This ignorance appears to me sublime in a great artist; it proves, that the more a man carries all his faculties towards a single thing, he will know less of others. We are ignorant how many things, which appear great in the eyes of the generality of men, are insignificant in those of an artist, who entirely devoted to his object, lives, if the phrase is allowable, with nature.

A hundred little faculties necessary in order to have only common sense, destroy themselves to strengthen a superior faculty. Thus a man occupied by a grand object, with all its relations, becomes indifferent to a hundred others, to devote himself to that which particularly interests him.

Nature having only given a certain portion of strength spread through the individual, leaves us the power of fortifying one of our organs, by constant exercise, at the expence of the rest. Such are the legs of a dancer, and of a fencing master; the left hand of a player on the violin; the lungs of a singer; the head of the learned; the organs of sentiment of the poet, the painter, the musician, and all men of genius. Judge not then slightly of a man, who does one thing better than another, and let us remember, that a young coxcomb would have replied ten times to a question, whilst J. J. Rousseau remained silent searching for an answer.

We shall close our review with the author's own account of his design.

There does not exist a book on music which speaks less than this of the rules of the art. An essay on the spirit of music ought not to be a technical book; but to endeavour to unfold even the sentiments of an art, as it continually strikes the organs of an artist during his work, is to reveal the secret which preceded rules, and has almost always given them birth.

On this account, after having read the treatises of harmony by Tartini, Zarlino, Rameau, and d'Alembert, I have often said to myself, well, enough of theories!—For before practice had made use of these rules, and of those immense calculations, there was sufficient to employ artists, during several ages.—could this mass of erudition alone give us the turn of a tune, which would awaken a pleasing or soothing sensation in a feeling mind? It is, however, demonstrated, that the mathematical sciences are the source of harmonic combinations, and that they give a determinate value to the sounds of the gamut in subjecting them to certain calculations, sure as rules, if they afford little pleasure. I have also read J. J. Rousseau; undoubtedly he has said much, and if he had made as many operas as works of literature, his reflections more general and numerous, and supported by various examples, would have dispensed with my writing on the art.

For what a length of time have not men erred in music, as in all the sciences, before they arrived at true beauty; sometimes in delivering themselves up to a puerile simplicity, sometimes to fastidious and disorderly complication. At first the most simple tunes formed of four or five notes, sufficed to express the joy or grief of simple men devoted to nature. The rising art of melody has, however, enriched itself, tunes are multiplied in proportion as moral and physical ideas are unfolded. Listen to the song of the man of nature, his tune will be the mirror of his soul. If several men sung by turns the same air they would reveal their characters; there are exceptions, but they are not for the men of whom I speak.

When

‘ When ancient histories speak of the wonderful effects of music, I do not question, nor even doubt of it.—It ought to have had an absolute empire over uncorrupted hearts. The ancients applied, and scrupulously preserved a melody, and above all a rhythm for every thing. The people were sure that they celebrated the feast of Venus or Juno, when they heard the tune which characterized them; every air made a distinct impression.

‘ Melody should give birth to harmony. One perceives that after having mounted seven notes, the first is revived in the eighth. The learned saw the relation between such and such sounds; harmony once submitted to calculations, ought to assist the progress of melody, which only advances to the aid of the new sensation that it inspires.’

ART. VI. *Adriano; or, The First of June, a Poem.* By the Author of ‘The Village Curate.’ Small 8vo. 105 pages. Price 2s. 6d. sewed. Johnson. 1790.

The author of *The Village Curate*, very quickly presents us with another poem, in which, though it is far superior to his first production, we discover the same beauties and faults; the same exquisite taste for the charms of nature, and ignorance of the human heart; besides, not to confound native energy and obstinate prejudices, there is a kind of rigidity in many of the sentiments, which, whilst they convince us that the author is a man, who acts from fixed principles, shew also a narrowness of mind or little knowledge of the world.

The tale is simple, but many of the incidents, and particularly the catastrophe, are so unnatural, that we only consider it as a vehicle to convey many beautiful and interesting pictures, which are feelingly described in an unaffected, and sometimes, poetic manner.

The following brief, but beautiful representation of youth overwhelmed with sorrow, deserves to be noticed. P. 48.

‘ O grief, thou blessing and thou curse; how fair
How charming art thou, sitting thus in state
Upon the eyelid of ingenuous youth,
Wat’ring the roses of a healthful cheek
With dews of silver!

If there be a want of passion in this tale, which prevents its being interesting, considered as a whole, there is a degree of delicacy and taste in some of the sentiments, that quietly sink into the heart like the silent refreshing dew; we shall cite a passage on Modesty—that with sober grace meets the eye. P. 78.

‘ O ye mistaken belles, who fondly think
’Tis prudent to engage the public eye
Ere infancy expire; to lead the dance;
Parade the public walk and crowded street,
Prate to the grinning coxcomb, and engage
The eager ears of an assembled rout
All hungry to devour your pert remark,
To scream at the full concert unabash’d,

God made and said let live? what more betrays
 Rank cowardice, than tim'rously to shake
 And fly distracted at a foe's approach?
 Can there be aught more painful, than to lose
 An amiable wife? in one short hour
 To fall from affluence and joy and peace
 To poverty and grief? Can there be felt
 Heavier misfortune, than to lose a son
 And find myself a beggar at his death;
 Forc'd into solitude without a friend,
 And only one poor little weeping child
 To be the sad companion of my grief?
 Yet am I living still, and kiss the hand
 That smote me so severely. Tell me not
 That life has pains too heavy to support.
 Look towards Calvary, and learn from thence
 The noblest fortitude is still to bear
 Accumulated ills, and never faint.
 We may avoid them, if we can with honor;
 But, God requiring, let weak man submit,
 And drink the bitter draught, and not repine.
 Had Cato been a Christian, he had died
 By inches rather than have ta'en the sword
 And fall'n unlike his master.'

M,

ART. VII. *Specimens of the early English Poets.* Crown 8vo.
 Vellum paper. 323 p. Pr. 6s. in boards. Edwards. 1790.

THIS poetical miscellany, the editor informs us, was originally intended to comprise within the compass of one volume, all the most beautiful small poems which had been published during the sixteenth and seventeenth centuries; and 'it was conceived that, by classing the several authors under the reigns in which they flourished, the collection would unite the advantages of a poetical common-place book with those of a history of English poetry.' How far these ends may be attained by the execution of his plan, we will not positively determine; but thus much may be said in his praise, that the several little pieces which he presents to his reader, when taken collectively, may vie with the *Anthologia* of any age or country. To this we may add, that the printer of the book has done justice to this exertion of his art.

Some mistakes we have found in the editor's notices of authors; and his chronological arrangements are not quite exact. These imperfections, however, are but hairs in amber, and take but little from the merit of the work.

Z,

ART. VIII. *St. Mark's Day; or, King John's Freeman. A Poem. Comprehending an Account of the Origin and Ceremony of making Free Burgesſes at Alnwick in Northumberland.* By a Native of Alnwick. To which are added, *The Bellows; or, Country Jaunt, &c. &c.* Small 4to. 60 p. Pr. 2s. 6d. Forbes. 1790.

THE ludicrous manner of making free burgesſes at Alnwick, by wading through a filthy pond and other ceremonies, is here told in rhimes, which are tolerable. Here and there the author ſhews ſome abilities, although we do not pretend to give the following as a ſpecimen.

‘ So here I go to it, ding dong,
Npr heed the proud cynical elf;
For he that finds fault with my ſong,
May try to write better himſelf.’

This defiance to criticiſm is a great conſolation to ſome authors, but we are determined not to accept the challenge.

C. C.

*ART. VII. *Redemption, a Poem: In five Books.* By Joſeph Swain. 8vo. 187 p. Price 2s. 6d. ſewed. Mathews. 1789.

WE are informed, in the preface, written by Mr. De Coetlogon, that the author's deſign in this poem, was ſimply to illuſtrate the truths of *genuine Chriſtianity*: we do not mean to carp at the phraſe, but ſhall quote the paſſage.

‘ Amidſt the numerous publications with which the preſs abounds, a caſual obſerver, whoſe mind is ſeriouſly concerned for the intereſts of *genuine Chriſtianity*, cannot but lament how much it is diſguiſed by rational affectation, diſgraced by Socinian corruption; and oppoſed by deiſtical infidelity.

‘ In whatſoever form, therefore, and by whatever innocent means, the eſſential peculiarities of divine revelation can be introduced to the notice of the public, we cannot but approve the attempt. The abilities to produce a perfect work are not diſpenſed to every man, by the great author of our nature. The ſmalleſt talent, faithfully devoted to the ſervice of true religion, ought to be acknowledged with due eſtimation.

‘ The author of the following ſpecimen of a work, which he hopes hereafter to complete, affects not the ſublime genius of an *Homer*, the elegant flow of a *Virgil*, nor the divine majeſty of a *Milton*. What he means, is, to throw the infallible dictates of the ſpirit of inſpiration into humble metre, and in the moſt ſtrain of ſcriptural ſimplicity and godly ſincerity. He writes not for the regions of polite literature; having never derived any advantages of that ſort from a liberal, or even claiſſical, education. He hopes therefore not to be judged by the ſevere rules of *criticiſm*—perfectly ſatiſfied if what he

has

has advanced in these pages will stand the test, and promote the cause, of *piety and truth.*

In the introduction the author himself gives a modest account of his aim; we shall transcribe a part of it because it contains a just prospectus of the work.

‘The glory of the Redeemer, and the good of his redeemed, I am proud to confess, is the highest aim of this little attempt; in which my great concern has been, in a style natural and easy to most capacities, to set forth the leading doctrines of the gospel: such as—atonement for sin by the blood of *Christ*—justification from guilt by his perfect obedience to the moral law—regeneration and sanctification of heart by the eternal *spirit*—divine instruction drawn from the word of God, and communicated to the human understanding by the *same* Almighty Spirit: and all this as the fruit of God’s everlasting love to his chosen people.

‘These things (however despised and rejected by the reputed wise men of the world as enthusiastic) are the foundation-work on which I have raised the present superstructure; and other foundations I shall not need, though I should continue to write till grey hairs warn me of my removal from a state of probation to an unchangeable eternity!’

Deeply impressed by the subjects he treats, this worthy man writes in a simple unaffected manner; and if now and then he falls into turgid bombast, or prosaic loquacity, it never disgusts, because sincerity of heart, and rectitude of principle, give a degree of ease and respectability to his style, which must interest all those who feel themselves moved by what truly dignifies our nature, though they do not coincide with him in opinion, respecting the peculiar tenets on which his contentment is built. However, he is in earnest, and his opinions appear to be convictions sufficiently strong to give a *singleness* to his heart, and a firmness to his morality. How superior then is his work, to the laborious productions of vanity, where sentiment tricks out lulling rhymes—where no manly spirit shews that the writer was employed about something of more consequence than an artful arrangement of words.

Nevertheless, we do not think the subject favourable to poetry.—Milton slackened his flight when he entered heaven; for with drooping wing did he vainly attempt to soar where the boldest imagination is soon overwhelmed with silent despair. Besides, the simple majesty of the scriptures will not bear diluting; for if we only speak of many fine passages, as subjects of taste, they have this in common with them, that a sublime description, or pathetic tale, seldom warms the heart, or exalts the imagination, when thrown into a new form. This is delivered as a general observation, for the volume we have perused, will, we are persuaded, afford much satisfaction and comfort to a numerous class of readers; and some poetical passages would do honour to a writer, who had had superior advantages.

We shall close our review with a specimen. P. 89.

As the broad sunflow'r, from the morning dawn
Till evening shade, turns after the bright orb
From which it's nam'd, so turns the new-born soul,
Call'd Christian, after him whose name he bears—
Nor bears his name alone; his likeness lives
Where shines his presence! Ev'ry heart that feels
The vital beams of heav'n's eternal Sun
Buds with immortal beauty. *Meekness* there,
And glowing *Love*, and rectitude of thought;
Sweet *Gratitude*, the full-blown rose of grace;
Firm *Patience*, rooted fast, and clinging round
The verdant stem of ever-smiling *Hope*;
And *Faith*, with eagle-wings and eagle-eye,
That penetrates the gloom of death, and mounts
The steep of heav'n to happiness in God.
There *Innocence*, transplanted from above,
Like a fair lily grows; the ambient air
Perfuming with such sweets as never die.
There grows *Humility*, (like that fam'd plant
That shrinks before the touch) its lowly head
Still bending to the sov'reign hand of grace,
And hiding from the public walks of men.
With ev'ry other grace that comes from God,
And up to glory tends; sown in the heart
By that almighty Spirit which produc'd
Whatever is by willing it should be;
And, like the seed into the good ground cast,
Wait but the falling showers and shining sun
Through the surrounding clouds to burst their way,
And spring to life and loveliness at once.
Nor wait the heavenly influence in vain:
God will not leave the seed he sows to die
For want of vital heat, or precious dew;
But fruitful makes each heart in which he lives,
And useful ev'ry life through which he shines.

SHew me a Christian!—Is the jewel scarce?
The just reflection makes a Christian's heart
Sigh while he looks around him:—scarce indeed!
Shew me a thousand men that bear the name;
And one, perhaps, the *character* displays!
Who finds a Christian when he looks abroad?
The man who through th' accomplishments of art,
The wealth and honours of a dying world,
And nature's finest touches in the mind,
Looks for a heart renew'd, and holy life,
Whether the subject be a prince or clown.
Who finds a Christian when he looks at home?
The man who looks abroad, and loves the soul
That bears the Saviour's image, love's the test;
Knowledge must fail, accomplishments decay,
As mental vigour dies.—Talents may shine

Through

Through life, and shine among the sons of men
 When he that held and us'd them is no more ;
 But talents have no wings to mount the skies,
 No worth inherent that will purchase heaven !
 Eloquence here is but as tinkling sounds ;
 And all that fly by human strength must close
 Their little wings and drop into the dust :—
 But love's immortal, and can never die !
 Love is the tree of life that grows in heaven,
 Fast rooted in the rock immutable,
 On which the throne of God for ever stands.
 Life's Fountain waters it ; and the bright rays
 Of glory's Sun expand and fill its fruit :
 Its fruit, the food of saints and angels there,
 Knows no decay ; and its immortal seed,
 Gather'd by God's own hand, and sown by him
 In sinners hearts, and by him nourish'd there,
 Blossoms on earth ; and, though beset with thorns,
 (Which from the curst ground of nature spring)
 Displays the likeness of the Prince of love
 In holy action, and in pure desire.'

In a note the author informs us that he means, 'at some future period (if the Lord will), to add five books more to the present work, on the same subject.' M.

*ART. VIII. *A Treatise on the Materia Medica.* By W. Cullen.
 M. D. 2 vols. 4to. 1042 p. Pr. 2l. 2s. in boards. Elliot,
 1789.

WHILE every judicious physician approves sincerely of simple practice, forsakes many old medicines, and wishes the farrago still further reduced—while every college reforms its pharmacopœia, and retrenches and corrects its list of simples—while some affect to say, that all the articles of the materia medica may be grasped in the palm of the hand, Dr. Cullen brings forth a book of materia medica in two quarto volumes.

In two quarto volumes, some will say, the whole science might be detailed. By what rule then should materia medica occupy such a space? Should we give this latitude to one department, and give to every other branch its due proportion, many folios would not contain even the elements of anatomy, surgery, midwifery, chemistry, botany, and therapeutics.

A system of materia medica may be either a close and well-digested collection of all that is desirable and useful in former authors ; or it may contain many new and curious observations, the result of a long and diligent course of practice. Every new author then either claims the merit of an original and curious observer of nature, whose discoveries are of service to physicians ; or he professes to have performed the less splendid

but

but more meritorious service of forming a correct, judicious, and concise compilation of all that is useful in practice. But those who expect in this book a new and correct compilation, related with judgment, and confirmed by experience, will find it very defective; and those who look for many facts, or even observations curious, useful, and new, will be disappointed.

If the author, in his preface, declines the merit of compilation; if we have read his book without the recollection of a single fact that is interesting or new; if this branch be nothing enlarged nor improved by his labours; if he has not added to that knowledge which we had received from Dr. Lewis and Mr. Aikin, this long-promised work of Dr. Cullen must be distended with foreign matter, and the censure we have ventured to express will be found just.

The contents of the first volume stand thus arranged:

Chap. I. On the action of medicines upon the body in general.

Chap. II. On the several means of learning the virtues of medicines.

Chap. III. Of the most proper plan for a treatise on the *materia medica*.

A dictionary of technical terms—A general table of *materia medica*—A catalogue of drugs—Of aliments in general—Of meats—Of cookery—Of drinks—Of condiments.

Every reader must think this a most extraordinary index to a *quarto volume*; but how much more must he be surprized who knows the true denomination and value of each chapter and division. We have first a system of physiology more regular and full than that which the author published under the formal title of *Institutes of Physiology*, but more imperfect than can be believed, and bearing all the marks of hurry in the composition—A weak and ill-digested theory of the nervous system—The common doctrine of the fluids, which is taught in every elementary book, and which is presented here in its least attracting form, very imperfectly explained, and very ill displayed—A tedious catalogue of terms and names, occupying no less than 60 *quarto* pages; and some confused dissertations on aliments, cookery, and drinks; wherefore, when we shall have laboured so far through this cumbrous mass, we shall do it the justice to transcribe a few passages the most worthy of notice.

We could not proceed to the individual parts without thus glancing our eye over the whole; we would not hazard a minute investigation without candidly warning our reader how very little we should find worthy of praise. We are sorry to anticipate conclusions which should first be proved and then pronounced; but the desire of accounting for this motley collection of opinions and doctrines, so little connected with each

each other, or with the proper object of the work, must have taken possession of the reader, as it has affected us; we shall therefore hazard an opinion, which is at least probable, if not absolutely proved.

It seems that the lectures of Professor Cullen first appeared, surreptitiously printed, in one volume; that, seeing the success of the work, he had designed to print a new edition, corrected and enlarged, but afterwards forsaking this idea, resolved to publish a book apparently new, in two volumes quarto; and if we should be put to define this new *materia medica* of Dr. Cullen, we should say it is a new edition of his former work, upon which he has ingrafted 'the principles of the nervous system.'

His first subject is the action of drugs; and as they act only on the sentient parts, our reader must be impatient to know what new and ingenious doctrines are here offered; what unexpected and happy illustrations of the phenomena of the nervous system; what new and curious sources of nervous sympathy are formed; what extraordinary and curious effects of certain medicines in peculiar circumstances, or in peculiar constitutions.

Such expectations are answered in one word: 'the animal spirits are continually going to and fro in all the parts of the living body; the trembling motion is carried along the nervous cords; and when the nervous fluid is, by external agents, driven towards the brain, it excites sensation; and when the fluid is repelled by the *will* into the parts which received the impulse, voluntary motion is excited.'

We know this will not be believed but on the most certain proof; we shall therefore present a very curious outline of the nervous system, in the style '*peculiar to, and characteristic of, the author.*'

'In these days it is hardly necessary to show, that the action of other *bodies* upon the human, is chiefly by the *impulse* of these *bodies* upon the *extremities* or other parts of the nerves of the human *body*; in consequence of which, a *motion* is propagated from the place of *impulse* along the *course* of the nerves to their *origin* in the brain, or medulla spinalis: and that, upon such occasion, there does, for the most part, arise a *sensation*. This again generally gives occasion to a *volition*; whereby a *motion* is produced, which being *determined* along the *course* of the *nerves* into *certain muscles*, or moving fibres, the action of these, as well as the various effects which these actions were fitted to occasion, are in consequence produced. This is the general idea of the connection of the human body with the other parts of nature; or of the manner in which the human body is acted upon by other bodies, and in its turn acts upon these. That condition by which it is fitted to have peculiar effects produced in it by the action of other

other bodies, is called its sensibility; which seems to be lodged in every *part* of what we can discern to be *parts* of its nervous system: and that condition of the body, by which certain *parts* of it are fitted to have certain motions of contraction excited in them, either from a communication with the nervous system, as expressed above, or by an impulse directly made upon those *parts* themselves, is termed the *irritability* of the body; which seems to exist only in the muscular or moving fibres, probably of a peculiar structure, suited to that purpose. From all this we *come at* this conclusion; that the *peculiar* effects of substances in *general*, or of those substances in *particular*, which we call *medicines*, when applied to the human body, depend upon their action upon the sentient and irritable parts.

This is indeed a most laborious induction. We shall not pay so poor a compliment to our reader's judgment, nor so great a compliment to the author's composition, as to discuss the point of doctrine; it is sufficient if we leave, thus naked and exposed, this most extraordinary introduction to this new system of physiology, pathology, and materia medica: the professor will judge whether this be ingenious or new, or a fit foundation for so great a structure.

By this exordium the reader is prepared for something very extraordinary; but still the following curious speculation will not lose its effect.

'I here *presume*, with some *confidence*, that the motions occurring in the nervous system are the motions of a *subtile elastic fluid*, *somehow* connected with their medullary substance; and I suppose that this fluid may have its *density* and *elasticity* in a certain proportion to one another, but this varying in different persons, and in the same person at different periods of life, from hence it will follow, that as the elasticity is greater with respect to the density, the mobility of the fluid will be greater, and the body in which it takes place will have a greater degree of sensibility; and, on the contrary, that a lesser sensibility will result from a greater density with respect to the elasticity.

'That such a difference in the proportions of elasticity and density *does actually* take place may be *readily concluded* from what happens in the course of life, where we can distinctly perceive that the sensibility is gradually diminishing as the density of the simple solid is increasing; and *if*, as we have *said* above, the original stamina give a different state of the density of the simple solid in different persons, and that proportionably through the whole of life, we shall have *no difficulty in supposing* that the same circumstances will give a difference in the proportional *density* and *elasticity* in the nervous fluid, and therefore a difference of its sensibility. It is much in illustration of all this that the sensibility is evidently less, according as the strength of the system following the density of the simple solid is greater in different persons, as well as at the different periods of life.

‘ The difference of sensibility may therefore depend upon the *different condition* of the *nervous fluid inherent* in the medullary substance; and that it is liable to be in such different conditions, we learn from the different causes of the difference of sensibility mentioned above, some of which, such as narcotic powers, or heat and cold, affect the sensibility of the nerves even when entirely removed from all connection with other parts of the system.

‘ A second circumstance, determining the state of sensibility, seems to be the degree of *tension* that is given to the extremities of the medullary fibres in all the several organs of sense. To explain this, I suppose that the motion of the nervous fluid is an oscillatory motion in an elastic fluid, and that the most part of impressions made upon the organs of sense are made by the impulses of the oscillatory motions of other elastic fluids; and if all this be just, it will be evident that the motions excited in the nerves by impulses upon their extremities, will be more or less considerable, according as these extremities are under a greater or lesser degree of tension: for giving this necessary tension, nature seems to have provided, by distributing a very copious ramification of blood vessels among the medullary fibres that are properly the sensorium in every organ of sense. It is no where more remarkable than in the retina of the eye, and that the tension of the blood vessels must give a tension to the medullary fibres thus intermixed and coherent with them, is sufficiently probable. That the increased tension of the blood vessels has an effect in increasing the sensibility of the eye is well known from many cases of ophthalmia, or as I may otherwise express, in the cases of afflux of blood into the vessels of the eye, in which the sensibility of the retina is increased to a prodigious degree. The increased sensibility both of the eye and ear, that commonly attends phrenitis, is readily explained in the same manner; and some other illustrations might be given to the same purpose.’

All that can be understood is this, that sensibility, mobility, and strength, are the attributes of the nervous system; that the nervous influence resides in a *subtle elastic fluid*, and that the subtle elastic fluid is connected with the *medullary substances* of the *nerves*; that as the nerves are, by their original constitution, *rigid and dense*, or weak and lax, the fluid moves more nimbly or more slowly; that as in the aged they are rigid and dense, the aged are callous and strong, and opium, cicuta, heat and cold, increase or diminish the nervous power, by affecting the condition of the nervous fluid, rendering it dense and sluggish, or light, moveable and active. The only merit of this doctrine is, that it must have been put together with very little expence of genius or labour; and though we present it first entire and pure, neither disfigured by criticism, nor interrupted by remarks, we must examine the flimsy materials of which it is composed, and the slight of hand by which they are joined.

The nervous system has never been explained, and will never be explained: nothing new is to be looked for; but when an antiquated and absurd idea is dressed in a new form, those who are learned in physic, and who see the deceit, will wonder at an imposition so very palpable. We would compare this idea with other forms, but it is a phantom which almost eludes the grasp.

The language of this curious system is invented to cover its defects, and to give an air of truth to a mere romance: when the reader thinks that a proof is laid, and the deduction clear, he examines both, and can hardly account for his first deception; for this illustrious author excels in the use of undefined terms, inaccurate and evasive language, assumed principles, and consequences deduced from conjectures rather than from proofs. His paragraphs are made up of guesses and conjectures of words, with little meaning but of much sound; and often he concludes with an insinuation of more knowledge than is there expressed, and of curious meanings, which must not be too early divulged.

The reasoning begins always in assumed facts; it proceeds with an apparent confidence in these facts; but soon it appears that new facts cross the first; the sense of the whole train is confounded or lost; and when the argument should be closed, it evaporates in some equivocal expressions, which either convey no meaning at all, or directly contradict the conclusion which he had laboured to prove.

If the reader compare these remarks with the text, he will see their truth. 'I here *presume*, with some *confidence*, that the *motions* occurring in the nervous system are the motions of a *subtle elastic fluid*, somehow connected with their medullary substances.' 'I here *presume*' is a true mark of the state of our author's mind when engaged in his favourite enjoyment of building systems: and *presuming* with *confidence*, is another peculiar and characteristic trait: having presumed with confidence that the phenomena of the nervous system are caused by *motion*, he finds, by the same simple process, that the motions are those of a *fluid*; that that fluid is *elastic*; and, finally, that this elastic fluid is connected with a *medullary substance*. All these are mere conjecture, not only unsupported by proofs, but in contradiction to reason; and if we grant the last of these conjectures, the most difficult question of all remains behind, viz. What union can subsist betwixt a *medullary* or *solid substance*, and a *subtle elastic fluid*?

Here may we see by what proofs medical doctrines are established; the young artist in system building may be instructed. Thus let him take a *petitio principii*, a round assertion for the basis of all. Let him *suppose*, that 'the paleness of the surface, the dryness of the skin, the shrinking of the extremities, the

subsiding of tumours, and the drying up of sores, are absolute proofs of spasm in the extreme vessels,' and not to be explained by any other means. Or let him *presume with confidence*, 'that the motions of the nervous fluid is an oscillatory motion in an elastic fluid,' by a judicious and well-timed use of 'I suppose.' 'Whence it will follow'—'from which, that such a difference does actually take place, will be readily concluded.' He will find a basis, and having found the principle in such proofs as these, the conclusion may run thus: 'If, as we have said above'—'then we shall have no difficulty in supposing'—and thus, without quoting a single fact, he may be taught to create data, to invent suitable conclusions, to fascinate his readers with a few mysterious words, to become an oracle in physic. He is not forced to work by the timid rules of the novum organum, creeping forward by a slow and tedious induction to an irresolute conclusion. The new process of reasoning is as artless and as novel as Shandy's use of the auxiliary verbs.

But lest our reader should think we misrepresent an ingenious doctrine, because it is ill explained, we entreat him to consider once more the following conjecture, which is the very basis of this doctrine; let him not look backwards upon its slender proofs, nor forward to its absurd conclusions, but regard it thus detached with an unbiassed judgment. 'To explain this, I suppose that the motion of the nervous fluid is an oscillatory motion in an elastic fluid; and that the most part of impressions upon the organs of sense are made by the impulses of the oscillatory motions of other elastic fluids; and IF all this be just, it will be evident that the motion excited in the nerves, by impulses upon their extremities, will be more or less considerable, according as these extremities are under a greater or lesser degree of tension.'

An oscillatory motion, when truly defined, is that of a pendulum, a solid body moved by the power of gravitation; but an oscillatory motion, existing in one fluid, and communicated by that fluid to another, and the motion of the second fluid being increased by the tension of the solid cord, in which the fluid passes, defies all investigation, and leaves us at a loss which to admire most, the matter or the style.

We have always considered the nervous system as one and entire; intimately united in all its individual parts, not to be affected in one point, but communicating instantaneously through all its parts the affections of each. But so curious is this speculative author, as to divide the animal from the natural functions, as if moved by different systems of nerves no way connected with each other: for he says of lavender, 'that it will seldom go farther than exciting the energy of the brain to a fuller impulse of the nervous fluid into the nerves of the animal'

mal functions, and seldom into those of the *vital functions*.' Vol. II. p. 148.

We are previously warned, by many little inconsistencies and wanderings, that our author had some confused notions of some additional cause of the nervous influence; that it depended not merely on the nervous fluid, but on something like a tremulous vibration of the nervous cords; and after labouring much to display the mutual effects of the state of the nervous cord and of the nervous fluid on each other, he concludes thus: 'If I am right in *supposing* the state of the simple solid to modify the state of the *medullary fibre*, this last will contain a *denser fluid*, as we commonly find the inherent power in the *medullary muscular fibre*' (a new and undefined term of art) 'to correspond with the denser state of the simple solid.' The oscillatory motions of an elastic nervous fluid, and the tremulous motions of nervous cords, or the combined motions of subtle elastic fluids and trembling nervous cords, are absurd in the last degree; and here they are altogether out of place as well as out of date. They were allowed in that age when, from a puerile fondness for theories and doctrines, that physician was despised who could not describe every internal function; as the action of the heart, the contraction of muscles, the flux and reflux of the nervous spirits, with as full a confidence as if he had actually seen the hidden operations of nature. We are mortified to find, in the work of so great an author, so old and so absurd a doctrine of the nervous system, when we are as ignorant of nervous influence as of the power of gravitation, of magnetic attraction, of chemical affinity, of the force of cohesion, of the electric quality, or of any other attribute of animate or inanimate matter.

Philosophers acknowledge these as ultimate facts; as inexplicable properties of matter; as the great laws of the universal system—they are ignorant and they are silent—but physicians are forward in hypothesis, while lame in facts—they are most confident where least founded; for they feel most difficulty where they have least success. It were well, if warned by many errors, they should learn to forego the enjoyment of general doctrines, till they had accumulated a treasure of indisputed facts. This first task is *scarcely* begun; let them return to *experiment*; and labour for years, perhaps for ages, to find the true laws of the nervous system—'Nor sit down and dream romantic schemes, defended by the d.n of specious words and tyranny of names.'

Our author proceeds to treat of aliments in general; and to prepare us for this subject, he examines the compound parts of the human body. He very justly observes, that to examine first the solids, and then the fluids, were needless labour; for since aliment cannot be conveyed in its solid form, it must pass through the vessels in a fluid state; and by analyzing the fluids,

we must find that matter in a fluid form, which is to be afterwards applied for the fermentation and nourishment of the solids.

He concludes the gluten to be the true animal matter, since it resembles the solids of the body. He presumes that the red globules are, by certain powers of the animal œconomy, formed of the same gluten; that both are proportioned to the strength of the system; and that the aliment which increases the quantity of the one also nourishes the other. The serum he finds to be the watery parts of our food, mixed with a certain proportion of gluten, and that gluten tainted to a certain degree by a constant tendency to the septic process. This, though not a very correct, is yet a very philosophical view, and proves that the solids are formed from the fluids of the common mass, the fluids more directly from the elementary matter, and that, though differently modified, they must be of one common nature since derived from one common source.

He divides foods into animal and vegetable: he concludes, that animals are perfect nourishment, and require little assimilation; that they need only the means of solution and mixture, and pass into the body with very little change of their original qualities.

Of vegetables he observes, that those parts which give taste or smell, indicate acrid matter; that though this change the character of the plant, yet it exists in a very small proportion, has nothing of a nutritive nature, and is often lodged apart, contained in vesicles peculiarly fitted for its reception; and he concludes, that whether in the whole, or in the different parts of vegetables, the matter fitted to form the animal fluid is an acid, a sugar, and an oil. P. 227.

That acid is a necessary ingredient of our fluids, he proves by no other evidence than that it exists in many vegetable foods; and that the parts of vegetables, the oil excepted, are all acescent. He never hints that acid has been found in the circulating mass, or in the secreted fluids; he even allows, that mineral acids, though dissolved and diluted in the serum, are returned very quickly by various secretions; and not only are mineral acids thus excluded, but all the vegetable acids which are not native, as the acids of tar, of tartar, of borax, of amber, and even the acid of vinegar itself: now if vinegar bears the same footing with the mineral acids, and if mineral acids be inimical to the constitution, and excluded from the common mass, what must that acid be which proceeds from the vegetable fermentation, for the acescent process is vegetable fermentation, and the vegetable fermentation generates acetous acid.

That sugar is a great source of nourishment, he presumes from the sweetness of many vegetables, and from sweet vegetables being nourishing food, from the African slaves being fat-
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tened by the cane juice, from the inhabitants of warm climates living on fruits, and from the *Athletæ* of old being fed chiefly with figs. Even farina itself is, he says, nutritive only in proportion as it contains sugar; and he concludes, that sugar and farina are mutually convertible into each other. This last piece of information will be new to all readers, and amusing to the well-informed; for when we observe more closely the chain of this analysis, we foresee a very absurd conclusion. Our author concludes, 1st, 'that acid is convertible into sugar because fruits are first acid before they become ripe and sweet.' P. 227. 2dly, 'that sugar is convertible into farina, and farina into sugar.' 234. And 3dly, 'that besides sugar, farina consists of another matter, which is an oil of that mild and unctuous kind commonly named expressed.' 231. From all which it would appear, that oil is convertible into sugar, farina is convertible into sugar, acid is convertible into sugar, and sugar again is, by fermentation, convertible into acid. Acid is the ultimate produce of every process; and Dr. Cullen, by this curious analysis, having obtained nothing but acid, has discovered that portion only of the human fluids which has never yet been found in the common mass of blood.

To support a new and whimsical opinion, he has industriously suppressed all those facts which can lead to a true solution of this interesting question; for if we analyse any vegetable, we find that the acid, sugar and oil, are in small proportions, while the starch and gluten constitute the great bulk of the alimentary matter, and are the only parts which tally in their properties with the animal fluids.

If having formed a paste of flour and water, we wash it continually, it is spontaneously resolved into three parts, the gluten, the starch, and the saccharine matter. The gluten remains in the hand, the starch is gradually deposited from the water with which the paste was washed, the saccharine matter continues dissolved in the water. The gluten resembles the animal solids; it is very tenacious and elastic; it is insoluble in water; it yields volatile alkali by distillation, and forms a large proportion of the flour. The starch or amylaceous matter is also a gelatinous substance; it is deposited in the form of powder; that powder being dissolved in warm water forms starch: but this jelly is susceptible of acetous fermentation, and is the true vegetable jelly which constitutes the great bulk of the flour. The mucosa-saccharine matter, which is dissolved in the water, is in a very small proportion, and is the only part which can give out sugar or acid.

This is the true analysis of many vegetable bodies, and of almost all those which are used as food; for this analysis of flour may be understood of all the grain, of potatoes, of the legumina, &c. The gelatinous matter of flour is like the

coagulable part of the blood; and the vegetable gelly or starch, is easily convertible into animal solid. His prejudice must be very strong who cannot see with a glance, that those two which constitute the chief bulk of the vegetable must be the nutritive part; that the saccharine or acescent matter, in its very minute proportion, can serve only to qualify the starch and gluten, to promote their fermentation, to unite the whole in the form of bread.

This analysis is a complete proof; but the conclusion does not rest on this proof alone, it is supported by a cloud of common and acknowledged facts; and these we shall quote chiefly from the author's own work.

When in p. 365, he says, 'that animal foods give in the some proportion more nourishment than any vegetable aliments do,' he has surely forgotten that animal food gives nothing of that acid nor sugar, and very little of the oil, which he conceives to be the *pabula vitæ*; though animal foods contain neither sugar nor acid, yet 'can they afford all the juices of an animal body;' and 'animal bodies, which can be entirely dissolved in the gastric fluid, seem, in proportion to that quantity, to be convertible in *succum & sanguinem*. It is said that in some parts of the earth there are people who live entirely upon fish; and it is certain that fish, with many people, is the chief part of aliment. In such cases it appears to be perfectly sufficient for all the purposes of the human œconomy.' (p. 389.) Whence it appears, that that food is perfect which has no proportion of acid, nor sugar, where there is the opposite quality, an alkaline nature where the chief matter is a gelatinous substance.

Many of the most nutrient vegetables have no portion of acid nor sugar, at least while recent and unchanged by fire or fermentation. They are often pure gums, void of taste or odour, and often the sweeter are less nutrient than the more insipid. 'Barley, rye, and others, the sweetest of the coccalia, are least nutritive; and in those parts of Scotland where they use the former, they are forced, for nourishment, to mix with it pease, or some other alimentary matter. Wheat, the most universal aliment, has so little saccharine matter, that it can hardly be brewed; and rice, on which many eastern nations subsist entirely, has but a very small proportion of sugar; and is with difficulty subjected to fermentation.' He acknowledges this fact, yet is he forced to confess, that it is 'the most nourishing of all the grains.' And 'maize, a farina of the best quality, and highly nourishing, as the experience of America has fully ascertained,' has little sweetness, no acidity, and by itself, or even with yeast, does not ferment so well as to give a light bread. The Arabs, when getting gum, are nourished by it alone. 'Sago, in some parts of the East Indies, makes a great

great part of the food.' *Thunberg* informs us, that the Japanese use it as a food, and chiefly esteem the pith of the stem as most conspicuously nutritive, inasmuch, that a very small quantity will support the life of a soldier in the time of war; and lest the foreign enemy should possess themselves of this advantage, the carrying it out of the country is made a capital crime. The gelatinous quality of the salep proves it also to be nutrient.

But if all these be insipid; if their gelatinous quality be a proof of their nutrient powers; if there be no evidence, nor suspicion of acid, nor sugar, and if yet one of these support the life of a soldier in time of war, surely there is something more essential to nourishment than sugar or oil. This essential part is exactly what we find constituting the chief bulk of all vegetable or animal diet: it is the chief part of vegetables; for, if in flour, potatoes, &c. the *fecule* or starch be to the other as 100 to 1, to which shall we attribute the nutritive powers? And if, in every part of the human system, we find the same mucilage; if, in the serum, the red globules and crassamentum, we find this matter; if it constitute the chief part of the muscles, tendons, and ligaments; if, except a small proportion of earthy basis, it is the very matter of the bones themselves; and if this gelly differ from that of vegetables, only in being animalized, is not the proof perfect? for the transition from vegetable to animal jelly is very easily explained by the assimilating powers of the living system, more especially when there are some vegetables, as in wheat (probably latent in many others) a perfect animal jelly, with all its attributes, as giving out chemical alkali and running into putrid fermentation.

Surely we may receive vegetable and animal mucilage as the same, when Dr. Cullen reckons animal and vegetable oils the same (p. 300); and, surely, it will be more difficult to conceive a process, by which oil, sugar, and acid, should be transmuted into animal jelly than this vegetable mucus.

Our author appears to be far behind in the great doctrines of the animal œconomy, when he shows much anxiety to refute or confirm the experiments of *Sanctorius*, *Keil*, and *Gorter*. He talks in a serious way of the perspirability of *mutton* and *beef* and *oysters*; and following this great question, 'he thinks by what experiments he has been able to make, mutton or beef are more perspirable than birds or fishes.' (p. 369). He is surprised that *more* experiments on perspirable foods did not occur to *Sanctorius* and others; but we are surprised that able men were busied so long in such idle and childish employments,

There are little points of doctrine on various occasions, where the apparent novelty of observation gives an ingenious and pleasing appearance. Thus, on the action of the stomach, he

he observes, ' we are of opinion that every kind of food taken into the stomach, as soon as it *sets this organ to work*, encreases the action of the heart, and occasions a frequency of pulse; and if we mistake not, by the *energy* of the *brains* being thus *directed* to the *heart* and *stomach*, a *torpor* in the animal functions, both of sense and motion, is induced, and often to a degree of sleepiness. These are the effects of food soon after it is taken into the stomach; and it seems also manifest, that these effects are more considerable than from vegetable food: as if the brain were busied in working out various processes for the digestion of birds, of fish, of animal foods, milk and eggs; as if one function of the body were inconsistent with the general activity of the system; as if the *stomach* could not *work* unless the body were at rest.

He concludes the article of diet with observations on boiling, roasting, and drinks. We promised to transcribe these, and where we only transcribe, we cannot be guilty of injustice.

' 1st, *Boiling*, (p. 399,) is, properly, the exposing of meat to the heat of boiling water, while it is immersed in this for some length of time. By this joint application of heat and moisture, the texture is certainly rendered more tender and more soluble in the stomach; and it is only in this way that the firmer parts, as the tendinous, ligamentous, and membranous parts, can be duly softened, and their gelatinous substance duly extracted.

' 2d. *Roasting* (p. 402) The manner of applying heat yet to be mentioned, is the frequent one of roasting. In this, as by a *proper artifice*, an equal application is taken care of; the effect of heat, in rendering the meat more tender, is certainly obtained: and though a considerable exhalation is made, it is almost only of a watery humidity. This, indeed, would take place to a very great degree, and render the meat again more unsoluble, were it not that *large masses* only are subjected to this operation, and that thereby the outer surface is first *condensed*, and prevents the exhalation from the interior parts: at the same time an *oily matter* is commonly and repeatedly applied to the outer surface, which prevents both much *exhalation* and any great *hardening* of the outer surface, till the heat has penetrated the whole, and rendered it sufficiently tender. From all which, the effects of roasting, and the proper conduct of it, may be understood.'

' 3. *Of Drinks*. How much water enters into the composition of the fluid, and even the solid parts of our bodies, is well known; and it is equally well known, that the same water, by various means, is in continual dissipation and waste, and, consequently, that a constant supply of such liquid is absolutely necessary to the support of the system. That such a supply may be duly made, nature has given the *appetite of thirst*, which leads to the taking in of drink.'

(In a future number we shall consider the second volume of this work.)

ART. IX. *Observations on Gangrenes and Mortifications accompanied with, or occasioned by, convulsive Spasms, or arising from local Injury, producing Irritation.* By Charles White, Esq. F. R. S. &c. 8vo. 29 p. Price 1s. Dilly. 1790.

THE knowledge of medical practitioners in cases of gangrene is yet far from being perfect. The bark, on which our trust has been so often reposed, has in many cases failed, probably because the species of mortification which it is peculiarly adapted to check, have not been sufficiently distinguished; and nothing tends more to bring a medicine into disrepute than an indiscriminate administration. Although the bark is unquestionably a medicine of great power and efficacy, many able practitioners have been disappointed by it, and, as our author observes, have been doubtful if it had any well-founded claim to a preference to cordials in general. Without, however, detracting from the merit of a medicine to which the world has undoubtedly great obligations, we may say that it will not serve to stop every species of mortification.

'The particular species of mortification,' says Mr. White, 'which is the subject of this pamphlet, is that accompanied with, or occasioned by, convulsive spasms, or arising from local injury, producing irritation, which is also of the spasmodic kind.' The remedy for this, Mr. White modestly says, he discovered by accident, but he appears to have entertained an idea of its probable efficacy from the cases he met with in books, some of which are here recited. After many trials, he found that large, and frequently repeated, doses of musk and salt of hartshorn are very powerful in this species of gangrene. The operation of the musk, he thinks, 'may be attributed to its antispasmodic, diaphoretic, sedative, and cordial properties; and it may, perhaps, be assisted, as a resolvent and stimulant by the salt of hartshorn, which, very probably, also renders the musk more active.' By the united qualities of these medicines, the oscillatory motion of the arteries is, in general, promoted, the juices become liquified, and, from their disposition to direct their effects to the cutaneous pores, and also their tendency to assist the nervous system, they are attended with the most beneficial consequences. Taken in another view, when the complaint is supposed to originate from a thin and acrimonious state of the blood, volatile salts in large doses, and continued for some time, would be unsafe, and might augment the putrefaction. They may also be hurtful in an inflammatory diathesis.

Although Mr. White has found this medicine answer in the particular species of mortification mentioned, in most cases even beyond his wishes, yet where tried in gangrenes arising from other causes, he has been disappointed. Three cases are
here

here published, which, in our opinion, clearly established the credit of the musk and salt of hartshorn. The last, that of a young girl of seventeen, whose arm mortified in consequence of a compound fracture of the fore-arm, is a case from which the efficacy of the medicine may be safely inferred. The relief of the child's complaints, when the musk and hartshorn were administered; the return of them when they were omitted; and their vanishing again, as soon as she began to take them a second time, are decided proofs;—and it is with much pleasure we recommend this pamphlet to the attention of the faculty. The very small doses of musk hitherto administered, have, no doubt, been the cause why many have rejected it as an useful medicine. Mr. White generally began with ten grains, and increased the quantity, in one case, to 120 grains, and as much salt of hartshorn, and with the best effects.

ART. X. *Thoughts and Observations on the Nature and Use of Dr. James's Powder, in the Prevention and Cure of Diseases.* By a Gentleman of the Faculty. 8vo. 90 pages. Price 1s. 6d. Scatchard and Whitaker. 1790.

THIS writer is a firm friend to the use of Dr. James's powder, the alledged bad effects of which, he attributes entirely to improper administration—to its having been given in improper doses, or too late in the disorder. He gives us a number of diseases and cases in which he has successfully prescribed the powder, and as his mode of treating diseases seems, on the whole, to be judicious, we see no reason why his name should be concealed. A medical writer, above all others, ought to appear in *propria persona*. C. C.

ART. XI. *Practical Observations upon Thorn Wounds, Punctured Tendons, and Ligamentary Lameness in Horses, with Experimental Instructions for their Treatment and Cure. Illustrated by a Recital of Cases, interspersed with a Variety of Useful Remarks: to which is added, a successful Method of treating the Canine Species, in that destructive Disease called the Distemper: the whole forming a Supplement to the Gentleman's Stable Directory.* By William Taplin, Surgeon. 88 pages. Price 1s. Kearsley. 1790.

IF the reader be acquainted with the publication to which this is a supplement, he will not be at all surprised to find it begin with the puff direct, in which the author informs us that the 'wonderful avidity with which the numerous editions of the Stable Directory, have been purchased in this, and repeatedly printed in a neighbouring kingdom, are demonstrative proofs, that the subject has acquired new life from such publication,'

and that in consequence of it, 'the medical and chirurgical parts of farriery are *immersing* very rapidly from the rude and illiterate hands in which they were originally placed,' nor will he be surprised to find in it, as in the former work, a general want of arrangement, subjects totally unconnected brought together, the most unlimited censure bestowed, not only on the common practitioner in farriery, but even upon medical men, who presume to interfere respecting the diseases of horses, and the whole written in the most turgid and affected style, full of conceited egotisms, and the most tiresome pleonasm.

Though from the title we were led to expect observations on thorn wounds, &c. and in the order in which these subjects are there mentioned, yet the first article of instruction the author enters upon is, 'the method of neatly delivering a ball;' after which he gives the reasons which 'determined him upon the personal preparation of his most powerful prescriptions under the seal and signature of **TAPLIN'S GENUINE HORSE MEDICINES**, as a counteraction,' he adds, 'to the adulteration so fully explained in the preface, and as being adapted to the promotion of public good.' After this indeed, one of the subjects announced in the title page is introduced, in the shape of a case of a punctured tendon, in which Mr. Taplin has the satisfaction of reprobating the injudicious attempt of a student in surgery, to cure an enlargement, just above the footlock joint; 'the operation,' he says, was attempted with a common lancet, but with so little fortitude and success, that in making his incision, the natural motion and rejecting effort of the animal, *fascinated* the inexperienced operator in his first attempt, and deprived him of his instrument (which was the next day found in the litter) but not 'till he had given a destructive proof of his inability.' To this follows a case of the farcy, cured 'by reducing inflammation, correcting acrimony, and rescuing the whole mass of blood from an inveterate and dangerous state of morbidity, by the use of the alterative powders, bark, and nitre.' The next is a successful case of ligamentary lameness, in which he reprobates the use of opodeldoc, which had been first applied, and 'after cleaning the surrounding parts from the *saponaceous obstruction* of corroborants, 'he effects the cure by the application of camphorated spirits, 'followed up by his advertised embrocation for lameness or strains.' To this succeeds a 'case of a lacerated tendon, and the mischief in this instance,' the author says, 'was also produced by the premature attempt of a surgeon of no small eminence to open 'a kind of statulent or fluctuating tumor upon the inside of the near hough.' Then comes what, according to the arrangement of the title should have been the first article in the book,

book, observations on thorn wounds, and the whole concludes with the disease in the canine species called the distemper.

We observe nothing in the treatment of the recited cases but what plain common sense, and the most moderate acquaintance with the diseases of horses would have dictated, and we doubt not but every rational farrier who has an extensive practice, (and notwithstanding what our author says, we know there are some such) could easily produce a list of cases equally successful, and their favorable terminations, not less owing to care and judicious management.

Of the observations on the disease of dogs, called the distemper, we think more favorably, and could we set aside our disgust at the author's manner of writing, we should even be pleased with it. In the management of the cases adduced, Mr. Taplin certainly discovers good sense, and a very laudable spirit of investigation respecting the cause of the disease, and we doubt not the lives of the animals to whom he devoted so much time and attention, were saved by his judicious method of treatment. He was soon led to suppose, that the popular opinion which refers the seat of this disease to the head was unjust, and he thought it more likely to be in the stomach or bowels: with this view, in the first instance which occurred, and in which the symptoms were violent, he administered emetic and purgative medicines, but these were not retained long enough sufficiently to produce either of the effects intended; he therefore had recourse to injections, and after repeating them many times one entire mass was expelled, 'composed,' the author says, 'of every kind of extraneous substance such animal could have been supposed to swallow with food during its puppyism. It consisted of grass or hay, wonderfully matted or interwoven with hair, and particles of sand or gravel cemented together so exceedingly hard, that it might fairly be supposed to have been prepared by art, and passed through a mould by some instrument of powerful pressure.'

Further experience must determine whether the disease in general be produced by a similar accumulation; Mr. Taplin thinks it is, and therefore strongly urges the early and repeated use of opening medicines. Those who have paid attention to the natural history of this animal, and who have well observed its early manners, may perhaps know whether it be a fact that very young dogs swallow such kind of articles as composed the mass above described.

Before we quit our author, it is but right that we should give some specimens of his manner of writing, from whence it may be seen on what ground we have formed our general judgment of his performance. The following will exhibit the great perspicuity of his style, and his liberality towards other practitioners.

• Naturally

• Naturally reverting to one or another of the cases already recited, it must be perfectly apposite to repeat the absurdity, the wonderful inconsistency of submitting the management of valuable or indeed any horses, to the strange and inconsiderate experiments of those who have no one qualification but their unbounded confidence, or rather impudence, to recommend them, or justify the dreadful havoc they constantly make among this most useful part of the creation, if we may be fairly allowed to decide, by the great numbers annually doomed to death, in the penury and credulity of one class, or the invincible obstinacy and ignorance of the other.

• The penury and credulity I allude to (and which cannot be too often or emphatically repeated) is that kind of saving knowledge in the employer, inevitably productive of a double deception; for (without bestowing even a remote thought upon the defective abilities of the employed) his imagination outstripping reflection, rapidly reaches an ideal cure at the least expense, totally forgetting that self-preservation is a concomitant to low cunning, and consequently more is lavished upon the ignorant, obstinate, confident, or necessitous, for the promotion of mischief and danger, than would amply compensate the enlightened practitioner for his assistance in all cases of emergency.

In another place he speaks of 'a broken knee separating the ligamentary union of articulation at the joint;' independent of the gross nonsense of this phrase, we never remember seeing so curious a pleonasm, such a singular combination of synonymes in so short a phrase. From the next extract we shall make, we might suppose our author to be an Hibernian, for he says, 'having gone through *every* necessary instruction that can *possibly* be advanced for the treatment and cure of different kinds of lameness, proceeding from various cases, one *additional* remark cannot be too forcibly inculcated;' and in the next leaf he still says, 'it becomes a matter of indispensable necessity to add a few words.' One other extract we cannot forbear treating our readers with, as it is a fine specimen of the sentimental, we might say of the pathetic. Having described his patient, the author's own dear puppy, a pointer about eight months old, as in the utmost danger, and himself as much embarrassed what mode of treatment to pursue, he says,

• No refinement of thought, no sublimity of expression is necessary to convey a description of the present dilemma. Every sportsman whose mind is embellished with the nicer sensations, and whose heart is instinctively open to alleviate the sufferings of these partners of, and contributors to our pleasures, these nocturnal protectors of our property; as well as the many (though no sportsmen) who have their favorites of the different species, and are no strangers to their attachments, fidelity and gratitude, have no doubt some time or other stood in a similar predicament.

Such is the manner in which Mr. Taplin's supplement is written, in such a manner also is the Stable Directory written, and yet the latter has gone through nine editions.

P.

ART.

ART. XII. *A Dissertation on the English Verb; principally intended to ascertain the precise meaning of its Tenses, and point out the Tenses of the Latin and French Verb, which correspond to them; in order to facilitate the Attainment of an accurate Knowledge of those three Languages, and display the superior Excellence of the English Verb with respect to Simplicity, Correctness, and Perspicuity. To which is added, an Appendix of French and Latin Participles.* By James Pickbourn, Master of a Boarding-School at Hackney. 8vo. 276 pages. Price 6s. in Boards. Robinsons, 1789.

THE subject of this dissertation is briefly stated in the title; and as the occasion which gave rise to it is somewhat singular, we shall explain it in the author's own words:

• About fifteen years ago, when I resided at the Hague, I happened to have some conversation with a French gentleman on the comparative excellence of the ancient and modern languages. He praised the strength and copiousness of the English language; but remarked, that it was peculiarly difficult for a foreigner to obtain a correct knowledge of it, on account of the multiplicity of tenses belonging to the verbs. He mentioned some of them, as *I loved, I did love, I have loved, I was loving, &c.* and said he believed that the French, and most other people on the Continent, generally considered them as synonymous expressions: but, for his part, he could not suppose any language, either ancient or modern, had two tenses which meant precisely the same thing. He immediately enumerated the tenses of the French verb, and, with great facility and exactness pointed out their different meanings; and concluded with requesting me to favour him with an explanation of the tenses of the English verb. My situation was not a little embarrassing; I felt myself unequal to the task, and should have been happy to have declined it; but I was the only Englishman present, and unfortunately I had first introduced the conversation; I therefore could not help saying something upon the subject. The account I gave, though received with polite attention, did not seem quite satisfactory to the company, and was very far from being so to myself.

Mr. P. then informs us, that he had recourse to our best Grammarians, but not finding the subject accurately investigated, or clearly explained, he began to examine for himself.

• I had made but very little progress in my inquiries, when I discovered that I had not only an unbeaten track to pursue, but that I must, in some instances, go in direct opposition to all our most eminent Grammarians; for it appeared to me, that English participles might be used either in an active or passive sense, and that they were no more significant of time than adjectives; the contrary of which I knew all our best writers had asserted. When I first entered upon the subject, I thought it a very easy one; but the more I considered it, the more difficult it appeared. I had many other engagements, and but little leisure for abstruse researches; I therefore quitted the pursuit: and I should probably never have returned to it again, had I not, about five years ago, been called upon, in my turn, to produce some kind of composition before a literary society of which I have the honour to be a member

member. This appeared to be a favourable opportunity for resuming the subject; for, though I was afraid to exhibit so many novel opinions before the public, I thought I might with propriety submit them to the consideration of a few select friends. The reception I met with was such as encouraged me to pursue my inquiries; and I read again upon the subject, about two years afterwards, before the same society. The substance of those two discourses I now venture to lay before the public. How far I have succeeded, that impartial tribunal will determine.'

It does not fall strictly within our province to enter into a minute discussion of the several subjects treated of in this dissertation; nor would a disquisition on the subtilties of Grammar, we trust, be very acceptable to the generality of our readers: We shall, therefore, only give an analysis of its contents, with sufficient extracts to exhibit the author's stile and talents; observing that, in general, the different tenses are judiciously explained, and discriminated with philosophical accuracy. There are many original remarks worthy of attention, and though we differ in opinion with Mr. P. in some essential particulars, yet we give him full credit for 'minute inquiry, liberal communication, and candid debate.'

The author's first object is to shew 'the simplicity of the verb, as consisting of an infinite mode, a present and preterite tense, and two participles.' Throughout the whole performance, we must observe, the English verb, by way of illustration, is contrasted with that of the French and Latin.

Speaking of the participles in *ing*, and *ed*, Mr. P. attempts to prove, that they are neither of them confined to any time or voice; that the former may be used in a passive sense, as well as an active one; as, 'the house is building;' that the latter is almost as often used actively as passively; and that the distinction of *preterite*, or *past*, when applied to this participle, is liable to objection, because we can say, 'I *am* loved, I *was* loved, or I *shall be* loved.'

'I therefore conclude,' says the author, 'that, all that is peculiar to the participles is, that the one signifies a *perfect*, and the other an *imperfect* action. The one points to the middle of the action, passion, or state denoted by the verb; and the other to the completion of it. Or, in other words, the one represents an action in its progress, i. e. as begun, and going on, but not ended, as *performing*, but not *performed*: whereas the other denotes an action that is perfect, or complete, an action not that is *performing*, but that is *performed*. These are all the variations which our verbs admit of.'

The copiousness of the verb, arising from its compound tenses, is then slightly noticed; and the author proceeds to explain the tenses, or forms of expression, belonging to present time. In this part of the subject the reader will find much accurate distinction, with some novelty of opinion, which, perhaps, he will not readily adopt.

The tenses, or forms of expression belonging to past time, are next considered, and a general view of aoristical, or indefinite tenses given. The following observations deserve notice.

* The Latin preterimperfect tense is used for two purposes, the first and principal of which is to signify the progressive state of a past action, i. e. to denote that it was begun, going on, but not ended, at a certain time past; and the second to express habits or customs. In the first of these cases it very nearly corresponds to the English preterimperfect tense. I believe there is no instance in which the latter must not necessarily be translated by the former. But there are some instances in which the Latin preterimperfect tense (though used to denote an action begun, going on, but not ended) cannot be translated by ours. For English verbs, which do not admit of the distinction between the perfect and imperfect state of an action, have no tenses compounded with the participle in *ing*. The preterimperfect tense, therefore, of Latin verbs signifying an affection of the mind, cannot be rendered into English by our preterimperfect tense. For *amabam* can never be translated by *I was loving*, nor *timebam* by *I was fearing*. The Latin preterimperfect tense is likewise in a few other instances, used to express continued energy, where our preterimperfect tense cannot be admitted. As

* *Ossa tegebat humus.* OVID.

* *Arboris frondes auro radiante nitentes*

* *Ex auro ramos, ex auro poma tegebant.* ID.

* *Eum tenuis glauco velabat amictu*

* *Carbasus, et crines umbrosa tegebat arundo.* VIRG.

* These verbs, *tegebat*, *velabat*, &c. when applied, as they are here, to inanimate objects, which are incapable of acting, do not so properly signify actions as the continued state of things, or the continuance of the effects of certain actions. Or, if they must be allowed to represent actions, they represent such actions as no sooner exist than they exist in a complete state; and therefore cannot be translated by our preterimperfect tense: for that tense is not usually applied to any other purpose than that of expressing the middle, or progressive state of an extended action. In describing unfinished actions, i. e. actions in their progressive state, we say, the man was clothing himself, or he was covering the bones with earth. But in representing the effects of these actions in their finished state, we cannot translate, *carbasus velabat*, by *carbasus was clothing him*; nor *ossa tegebat humus*, by *earth was covering the bones*. But we must say, *carbasus clothed*, the earth *covered*, &c.'

After briefly exemplifying the tenses belonging to future time, the author begins to examine the passive voice. The usual exemplification of the present, past, and future tenses, is given, with some apposite remarks on the use of them; and Mr. P. adds,

* The distinction between perfect and imperfect tenses does not extend to verbs which denote a continued energy, or affection of the mind; from the very nature of them, they are incapable of it: their participles in *ing* are therefore never made use of in forming compound tenses. We do not say, *I am loving*, *I am fearing*, *I am bating*, *I am approving*, *I am knowing*; but we say, *I love*, *I fear*, *I hate*, *I approve*, *I know*, &c. Nor do we say, *I have been loving*, *I have been bating*, &c. but *I have loved*, *I have hated*, &c. Nor in the passive voice can

we say that any thing *is*, or *has been*, *loving*, or *fearing*; but that it *is*, or *has been*, *loved*, or *feared*. For these verbs express not only the completion or ending, but likewise the continuance of energy, or affection, by the participle in *ed*.*

This distinction is clear and judicious.

The following discovery being novel, and to the students of pure Latinity, important, we shall give it in the author's own words:

• All the Latin grammars which I have seen, appear to me to have made a mistake in the formation of the preterperfect tense passive. They direct us to form it by joining either the present or the preterperfect tense of the verb *sum* to the perfect participle; and generally seem to consider *ædificata est*, and *ædificata fuit*, as synonymous expressions: nor do they tell us which of them is the most commonly used. Ruddiman, indeed, has attempted to point out a distinction between them. He says, 'By *domus ædificata est*, I mean simply that the house is finished, without any regard to the time when; *ædificata fuit*, it is finished, and some time since has intervened.' Ward makes nearly the same distinction. In modern Latin authors, it is not uncommon to find *fuit* joined to a perfect participle: but, in writers of classical antiquity, such a construction very seldom occurs. With a view to ascertain this, and some other points relative to the tenses of verbs, I have lately read a great part of *Victor*, *Eutropius*, *Nepos*, *Justin*, *Sallust*, *Cicero's Orations*, *Phædrus*, *Ovid's Metamorphoses* and *Tristia*, *Virgil*, *Horace*, *Terence*, and *Juvenal*. But I have only been able to collect three and twenty instances of *fuit's* being joined to a perfect participle: and most of these are very suspicious cases; for the participles with which they are compounded are frequently used as nouns or adjectives. Whereas, in the course of the same reading, I found innumerable (I believe I may safely say many thousand) instances of *est* joined to the same participle.'

The dissertation concludes with an illustration of the compound tenses, and of the infinitive mode, in which the author's favourite subject relating to participles is resumed, and more fully explained. It is, indeed, interwoven with almost every chapter of the book. Mr. P. asserts, that the Latin infinitive mode is used as a *noun* in *all cases*; as, Nom. '*Dulce est desipere in loco.*' Hor. Gen. '*Posse loqui eripetur.*' Ov. Dat. '*Laudare paratus.*' Juv. Accus. '*Reddes dulce loqui.*' Hor. Abl. '*Digna legi.*' Hor. We leave the reader to form his own judgment on the propriety of this assertion, and the authority of the examples; but we proceed with pleasure to recommend some judicious remarks (too copious to be transcribed) on the use of the infinitive*; as they may serve to correct a fault frequently committed in English grammar. To these are subjoined, a few observations on the subjunctive mode, a definition of the verb, and some ingenious conjectures on its origin in language.

* Vid. p. 136—147.

The appendix contains additional observations on the French and Latin participles, with copious illustrations from the classics.

We must not conclude without observing, that the author appears to write with real modesty and candour †; and that his book is beautifully printed by J. Davis, on fine writing paper. I.

ART. XIII. *A botanical Arrangement of British Plants, &c. Vol. III. Part I. Containing, 1. An easy Introduction to the Study of Botany. 2. Directions for drying and preserving Specimens of Plants. 3. Dictionary of English botanical Terms. 4. Latin Terms of Linnæus, accented and explained. 5. Explanation of the Plates. 6. An Index to the two first Volumes, &c.* By William Withering, M. D. F. R. S. 8vo. 157 p. and 10 plates. Pr. 3s. 6d. sewed. Robinsons. 1789.

In the preface to the second improved and enlarged edition of this very useful work, dated the 24th of August, 1787, the learned author declared 'his intention of publishing his third volume in the course of the ensuing year.' Probably the multiplicity of his professional engagements might delay this part of it a year longer. 'The purchaser is desired not to bind it, but to wait for the second part, which will compleat the work, and which will be published as soon as it can be got ready. A full title-page to the third volume will be given at the same time.'

This second part of the third volume is to contain an enumeration and description of British plants belonging to the class Cryptogamia, and will, doubtless, be very interesting to all such as enquire into the minuter vegetables. In the mean time, the public is in possession of the more necessary parts of the work, particularly the index, without which it was almost useless to many.

In the introduction, the parts of which a flower consists are explained; and the explanation is illustrated by a familiar instance of the crown imperial. Secondly, the mode of classification is enlarged upon; the division of vegetables into classes, orders and genera, is explained; and a table of the classes, according to the Linnean system, is given, referring to a plate, which may be found at the head of the first volume, and illustrated by familiar examples. Thirdly, rules for the investigation of plants are set down, accompanied with eighteen instances of well-known plants, from most of the different classes.

† The frequent recurrence of 'my humble opinion,' 'I humbly think,' &c. would be rather suspicious, if the general tenor of the dissertation did not confirm the truth of our remark.

The directions for drying and preserving specimens of plants, are very ample and judicious. The nicety, however, of the execution, depends much on practice and attention.

The dictionary of terms has the corresponding Latin terms used by Linné; and plants, either natives of our island, or common in gardens, are referred to, in order to illustrate them. This dictionary is by no means so full as that of Dr. Berkenhout; and it is well known, that Dr. Withering does not in general adopt the Linnean terms, but translates them into English. We think that many of his terms will hardly become current.

The list of Latin terms used by Linné, with the corresponding English words, will be very useful to the learner, because it will enable him to understand other botanical works. The accent also is put to every word. It must be observed, however, that this list does not always correspond with the preceding. Thus, *abortivi* is translated *barren*; but if we look for *barren* in the English dictionary, we find the equivalent Latin term to be *masculi*, not *abortivi*, which we see under *abortive*. *Acinaciformis* is translated *scymitar-shaped*; but this word does not occur in the English dictionary. *Apex*, *point*; *assurgens*, *rising*; *barba*, *beard*; *bicapsularis*, *two-capsuled*; *bifidus*, *cleft*, or *cloven*, &c. &c. not to be found among the English terms. Some of the Latin words are also ill rendered; as *auctus*, *leafy*; *auriculatus*, *ear-shaped*; whereas a leaf is so called which has small appendages like ears: thus we say a *two-eared* cup, when it has two handles.

The plates are ten, numbered from three to twelve; numbers one and two having been given before. They are mostly copied from the *Philosophia Botanica* of Linné, with some alterations however, and improvements. They are all explained in the opposite page.

These are followed by additions to the two first volumes; six pages of errata; rules for the pronunciation of the Linnean names; and the index.

As an extract, we shall give the rules for pronunciation.

1. The English reader is desired to observe, that the accent, or the force of the voice, is to be thrown upon that syllable or letter which precedes the mark. Thus in *Arbutus*, the *ar* is to be the accented or strongly sounded syllable; and not the *bu*, as is commonly, though erroneously, the case.

2. That the letter *e*, at the end of a name, is always to be sounded: thus the word *Elatine* is to be pronounced *E-lat-ti-ne*, with four syllables, and not *E-la-tine*.

3. That in words ending in *ides*, the *i* is always to be pronounced long.

4. That *ch* is to be pronounced *hard*, like the letter *k*.

* 5. That in words beginning with *see* and *sci*, the *c* is to be pronounced *soft*; though it is allowed that some few words derived from the Greek are exceptions to this rule.

* 6. That in such words as have *sch*, the *c* is to be pronounced *hard*. Thus *Schoe'nus* is to be pronounced as if it were written *Ske'nus*.

* 7. That *c* and *g* before *e* and *i*, and before *ae* and *oe* are to be pronounced *soft*, but before the other vowels and diphthongs *hard*.

The public have now been in possession of the two former volumes, which were published before the commencement of our Review, long enough to have determined concerning their merits, and to be convinced that they contain a great body of information relative to the plants which are natives of Great Britain. Dr. Stokes's references to plates or figures of plants, ranged according to their fidelity or excellence, are well imagined, and of great utility. He and Mr. Woodward have improved this edition with abundance of good descriptions and observations.

M. T.

ART. XIV. *Ledige Uuren, besteed tot nuttige overdenkingen: i. e. Leisure Hours employed in useful Reflections.* By Johannes van Eyk, Minister at Muiden. Parts I. and II. Amsterdam, Martinus de Bruyn. 1786 and 1790. 8vo.

THE first part of this work having been published so long ago, it does not fall within our plan to give any particular account of it. It contains six dissertations on the following subjects: *on the different use of the names of God in the beginning of the first book of Moses.—On the time of Jacob's going to Laban, of his two marriages, and of the birth of his son Levi.—On the first light, and the waters above the firmament, mentioned Genesis i. verse 3 and 7.—On Genesis i. verse 26, which passage he would thus translate, 'let us make man to be our image, &c.'—And on the proof of the perfection of Adam's reason, deduced from his having given names to every creature, and from his having known God by the wind of the day, which is generally supposed to be the meaning of Gen. iii. verse 8.* These subjects are curious, and Mr. Van Eyk's sentiments upon them differ in many respects from those commonly adopted, and shew him to be a man of acuteness, judgment, and ingenuity, joined with great liberality and candour.

The second part contains four dissertations, the first of which is *on the serpent which tempted Eve*, a subject on which so much has been written, and of which so many different explanations have been given. Mr. Van Eyk rejects the opinion that this was a brute serpent, not seeming to know that it was ever embraced by any, though it is at present pretty general in Germany, and supported by several respectable writers; and also the more common ones that the devil assumed the appearance
of

of that animal, or crept into a real serpent; and adopts the supposition already broached by Amyraldus, Vitringa, Heinsius, and Gerard, that there was no serpent at all in the case, but that it was the devil alone who was the tempter. To this supposition he endeavours to add some new weight, but we find little different from what has been said by the above mentioned writers. In combating the notion of a brute serpent being made use of in this transaction, from the injustice that would have been in the sentence passed by God upon it and its seed, he asks, 'who can pretend to justify such severity, which would have punished all the seed of this serpent, for the transgression committed by the parent?' This seems uncommon language for a Calvinist to use, who vindicates a similar proceeding towards the posterity of Adam. The question, 'if the devil did not appear to Eve in the form of a serpent, how was it possible for him to converse with her?' he answers by another, 'Was it necessary, that for this purpose he should assume an external appearance? cannot a spirit have intercourse with a spirit without any outward mode of communication?' And if one ask, how could Eve know that the suggestions she then had arose from the devil, if she did not see him? he again answers, 'if she had seen a serpent, how could she know that it was the devil and not the serpent itself that spoke to her?'

The next dissertation is on Genesis iii. 8. his thoughts on which passage he had promised in the conclusion of the first part. Though commentators differ in some respects in their explanations of these words, yet they pretty generally agree, that the wind here mentioned was a particular wind which only blew at a certain time of the day, and which was always the forerunner of God's manifestation of himself to the primitive pair; and it is doubtless from this sense of the words that they have been led to conclude that *Adam knew God by the wind of the day*, and turned this into an argument of the perfection of his reason. It seems, however, surprizing to Mr. Van Eyk, that whatever might have been the perfection of Adam's reason, it could never have occurred to any one to seek for a proof of it in this passage, even according to this interpretation of it. But though he acknowledges that this interpretation is specious, yet he does not think it so well founded as is generally imagined, and therefore proposes another which is not merely ingenious, but seems to us better to agree with Moses' design in this place. He observes, that in the language which Moses spake, the word rendered *voice*, signifies, in general, every kind of sound, and that it is often used to denote particularly the awful sound of thunder, and that though it may appear strange to us, that a sound, that the thunder should be said to *walk*, yet that this mode of speech is not unusual to the writers of the Old Testament; that the expression the *wind*,

or, as it is in our version, the *cool of the day*, signifies in general the *daily wind*, in like manner, as *work of the day*, *portion of the day*, means *daily work*, *daily portion*; and that there seems no reason to confine it to a certain wind which only blew at a particular stated time of the day; that therefore this expression seems to specify not so much the time as the occasion on which Adam heard the thunder—the suddenness, the unexpectedness of the event. From these observations, he is led to understand the passage as implying, that hitherto Adam and Eve had enjoyed a peaceful serene life, undisturbed by any vicissitudes of weather or the rage of jarring elements; but that now after their transgression, while nature still retained her usual smiling aspect, and there was no appearance of any alteration, they were all at once alarmed with a dreadful tempest, accompanied with thunder and lightning, which seemed to threaten universal destruction.

This explanation he supports from considering the nature of the case, which was to usher in God in the character of a judge; and it seems a very suitable introduction to such a solemn occasion; and from the similarity there will then be here to those outward tokens of his majesty, with which God in after times generally accompanied his appearances to the children of men; such as that to Moses from the burning bush, to the Israelites at Sina, to Job and his friends, and as we are taught will take place at the day of judgment. And this explanation, he thinks, will throw some light on that passage, in which Adam says to God, ‘I heard thy voice in the garden; and I was afraid *because I was naked*; and I hid myself.’ From the connection it appears, that Adam and Eve had already made themselves aprons, and therefore had no reason to be ashamed of their nakedness; and according to Mr. Van Eyk there seems no foundation for their shame before God, even if they had been naked. He therefore supposes the meaning to be, that Adam, from his being in a manner naked, was not able to withstand the fury of the storm to which he was now exposed, and to which he was entirely unaccustomed, and endeavoured to shelter himself from its rage among the trees of the garden. He thinks likewise that the above explanation will lead us better to understand the manner in which God drove Adam and Eve out of Paradise. This it seems probable to him was by means of the storm which pursued them till it obliged them to quit it, and which extending no farther than the boundaries of the garden, occasioned that appearance which is called the cherubims, and the flaming sword which turned every way to prevent their returning, and to keep the way of the tree of life. This, however, he only gives as a conjecture, and it certainly is very plausible, and leaves us room to hope,

that at some future time he may take the subject into farther consideration.

The subject of the following dissertation, is *the sentence passed upon the devil*, Gen. iii. 14, 15. in which he inquires into the reasons why the devil received his sentence before Adam and Eve, and why this sentence was passed upon him without his being previously examined. He next considers the sentence itself then passed upon him. On the first part of it, *because thou hast done this*, he observes, that as we are intirely ignorant what his conduct and state were previous to this period, these words would seem to imply, that his being the tempter of our first parents was the origin of his fall, and reduced him to that wretched situation in which he is generally supposed to be. Mr. Van Eyk's interpretation of the words, *and I will put enmity between thy seed and her seed*, &c. differs a little from that given to them by the generality of commentators. By the seed of the serpent is commonly understood, wicked men in all ages, and by that of the woman, Christ and all good men; whereas he would confine the latter expression to Christ alone, and the former to the Jews who crucified him. Speaking of the promise here made by God to our first parents, he has the following wonderful remark, which shews to what length a sensible man will go in favour of pre-conceived opinions. "Who can doubt, but that the *father*, who here gives the first intimation of his *only begotten son*, instructed the original pair at the same time, in the knowledge of the *Holy Ghost*? Who can doubt, but that Adam believed at this moment, and was saved?" This is like hunting the mysteries of faith out of a whin-bush.

The last dissertation is *on the directions given by the apostle Paul to the Corinthians, with respect to the celebration of the ordinance of the Lord's supper*, 1 Corinth. xi. It has fared with this passage, as with many others of the sacred writings; it has been taken out of the connexion in which it stands, and applied to all Christians in general, and to the conduct they have to observe with respect to the ordinance of the Lord's supper. Hence the many superstitious notions which have been adopted concerning this rite, as if it had something in it peculiarly sacred above any other act of religion, as if all the acts of religion had not equal sanctity, as if it required some extraordinary preparation, and some strange and wonderful effects were to be expected from it; and hence many sincere Christians have been terrified from engaging in it, from an opinion that they were not worthy to partake of it; have been deprived of much of their comfort, and often rendered extremely miserable, from an apprehension of their having exposed themselves to the judgements of God. These abuses are of a very serious nature, and have long loudly called for correction. Of this Mr. Van Eyk seems very sensible, and therefore from a full, accurate,

rate, and judicious examination of this whole chapter, sets the subject in its true and proper light. Our limits will not allow us to give a particular account of what he says on it, but we cannot sufficiently recommend it to the attention of humble believers, who are apt to entertain too low thoughts of themselves, and too high ones of the sanctity of this ordinance, and of the preparation necessary for joining in it, so as to disquiet themselves with vain fears about their worthiness to communicate, and perhaps even to abstain from communicating altogether. Such will here find their doubts satisfactorily removed, the nature of the ordinance clearly explained, the meaning of the apostle's exhortation pointed out when applied to the Corinthians, to whom it was addressed, and whose shameful behaviour gave rise to it; and the proper use that Christians in general may make of it for regulating their conduct with respect to this religious ceremony, that they may engage in it with comfort, and derive those happy effects from it, which it was intended, and is naturally calculated to produce. A. G.

ART. xv. *Observations on prophetic Times and Similitudes, as they relate to the Church and the World, from the Visions of the Apostle John, compared with other Scriptures, being a compendious Explanation of the Book of Revelation. In Five Parts. Part I.* By James Purves. 8vo. p. 200. Pr. 2s. Edinburgh, Ross; London, Marfom.

WE like this author's principles of religious liberty, better than his canons of interpretation, which we think are often fanciful. This first part contains an explanation of the Epistles to the Seven Churches; or, as he thinks them, states of the church in different periods; after which he supposes there is a more full representation of things, relating both to the church and world, in the following parts of the book. We cannot help thinking the division of St. John himself into 'the things which are,' and 'those which shall be hereafter,' sufficiently justifies Mr. Lowman's opinion, that these letters relate to the then present state of seven real, not figurative churches.

Mr. Purves does not go upon the plan of Brightman, (whom in other respects he most resembles) of estimating the respective purity of these periods of the churches, by the latitude of the places which are supposed to represent them; he deduces their characters from the fancied etymology of their names. Thus Ephesus signifies *desirable*, and fitly expresses the state of the apostolic church, the members of which were of one heart and mind. The Nicolaitans, or *over comers of the people*, denote those who by the exercise of worldly power have deprived the people of their just rights.—Smyrna, or *myrrh*, has an exceeding

ceeding bitter taste, but an agreeable smell, and is therefore a fit emblem of a state of bitter sufferings, which disengaging the hearts from the world, and turning their desires unto God, make them become a sweet favour unto God, &c.—Pergamos, *high and lofty*, the exalted state of the church after the fall of the heathen power in the Roman empire.—Thyatira, *killer of victims*, the persecutions of popery before the reformation.—Sardis, a proud and noble city, represents a splendid church succession, which has a reputable name in the world, where the king sits as its supreme head. It signifies *carnal bonds*, and therefore well represents the carnal motives which had too much influence in the reformation, particularly in England.—Philadelphia, or *brotherly love*, is a fit name for the period introductory of the seventh and last, that of the Laodiceans, or *just people*, or, as Pastor explains it, *the rights of the people*; in which all the usurpers of the rights and privileges of the people shall be cut off.

In a kind of appendix, the author asserts the supremacy of Christ, not only over all spiritual, but all civil, constitutions: with what consistency with our Lord's declaration that his kingdom is not of this world, we leave him to make out.—He concludes with an elaborate explanation of some of the prophecies relating to the final restoration and pre-eminence of the Jews, and attempts to point out many of the uses of Jerusalem, considered as the metropolis of all nations; for which he has a map to shew that it is particularly well situated, which many of his readers will think fanciful enough. The most capital of these uses appears to be, that it may become the seat of a general congress for framing regulations for the good of mankind; and for settling such differences as may arise among the nations in an equal and amicable manner.

ART. XVI. *The Book of Common Prayer of the Church of England, reformed upon Unitarian Principles; together with the Psalter or Psalms of David.* Crown 8vo. p. 480. Pr. 4s. in boards. Newcastle, Charnley; London, Longman, 1789.

LEAVING the important question concerning the expediency of a revival of our articles and liturgy to be settled by the noble 'layman,' his opponents and coadjutors; and without interfering between the Socinians and the Editors of this revival, whose claim the former will probably dispute to the title of Unitarians (though we confess we see no good reason why all may not be allowed to claim the title, even according to their restricted sense of it, who worship one divine person or being only;) we shall content ourselves with briefly stating the principal alterations which we have observed in this new edition of the Book of Common Prayer.

In

In the table of lessons we were surprised to find *no* alterations. Even the story of Tobit and the amorous Devil, of Susannah, and of Bel and the Dragon, are suffered to keep their accustomed places.

In the general confession, the words ‘and there is no health in us,’ are omitted. And the absolution is pronounced in the following manner, ‘Almighty God, the Father of our Lord Jesus Christ, desireth not the death of a sinner, but rather that he may turn from his wickedness and live. He therefore pardoneth, &c.’

For the Gloria Patri is every where substituted the following doxology, ‘To God be glory in the churches by Jesus Christ, throughout all generations. Glory be to God in the highest, and on earth peace, good will towards men.’

In the Te Deum we find the following alteration. **The** Father of an infinite Majesty; who hast manifested thyself by thy true and only Son; and by the Holy Ghost, the comforter. We acknowledge thy Christ to be the king of glory, &c. **who** when he took upon him,’ &c. in the third person.

The Song of the Three Children is omitted.

In the Apostles Creed, the descent into hell, the holy catholic church, and the communion of saints, are omitted. It is scarcely necessary to observe, that the other two creeds are not to be found.

In several of the prayers for the king ‘our most gracious’ sovereign is retained; in others it is altered to ‘thy servant George, &c.’

In the prayer for the bishops ‘and ministers of the gospel,’ the clause ‘who alone workest great marvels,’ is changed into ‘who art the author of every good and perfect gift.’

The collect for aid against perils, in the evening prayer, is altered as follows;

‘O God, the protector of all who trust in thee, with whom there is no shadow of darkness; defend us, we beseech thee, from all the dangers and evil accidents of the approaching night, and keep us by thy watchful providence in peace and safety; so that secured by thy merciful providence, we may rise to thank and praise thee for all thy blessings bestowed upon us, through Jesus Christ, &c.’

The three first petitions in the Litany are addressed to God the Father, thus,

‘O God the Father Almighty, maker of heaven and earth, have mercy upon us, miserable sinners.

‘O God who by the precious blood of thy only begotten Son, hast purchased to thyself a holy church, and placed it under thy continual protection, &c.

‘O God, who by thy holy spirit dost govern, direct and sanctify the hearts of all thy faithful servants, have mercy, &c.’

The Litany is also much curtailed, and altered, as might be expected.

The

The occasional prayers we were surprised to find unaltered. Even the prayer against Plague or Sickneſs, the concluſion of which ('like as thou didſt then accept of an atonement, ſo it may now pleaſe thee to withdraw this plague and ſickneſs through Jeſus Chriſt') we ſhould have expected the editors would have objected to.

In the collects, as every where elſe, theſe Trinitarian concluſions and doxologies are expunged.

3d Advent. 'Almighty God, who at thy Son's firſt coming, &c.'

4th Advent. 'O Lord, we beſeech thee cauſe the power of thy true religion to ſhew forth itſelf effectually among us, that we, thoroughly forſaking all ſin and wickedneſs, and continually applying ourſelves to obey thy commandments, may finally be admitted into thine everlaſting kingdom, &c.'—*St. Stephen*; 'Who prayed that his murderers might obtain forgiveness through the interceſſion of the bleſſed Jeſus, who ſtandeth, &c.'—*Epiphany*, 'May after this life be admitted into thy glorious preſence.'—*1ſt Sunday in Lent*; 'O God, whoſe bleſſed ſon ſubmitted to faſt, &c.'—*Good Friday*, *1ſt Collect*; 'We beſeech thee graciously to behold thy houſhold the church, &c.—croſs: and as thoſe ſparedſt not thine own ſon, but freely delivered him up for us all, ſo we beſeech thee to give us all other good things which thou knoweſt to be expedient for us, through &c.'—*Trinity Sunday*; 'Almighty and everlaſting God, who, by thy ſon Jeſus Chriſt haſt commanded all that believe in him to be baptized in the name of the Father, and of the Son, and of the Holy Spirit; grant that we, always duly remembering our baptiſmal covenant, may in all things obey the rules of that moſt holy Goſpel, which Thou, our Almighty Father, haſt revealed to us by thy Son, and confirmed by the manifold teſtimony of the Holy Spirit; grant this, O heavenly Father, through Jeſus Chriſt our only Mediator and Advocate, &c.'

The Communion Service is much amended.—The Exhortation in the Office for Baptiſm is taken word for word from Mr. Lindſey, and a better could ſcarcely have been found.

Upon the whole we think that the Editors have performed a very acceptable ſervice to thoſe who, being diſſatisfied with the preſent ſervice of the church, ſtill continue to attend its worſhip. To ſuch perſons we would recommend it to furniſh themſelves with this edition, which they will find little difficulty in accommodating to the order of public worſhip, even while it continues to be conducted according to the preſent form.

The Editors give notice, that they are ready to publiſh the occasional Services of the Church, corrected in the ſame manner, if they ſhall be informed that it is likely to be acceptable.

V. F.

ART. XVII. *A Vindication of the Doctrines and Liturgy of the Church of England; in Answer to a Pamphlet entitled 'Hints to the New Association and other late Publications of a ſimilar Tendency, in a Letter, from a Gentleman in the Country to a Friend in Town.'* 8vo. 59 p: Pr. 1s. 6d. Debrett. 1790.

THIS

THIS is the most masterly, and at the same time the most liberal, defence of the articles and liturgy of the church of England, which has hitherto fallen under our inspection. After exposing, with some keen but polished raillery, the opinion supported by the author of the 'Hints,' that the immorality of the age is to be chiefly attributed to the defects of the national liturgy, our author proceeds to a vindication of the clergy from the insinuation of betraying their consciences from secular motives. He next inquires whether the church would be a gainer in numbers or not from the surrender of certain doctrines, which he determines in the negative. A short history of the compilation and different revisions of the liturgy follows, whence the author deduces the conclusion that no further revision is necessary. We are next presented with the most able defence of the Athanasian creed that we have seen, by parallel passages from scripture and the early fathers. The objections also of the 'Country Curate,' are combated with much ability. The disputed text, 1 John v. 7. is defended. The expediency of a new translation of the Bible, by authority, is examined, on which topic many of the author's sentiments appear forcible and just. The whole concludes with a spirited exhortation to the nobility and gentry to form an *effective* association in favour of religion and virtue, by a prohibition of gambling in their own families, and an endeavour to procure the public suppression of gaming-houses; by the observance of the sabbath, the withholding their children from the contagion of public schools, &c. &c.

The ingenious author has honoured us with a note, (p. 16) and we are sorry to add, has departed from his wonted liberality in representing the Analytical Review as the echo of a party. We are well convinced, that if the names of our reviewers were made public, our journal would appear to be conducted on as liberal a plan as it is possible to adopt in such a publication. It is our earnest wish to do justice to all parties, but to appear as the champions of none; and the character which we have given of the very pamphlet which is now under our examination, will, we hope, convince its author that we are disposed to treat, with the utmost liberality, both the established church and all its fair and conscientious advocates.

ART. XVIII. *An Apology for the Liturgy and Clergy of the Church of England, in Answer to a Pamphlet entitled 'Hints, &c.' Submitted to the serious Attention of the Clergy, Nobility, and Gentry newly associated.* By a Layman, in a Letter to the Author by a Clergyman. 8vo. 95 p. Price 1s. 6d. Rivingtons. 1790.

THIS pamphlet is inferior both in style and argument to the former. It is more diffuse, and yet more barren of facts and

sentiments. The author is, however, well versed in the history of the English liturgy; and the chief and most valuable part of the pamphlet consists of a number of facts relative to that subject. The arrangement of the matter is nearly the same as in the preceding article, and consists of a vindication of the clergy, an account of the compilation, &c. of the liturgy, and an examination of the sentiments of eminent divines concerning it. We do not see with what propriety the author introduces the test act into this dispute; on which, however, he advances nothing new. His censure also, or rather abuse, of a most respectable divine (Dr. Symonds) we hold it our duty to reprobate. As there is nothing in the doctor's late publication to warrant such treatment, we should suspect it to be the dictate of private resentment and malignancy, did we not know the unjustifiable warmth into which theological controversy too frequently betrays the pious combatants.

ART. XIX. *Considerations on the Expediency of revising the Liturgy and Articles of the Church of England; in which Notice is taken of the Objections to that Measure urged in two late Pamphlets.* By a Consistent Protestant. 8vo. 112p. Pr. 1s. 6d. Cadell. 1790.

EXCEPTING the few reprehensible expressions, which we noticed in the apology, we have seldom seen a controversy conducted with so much moderation and good manners as the present. The pamphlet, which is now before us, is intended as a reply to the two preceding publications in favour of the Liturgy, and is a very liberal and able production. The author pleads, in favour of innovation in general, that several salutary innovations have been adopted even during the course of the present reign. He declares in favour of an established maintenance for the teachers of religion; and does not consider *tythes* as a tax raised on individuals.—He conceives it unreasonable to call on the friends of reform to state their particular objections; but refers to several publications, in which the objectionable passages in the Liturgy are pointed out. He next enumerates several of the alterations which were proposed by the commissioners in 1689. The Athanasian creed is censured by this author, not because he professes to dissent from the doctrine of the Trinity, but because he conceives the damnatory clauses inexcusable. He apprehends no less danger to an establishment from the obstinacy of its own members, than from the innovating spirit of sectaries. He next examines the American reformed liturgy, which, though it does not reject any of the doctrines of the Church of England, is yet proved to differ materially from ours. Our author's plan of reform is contained in the following extract:

‘ That

‘That a commission should be issued, empowering an equal number of laymen and churchmen, to revise the liturgy; and to propose to the consideration of Parliament, such alterations in it as they should think fit; having respect in the execution of their office to what was done by the commissioners in 1689, to what has since been offered from the press in various publications, and to what has been adopted in the Liturgy of the Episcopalian Church in America.—That subscription to the 39 Articles of Religion, and to the 2d and 3d articles of the 36th canon, and the declaration of assent and consent to the book of Common Prayer, should be laid aside wholly, unless it should be thought fit to preserve the subscription to articles made against Popery.—That every person when he is ordained, or instituted to a benefice, shall make and subscribe the following declaration, or one to the same sense,—I believe the canonical Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary for salvation; and I do solemnly engage to conform to the Liturgy of the Church of England, as it is now by law established.’

ART XX. *An Address to the Right Rev. Dr. Samuel Horsley, Bishop of St. David's on the Subject of an Apology for the Liturgy and Clergy of the Church of England, &c.* By Gilbert Wakefield, B. A. and late Fellow of Jesus College, Cambridge. 8vo. 41 p. Pr. 1s. Deighton. 1790.

THERE is much pointed classical allusion, and some humour in this address, in which the author follows the apologist through the various topics treated in his pamphlet. On the subject of the Athanasian creed the following pleasant anecdotes are introduced by Mr. W.

‘A clergyman in the West of England was much harassed by his parishioners for omitting the *Athanasian* creed at the stated seasons. Not one of the parish, except his clerk *John*, coincided in opinion with him. The complaints of his flock were at last conveyed to the *diocesan*, who issued out his *bull*, commanding the offender to read this obnoxious portion of the service. In this dilemma, our parson goes over to an organist in a neighbouring city, and after much importunity, prevails with his tuneful friend to set the *creed* to *music*, for himself and *John*, in two parts. “You know,” says he, “I am a fox-hunter: set it to a good, jolly, rattling hunting tune.” This was done accordingly; and the *parson* and his *clerk* made themselves perfect in their respective parts. When the next day arrived, on which this *creed* is appointed to be read, the whole parish to a man were at *church*, hoping to enjoy the complete humiliation of the poor *parson*, thus compelled to swallow the bitter potion in the face of his audience! The service had now proceeded in order to the *creed* in question. The congregation was silent: their mouths gaped with expectation. “Next follows,” says the *parson*, “the *creed* of St *Athanasius*, appointed to be said or sung; and, BY THE GRACE OF GOD, I’ll sing it. So now, *John* (turning to the *clerk*) mind what you’re about—

about—here goes.” Upon which he and *John* set up their pipes, and rattled away pell-mell most merrily from one end of the *creed* to the other. The *church* rung again: the people stared: and the *parson* was left in future to the unmolested enjoyment of his own fancies.

‘Here at Nottingham we had a bookseller (lately deceased) endued with a portion of charitableness and tender feeling, worthy to be remembered. He occasionally officiated for the *clerk* of *St. Mary’s*; and, to the great scandal of some, uniformly softened the rigour of this *creed* by a qualifying interpolation. *This is the catholic faith: (said honest Sam) which, except a man believe faithfully, he can HARDLY be saved.*’

We apprehend our author is mistaken in imputing the *Apology* to the bishop of *St. David’s*. D.

ART. XXI. *Sermons on various useful and important Subjects, adapted to the Family and Closet.* By George Lambert, 8vo. 431 p. Pr. 6s. in boards. York, Ward. London, Dilly. 1788.

MR. Lambert published a volume of sermons in 1779. The present publication may therefore be considered as a second volume. It is introduced by an epistle dedicatory to the church and congregation of Fish-street in Hull; and contains twenty-one plain pious discourses, calculated to improve a numerous class of people, above whose level of understandings sermons too frequently soar. To the congregation, who earnestly requested their minister to publish what they had listened to with attention from the pulpit, this volume will doubtless be very acceptable, and many serious families will be glad to meet with an useful set of Sunday evening discourses. ‘Such will,’ says the author, ‘find that salvation by grace through faith in *Jesus Christ* to the honour of God’s character, and as it tends to promote the interest of real holiness in the hearts of men, is the principle which runs through them all!’ T.

ART. XXII. *A Sermon preached before the University of Oxford, on January 30, 1790.* By the Rev. R. Shepherd, D. D. late Fellow of C. C. C. Archdeacon of Bedford, and Chaplain to the Right Rev. the Lord Bishop of Durham. 4to. 17 p. Price 1s. Davis. 1790.

A RATIONAL and useful discourse; moderate with respect to the political principles which it inculcates, and well adapted to the memorable occasion on which it was preached. We subjoin the following paragraph as happily illustrating the author’s sentiments.

‘The Text, (Rom. xiii. 5. Ye must needs be subject, not only for wrath, but also for conscience sake”) whatever it imports, cannot mean to furnish power with a licence to oppress unopposed; or to

establish abject slavery under the sacred guard of conscience. The example of St. Paul is the fairest and safest comment on his precept and injunction. No one could better practise, or was more exercised in practising, those passive virtues of Christian patience and fortitude under sufferings, than himself: yet we learn from the authentic monuments, which contain a relation of his acts, that he could also shew a just concern for the preservation and support of his civil privileges: could vigorously assert his right of judging, when those privileges were invaded; and express a becoming zeal against any illegal or arbitrary violations of them. While he observed on all occasions the severest precepts of our religion, yet we read he was also ready to vindicate, with due warmth, the liberties and immunities of his birth-right. And though he perfectly knew how to bear private injuries as a Christian, yet he disdained quietly to submit to public indignities as a Roman.

ART. XXIII. *The Evils which may arise to the Constitution of Great Britain from the Influence of a too powerful Nobility, considered in a Sermon, preached before the University of Cambridge, May 29, 1789.* By W. Purkis, D.D. F.S.A. &c. 4to. 18 p. Price 1s. Cadell. 1790.

A SENSIBLE political dissertation on the subject expressed in the title, which is extended also to the dangers that might arise to the constitution from the usurpation of the commons and the tyranny of the king. Text, Rom. xiii. 4.

ART. XXIV. *The Neglect of known Duty is Sin: a Sermon preached before the University of Cambridge, on Sunday, Jan. 31, 1790.* By Peter Peckard, D.D. Master of Magdalen College. 8vo. 33 p. Price 1s. Cambridge, Merrills. London, Payne and Son. 1790.

A SENSIBLE and pious discourse on James iv. 17. against the slave trade; in which the benevolent author shews how inconsistent that infamous traffic is with the duties of justice and humanity, and how incompatible it must be with the profession of true Christianity.

ART. XXV. *The Will of God the Ground and Principle of civil as well as religious Obedience: a Sermon preached before the University of Oxford, at St. Mary's, October 25, 1789.* By Ralph Churton, M.A. &c. 4to. 14 p. Price 1s. Oxford, Fletcher. London, White and Son. 1790.

A HIGH-TORY sermon, on a high-tory text, (1 Pet. ii. 13, 14.) but written in a sensible and pleasing manner.

ART. XXVI. *A Sermon preached in the Cathedral Church of Hereford, at the Meeting of the three Choirs of Worcester, Here-*

Hereford, and Gloucester, September 9, 1789. By John Napleton, D. D. Canon Residentiary of Hereford, &c. Oxford, Prince and Cooke. London, Cadell. 1s. 1789.

A SENSIBLE discourse on beneficence, preached for a charity, and published at the request of the stewards. Text, Gal. vi. 9, 10.

ART. XXVII. *A Sermon to the Poor: addressed more particularly to the Parents of the Children belonging to the Sunday Schools at Hackney, on Christmas Day Evening, 1789.* By S. Palmer. Small 12mo. 27 p. Price 4d. or 1l. 1s. per hundred. Buckland. 1790.

PLAIN, sensible, and pious. One of those little practical tracts that might be read with interest and attention by thousands who have neither leisure to go through a long treatise, nor taste to relish a more eloquent and refined address. Text, Matth. xi. 5. F.

ART. XXVIII. *A Discourse concerning the Resurrection Bodies; tending to shew, from the Writings of Heathens, Jews, and Christians, that there are Bodies called our own which will not be raised from the dead; that there are bodies properly called our own, which will be raised from the dead; by what Means the Perfection and Immortality of the Resurrection Bodies are to be obtained; and by whom to be effected.* By Philalethes. 8vo. 70 p. Price 2s. Davis. 1788.

THERE is much learning, much ingenuity, and much candour in this discourse. We must, however, object altogether to the use of heathen authorities on a question which can only be determined by proofs from divine revelation. The following heads contain the outlines of our author's design, p. 2.

- * 1st. That the dead will not be raised with these bodies of flesh and blood.
- * 2dly. That there are other bodies which may be called our own.
- * 3dly. That those other bodies will be the resurrection bodies.
- * 4thly. That the resurrection of the soul with these bodies, will be the resurrection of the true man, or of the dead.
- * 5thly. That these bodies stand in need of sanctification, and an happy immortality, as the bodies to be raised do.
- * 6thly. At what time, or in what state of our existence, the sanctification is to be effected.
- * 7thly. By what means it is to be obtained.
- * 8thly. By what, or whom, it is to be effected.
- * 9thly. By what means the immortality is to be obtained.
- * 10thly. By whom it is to be operated.

A summary of the arguments by which these propositions are supported, is presented towards the close of the pamphlet.

‘ To collect all that has been urged into a narrow compass—If the resurrection of the carnal body be not included in the resurrection of the dead; if the resurrection of the soul without this body of earth be a resurrection of the dead; if by this corruptible and mortal, which are to put on incorruptibility and immortality, we are not to understand our corruptible and mortal bodies, but the true man sown in a corruptible and mortal body—it is then possible that we may be raised from the dead without these terrestrial bodies. If the reasons for supposing a resurrection of these carnal bodies be fully answered, it will then appear probable that they will not be the resurrection bodies: if there be good reasons for believing that we shall not rise from the dead with these bodies of flesh and blood, the probability that they will not be the bodies of the resurrection will be greatly increased. If the learned among the ancient Heathens—if Solomon, if Maimonides, and others of his countrymen—if St. Paul, and one of the Christian apologists, have decided absolutely against the resurrection of these earthly bodies, we think the point must be given up.

‘ If we have an interior body, called by divines an animal spirit, a sensitive mortal soul, a subtle body, an ætherial body, a spirit—and by the Heathen philosophers, an ætherial, lucid, heavenly, immortal, spiritual body and spirit—then it is possible that this may be the resurrection body. If this ætherial body be ever united to the superior part of man; if it be necessary to it; if by it the superior part perceives all sensibles, and be made a fit inhabitant for the heavenly regions; and if this body, when perfected, be peculiar to the just; it is then probable that this will be the resurrection body: and if the spiritual body be in us at present, the probability of the ætherial body being that in which we shall be raised will be greatly strengthened.’

To the second edition of this discourse, just published, the author (J. Gough, A. B. Rector of Kirk Ireton, Derbyshire) has affixed his name.

ART. XXIX. *A Letter to the Right Rev. Dr. W. Cleaver, Lord Bishop of Chester, on the Subject of two Sermons addressed by him to the Clergy of his Diocese; comprehending also a Vindication of the late Bishop Hoadly.* 8vo. 43 p. Price 1s. Johnson. 1790.

THE objects of this letter are to controvert the Warburtonian dogma, which asserts the Lord's supper to be ‘ a feast upon a sacrifice,’ and to vindicate the memory of the great Bishop Hoadly, which the letter-writer conceives to have been unjustly attacked in the Bishop of Chester's two sermons. Several other positions in these discourses are ably controverted in this publication.

ART. XXX. *Philo-Theodosius; with a new Character of Mr. Burke. To which are added, a Series of Propositions on the Nature of Establishments, civil and religious.* By an old Member of Parliament. 8vo. 31 p. Pr. 1s. Bourne. 1790.

THIS pamphlet, like the former which we noticed in our last number under the title of Theodosius, and which appears to be written by the same person, is extremely eccentric, but contains a variety of shrewd observations, detailed in a lively manner. Of the French revolution the author speaks in the following manner.

‘The revolution in France—which patriots behold with admiration, and angels with applause—is vilified and traduced by Mr. Burke! “It is *bloody, ferocious, and tyrannical.*” What falsehood! what mean and miserable falsehood? It is a revolution unstained with blood, and conducted on principles of unexampled dignity and moderation.

‘And what ought to cover his face with confusion, and imbitter reflection to the last moment of his life, is, that on the very day in which the evil genius of Mr. Burke prompted him to unmask, and stand confest the advocate of DESPOTISM and IDOLATRY, news was received that the king of France—*unsolicited—unexpected*—went to the national assembly, and recorded his FULL, FREE, and CORDIAL APPROBATION of their “WISE and PATRIOTIC efforts for the public good.” There was no popular tumult to render the measure *expedient*; nothing in the aspect of affairs to *terrify* his majesty; it was a voluntary offering at the shrine of freedom; and the inference is most obvious—either the king of France, actually and *bona fide*, approves of the system of civil policy, adopted by the national assembly—and under that hypothesis the lamentations of my *quondam* friend are ridiculous, as well as unconstitutional—or he does not approve of their system, and on that supposition, he is an HYPOCRITE worthy the abhorrence of God and man.’

Mr. Burke’s inconsistency in calling the revolution (notwithstanding the blood shed in the various efforts of James and his posterity to recover the crown) “a *bloodless* revolution;” and in approving that of Brabant, where the emperor has been actually dethroned, and where the blood shed is not to be compared with that in France, is strikingly pointed out.

We observe a misrepresentation in the postscript: at the late meeting of the Dissenters at the London Tavern, the author tells us, that the king and queen were drank sitting, but when the prince of Wales was announced, the company rose as one man, and by *command of the chairman*, the health was drank with three times three. The truth is, that the toasts were given from the chair in the same manner.

At the close of this pamphlet, the author gives us the outlines of a plan of a New Dictionary of the English language.

ART. XXXI. *Some Remarks on the Resolutions, which were formed at a Meeting of the Archdeaconry of Chester, on Monday, February 15, 1790; with some Observations on the late Arguments of Mr. Pitt, and the Conduct of Mr. Burke relative to a Repeal of the Test Act.* By the Rev. J. Smith, of Liverpool.

pool. 8vo. 44 p. Pr. 1s. Liverpool, Gore; London, Johnson. 1790.

THE style of this performance is unequal. It contains some judicious and forcible remarks on the resolutions, and several animated sentiments in favour of liberty, civil and religious. The postscript is altogether a piece of excellent composition; and the following well-drawn portrait of Mr. Burke, extracted from it, cannot fail to be acceptable to many of our readers.

‘The history of Mr. Burke is really a curiosity of its kind. We have seen him at one time directing the most virulent invectives against the person of his sovereign; at another, with all his mother’s softness, weeping at the remembrance of his generous virtue; at one time presenting the shield of his eloquence to guard the grossest peculation from public justice; at another, exerting the whole strength of his faculties to expose it to the vengeance of his country. To the extent and brilliancy of his genius every man of taste will pay a tribute of applause; but what are we to think of his wisdom? Or, has he not hazarded something infinitely more important than the character of his understanding? His imagination has given him an unlimited command over the most beautiful images, both in nature and in art; but deficient in those powers which should direct the operation, and controul the excursions of fancy, though his eloquence has sometimes arrested the attention of the house, it has seldom been heard with conviction;—the coruscations of lightning may please by their novelty, their splendour, and their beauty, but the steady light of heaven guards us from danger, and conducts us on our way.’

ART. XXXII. *A Series of Remarks upon a Sermon, preached at St. Philip’s Church in Birmingham, Jan. 3, 1790, entitled, The Test Laws defended, by G. Croft, D. D. Prefaced by Animadversions on his Preface, containing Remarks on Dr. Price’s Revolution Sermon and other Publications.* By the Rev. John Hobson. 8vo. 67 p. Pr. 1s. 6d. Birmingham, Thompson; London, Johnson. 1790.

No man could lay himself more open to animadversion than Dr. Croft. Mr. Hobson, therefore, has greatly the advantage. He indeed convicts his antagonist of the most palpable ignorance, a gross instance of which is Dr. Croft’s assertion, that ‘the shades of difference between the three denominations of Dissenters, Presbyterians, Baptists, and Independants it is not possible to point out.’

ART. XXXIII. *The principal Claims of the Dissenters considered, in a Sermon preached at St. Philip’s Church, Birmingham, on Sunday, the 14th of February, 1790.* Some Notes have been since added. 8vo. 36 p. Price 1s. Birmingham, Piercy; London, Rivingtons. 1790.

THERE

THERE is nothing new in this sermon. Mr. Madan considers the Dissenters as having always manifested a factious disposition; and with respect to the supposed profanation of the ordinance, he alleges, that the case is exactly analogous to the application of an oath in civil concerns, where the profanation does not lie with the law, but with the person who swears falsely.

ART. XXXIV. *Familiar Letters, addressed to the Inhabitants of the Town of Birmingham, in Refutation of several Charges advanced against the Dissenters, by the Rev. Mr. Madan, Rector of St. Philip's, in his Sermon, entitled, 'The principal Claims of the Dissenters considered, preached at St. Philip's Church, on Sunday, Feb. 14, 1790.'* By Joseph Priestley, L.L.D. F.R.S. Part I. 8vo. 23 p. Pr. 6d. Birmingham, Thompson; London, Johnson. 1790.

DR. P. in three plain letters, examines the arguments of Mr. Madan in the preceding sermon. In the first, he exculpates himself and his brethren from the seditious tendency ascribed to their public meetings. In the second, he very satisfactorily vindicates the Dissenters from the charge of being inimical to monarchy; on which subject, as he does not think Mr. Madan very conversant in the more ancient periods of history, he calls his attention to the part the Dissenters took when the famous *coalition* lately invaded the prerogative of the crown. In the last letter the Dr. endeavours to prove, that no danger or inconvenience to the church could ensue from the repeal of the acts in question.

ART. XXXV. *Translation of a Speech spoken by the Count Clermont Tonnerre, Christmas-Eve last, on the Subject of admitting Non-Catholics, Comedians and Jews, to all the Privileges of Citizens, according to the Declaration of Rights.* 8vo. 16 p. Pr. 6d. Stuart. 1790.

REFLECTS much honour on the good sense and liberality of the speaker; highly becoming the enlightened system of politics at present pursued by the national assembly.

ART. XXXVI. *Public Documents declaratory of the Principles of the Protestant Dissenters; and proving, that the Repeal of the Corporation and Test Acts was earnestly desired by King William III. George I. and also by many respectable Members of the Church of England of high Rank and Situations, both in Church and State, during their Reigns.* 8vo. 24 p. Pr. 6d. Birmingham, Thompson; London, Johnson. 1790.

THESE documents are, in general, well calculated to promote the cause they were intended to serve; some of them reflect

fect great honour on the liberality of certain members of the established church.

ART. XXXVII. *The oppressive, unjust, and profane Nature and Tendency of the Corporation and Test Acts exposed, in a Sermon, preached before the Congregation of Protestant Dissenters, meeting in Cannon Street, Birmingham, February 21, 1790.* By Samuel Pearce. Printed at the Request of the Committee of the seven Congregations of the three Denominations of Protestant Dissenters in Birmingham. 8vo. 34 p. Pr. 6d. Birmingham, Thompson; London, Johnson. 1790.

THIS is a vehement discourse in favour of the Dissenters. The only new argument is, that the Test Act is an unlawful encroachment on the royal prerogative.

ART. XXXVIII. *A Collection of Testimonies in Favour of religious Liberty, in the Case of the Dissenters, Catholics and Jews.* By a Christian Politician. 8vo. 137 p. Price 1s. 6d. Dilly. 1790.

A very judicious and valuable selection of fugitive pieces from the Repository, and other periodical publications. For the satisfaction of our readers, we shall present them with the contents at large.

‘ Art. I. The Freeholder, N^o 21 and 47, written by Mr. Addison—II. Remarks on the Debate in the House of Commons in 1787, on the Subject of the Sacramental Test Laws; with Hints concerning the Catholics, Jews, Marriage Service, &c. in a Letter to a Friend; including some Passages from M. Turgot—III. Preface to the English Translation of Baron Born’s Natural History of Monks, after the Linnæan System—IV. Scheme by the Bishop of Clonfert for reforming the Irish Catholics—V. Letter of Lord Mountgarret on the State of Church Affairs in Ireland—VI. Arguments extracted from Bishop Hoadly’s Reply to Bishop Sherlock on the Sacramental Test Laws—VII. Testimonies on the same Subject from Bishop Sherlock’s Life, Dr. Sykes, Archdeacon Paley, and the late Earl of Chatham—VIII. Arguments from Mr. Locke’s Letters on Toleration—IX. Testimonies on the same Subject by Sir Josiah Child, Mr. Richard Jackson, M. P. Dr. Davenant, Archbishop Sharp, and the Author of Essays on Population—X. The same, from Sir William Temple’s Observations on the Netherlands—XI. Arguments from a Work intitled, ‘ Rights of the Dissenters to a compleat Toleration asserted;’ including Hints by Dr. Franklin and others—XII. Earl Mansfield’s Opinion on the Religious Liberty of the Dissenters, with Extracts from President de Thou referred to by him—XIII. Two Persian Letters by President Montesquieu, respecting religious Liberty and the Jews—XIV. Mr. Necker’s Opinion on religious Liberty—XV. M. Rabaud de St. Etienne’s Speech on the same Subject—XVI. Measures of the National Assembly of France respecting Non-Catholics—XVII. Act of the Assembly of Virginia in 1786, for establishing religious

Igious Freedom—XVIII. Parable against Persecution, imitated from a Jewish Tradition, by Dr. Franklin, with an Extract from the same Author—**XIX.** Addresses from the Quakers and Episcopalians of the Middle American States to General Washington, with his Answers—**XX.** Facts and Observations respecting the Situation of the Jews in England—**XXI.** Two Letters by a Christian Politician, which first appeared in the Public Advertiser, in February, 1790.

Appendix. I. The Case of the Protestant Dissenters in 1790—II. History of the Test and Corporation Acts, extracted from "The Rights of the Dissenters, &c."—III. Protests in the House of Lords in Favor of the Dissenters—IV. Also Resolutions in the House of Commons—V. Also Petition by the Livery of London to the same Effect—VI. Testimonies of our Kings in Favor of the Dissenters for more than a Century—VII. Resolutions of the Committee of London Dissenters in 1790.

ART. XXXIX. *A short Examination of some of the principal Reasons for the Repeal of the Test and Corporation Acts, as contained in the Resolutions of a Meeting of Delegates of the several Congregations of Protestant Dissenters in the eastern Division of the County of Somerset.* By a Clergyman of the Church of England. 8vo. 23 p. Pr. 6d. Rivingtons. 1790.
CONTAINS nothing new.

ART. XL. *Reasons for seeking a Repeal of the Corporation and Test Acts, submitted to the Consideration of the Impartial.* By a Dissenter. 8vo. 42 p. Pr. 6d. Buckland. 1790.

THE chief topics insisted on by this author, are the natural freedom of conscience; the natural claim which all members of a state have equally to the exercise of all civil and religious rights; the conduct and merits of the Dissenters, whom he asserts always to have manifested themselves real friends to the constitution, and particularly to the reigning family. With respect to the American war, (the only instance since the accession of the house of Hanover, when the Dissenters, as a body, opposed government) he asserts, that the event has proved them in the right, since 'Lord North's ministry spilt the blood of more than 100,000 of the human race, entailed above £.100,000,000 of debt upon the nation, and severed thirteen colonies and near 3,000,000 of subjects from the British empire.'

This author contends further, that the repeal would not prove injurious either to the constitution or the church.

ART. XLI. *Some Strictures on a late Publication, entitled, 'Reasons for seeking a Repeal of the Corporation and Test Acts, by a Dissenter.'* By a Churchman. 8vo. 32 pages. Pr. 1s. Rivingtons, 1790.

THIS

THIS vehement churchman has not produced any new arguments in favour of the Test Act; and, if he had, his credit as an impartial reasoner on the subject, would not, we conceive, be greatly improved in the eye of the public, by the assertion, that 'he has never known an instance where a dissenter has been prevented from executing an office, which he was desirous to fill, because his conscience would not permit him to receive the sacrament, according to the rites of the church of England.' The most obvious inference is, that the information of our churchman is very limited indeed on the subject.

D.

ART. XLII. *The Debate in the House of Commons, on the Repeal of the Corporation and Test Acts, March 2, 1790.* 8vo. 59 p. Pr. 1s. 1790. Stockdale.

THIS is a tolerable sketch of the important debate on the 2d of March. The speech of Mr. Fox is, however, unaccountably short; those of Mr. Pitt and Mr. Beaumont are given more accurately and at fuller length. Division. For the repeal 105. Against it 294. Majority 189.

ART. XLIII. *The Debate in the House of Commons, on Tuesday the 2d of March, 1790, on the Motion of Mr. Fox for a Repeal, &c.* 8vo. 58 p. Pr. 1s. Walter. 1790.

MORE justice is here done to the speech of Mr. Fox. The others seem to be drawn from the same sources as the preceding pamphlet.

C. C.

ART. XLIV. *A Letter from the Right Hon. Lord Petre to the Right Rev. Doctor Horsley, Bishop of St. David's.* 8vo. 44 p. Pr. 1s. Faulder. 1790.

WHEN we reviewed the bishop's pamphlet, we remarked an inconsistency into which we thought he had fallen, in asserting that papists were not excluded from parliament by the qualifying oaths, but by the notoriety of their principles. To this the bishop added, with some illiberality, 'that neither oaths nor declarations can bind their consciences;' and on this ground he is ably attacked by the noble peer, who asserts for himself and the catholic dissenters of England, that no persons pay a more scrupulous regard, in every instance, to their oaths and obligations than they do.

His lordship, in this pamphlet, manifests both the man of sense and the gentleman.

ART. XLV. *A Letter to the Rev. John Martin, occasioned by his intended Speech on the Repeal of the Test and Corporation Acts.*

By

By no Reverend Dissenter. 8vo. 32 p. Pr. 6d. Johnson. 1790.

IN this pamphlet, Mr. Martin's principles are investigated with some shrewdness and argument, particularly the reverend orator's favourite position, 'that civil rights are not likely to be of any service to religion.' This author asserts, with perhaps too much severity, that Mr. M.'s speech 'betrays a degree of selfishness, pride, and ingratitude, very inconsistent with the character of a dissenting minister, and quite incompatible with the benevolent spirit of religion.' The raillery on the compliment, which Mr. M. is said to have received from two right reverend prelates, and a *maid of honour*, is more good-natured, and proves a tolerable spice of *seasoning* in a controversy of this kind.

ART. XLVI. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, January 30, 1790, being the Anniversary of King Charles's Martyrdom.* By John, Lord Bishop of Carlisle. 4to. 22 p. Price 1s. Cadell. 1790.

A CANDID, liberal, and well-written discourse, the perusal of which is well calculated to blunt the asperity which the late contest, concerning the Test Act, was calculated to produce in all parties.

ART. XLVII. *A Sermon on religious Toleration, preached in the Church of Bowness upon Windermere, Westmoreland.* By Samuel Beilby, D. D. Rector of Folkton, Yorkshire, and Vicar of Croxton, Leicestershire. 4to. 20 p. Price 1s. Baldwin. 1790.

THIS is a sensible and moderate discourse, the principal object of which is, to distinguish between those laws which may be accounted a violation of the general principles of toleration, and those which are only a necessary security to the national religion. Each society, Dr. B. asserts, has a right to adopt that mode of government, civil and religious, which the majority approves, and to adopt certain regulations for its security, provided these regulations do not extend to the molesting of others.

ART. XLVIII. *Epistola Macaronica ad Fratrem, de iis quæ gesta sunt in nupero dissentientium conventu, Londini habito, prid. id. Febr. 1790.* 4to. 21 p. Pr. 1s. Johnson. 1790.

THIS very agreeable *jeu d'esprit* may be read with great pleasure by all who understand Latin, and perhaps by some who do not. It is scarcely necessary to inform the reader, that

that it contains a good-natured laugh at some of the proceedings of a certain celebrated meeting at the London tavern. The following is a good and pleasant account of a part of the company.

‘ Est locus in London (Londini dicta Taberna)
Insignis celebris ; cives quo sæpe solemus
Eatære, et drinkare—et disceptare aliquando !
Hic, una in Halla magna que altaque, treceni
Meetavere viri, ex diversis nomine sectis :
Hi quibus et cordi est audacis dogma Socinî
Hi quibus arrident potius dictamina Arii ;
Hi, qui Calvinî mysteria sacra tuentur ;
Hi quibus affixum est a bibaptismate nomen :
All in a word, qui se oppressos most heavily credunt
Legibus injustis, test-oathibus atque profanis !
While high-church homines in ease et luxury vivunt ;
Et placeas, postas, mercedes, munia, graspani,

‘ Hi cuncti keen were ; fari aut pugnare parati
Prisca pro causa. Bravus Beaufoius heros
Adfuit, et Sawbridge austerus, et ater Adairi
Vultus, Bourgoigni et frons pallida. Proximus illi
Watson grandiloquus ; post hunc argutus Jeffries,
Perdignus Chairman—et post hunc Foxius ipse ;
Foxius, eloqui nostro Demosthenis ævo
Unicus adfertor ; et libertatis amator
Unicus ; et nondum venalis !—Plaudite, cives !
Plaudite magnanimum concivem ; plaudite verum
Humani juris ultorem ; et ducite plausus
Ter ternos, donec reboabunt voce columnæ.

‘ Nec taceam Milford, Hayward ; Brand Hollis et illum
Cui Saxum est nomen * ; sed cui non faxeus est heart,
Aut placidum Thornton, aut asperitate carentem
Shore, aut solertem populum suspendere naso
Toulmin, aut prædictum in sacro codice † Payneum !

‘ Quid referam Cleri clarissima nomina ? Reesum,
Lindsæum, Kippis, conspicillisque Toërum
Insignem, et (woe’s me !) violenta sorte coactum
Belshamum ‡ ; niveo candentem pectore Disney ;
Et Price, humani generis totius amicum.

‘ Non aderas, Priestley !—potior te cura tenebat
Rure, ubi, magna inter centum miracula rerum,
Horslæi caput in rutilantia fulmina forgis :
Sulphuris et fatagis subtilia grana parare,
Church quibus, et church-men in cælum upblowere possis §,

‘ * Mr. Stone of London Field.

‘ † This alludes to a gentleman’s having, by way of joke, found in the name of *John Augustus Payne* the Apocalyptical number of Antichrist, 666.

‘ ‡ Mr. Belsham is a strong necessarian.

‘ § See his Letter to Mr. Pitt.’

The conclusion of the banquet is lively and agreeable.

'Pocula surripimus.—Sed væ! væ! nulla manebant
Ticketa*: nam Disney (Deuce take him) omnia lost had!
Clubandum sic erat rursus, si vinâ velimus.
Omnibus at notum est, qua paupertate Poeta
Sit pressus:—cum, ergo, scirem me vix dare posse
Unum obolum; tacitus furgo, furtimque galero
Et baculo arreptis (nonam strikantibus horam
Jam clockis, ferme et shutatis undique shoppis)
Dilectos repeto contentâ mente penates,
Hæc tibi scripturus carissime—Vive valeque.'

ART. XLIX. *Observations on the Origin and Effects of the Test Acts, with some Hints for the Consideration of the Clergy.* 8vo. 44 p. pr. 1s. Johnson, 1790.

THIS author supposes that the annual income of the clergy amounts to about one-seventh of the landed income of the kingdom, or to between three and four millions *per annum*. This he supposes to be about forty millions of property more than is necessary for their support; and concludes, that should the national debt be increased by another war, the state will be under the necessity of imitating the example of France, and appropriating this property to its discharge. We have, however, some reasons for believing this calculation erroneous and over-rated; and would refer our readers, for a more accurate statement, to the pamphlets published a few years ago in the Llandaff controversy, from which it appeared that the *whole* annual income of the church, including the universities, did not exceed a million and a half.

ART. L. *A serious Address to the Rev. Mr. Madan, containing some Observations on his Sermon preached at St. Philip's Church, Birmingham, on Sunday, Feb. 14th, 1790, entitled 'the principal Claims of the Dissenters considered.'* By a Layman. 8vo. 16 p. pr. 6d. Johnson.

THE tendency of this pamphlet is to confute some of Mr. Madan's positions concerning the passive, we might say slavish tendency, of the Gospel; we must add, that we think the author has succeeded.

ART. LI. *Observations suggested by the Perusal of Mr. Lofft's History of the Corporation and Test Acts.* By a Clergyman of

* It is usual to give *tickets* to the guests, on entering; which tickets entitle them to call, after dinner, for their value in wine.'

the

the Establishment. 8vo. 30 pages pr. 6d. Robinsons, 1790.

IN this clergyman, Mr. Lofft seems to have met with a gentle, candid, and able antagonist. The observations do not go to the impeachment of the facts which Mr. Lofft has advanced, but to some of the inferences which he has deduced from them.

ART. LII. *The Dissenters present Claims considered, in a Sermon preached in the Parish Church of Warrington, Jan. 30, 1790.* By Edw. Owen, M. A. Rector. 8vo. p. 33. pr. 1s. Warrington, Eyres. London, Lowndes, 1790.

FROM a consideration of the effects produced by the Reformation and Revolution, Mr. Owen proceeds to examine the conduct of the Dissenters, as well at those periods as at the present. He charges them with entertaining republican principles; and asserts that their grievances are altogether imaginary, while the mischiefs which the accomplishment of their wishes would bring on the civil and ecclesiastical constitution would be great and fatal.

This article was reviewed previous to our perusal of Mr. Bealey's observations upon it, (see our Review for March, p. 343,) and should have preceded that article, but was accidentally omitted by the printer.

ART. LIII. *A Letter to the Rev. Richard Price, D. D. &c. upon his 'Discourse on the Love of our Country,' delivered Nov. 4th, 1789, to the Society for commemorating the Revolution in Great Britain.* By Wm. Coxe, A. M. &c. 8vo. 46 pages. pr. 1s. Cadell, 1790.

MR. COXE has acquired much popularity as a writer of travels, but we do not hesitate to give it as our opinion, that, for a considerable part of his reputation, he is indebted to the unbounded adulation which he pours out in his volumes upon crowned heads, and persons in power. According to Mr. Coxe, there is scarcely a foolish monarch or a wicked minister upon the face of the earth; and consequently, we cannot wonder that he has perused the bold and democratical productions of Dr. Price with sentiments of uneasiness and dissent. We would not be understood as unlimitedly subscribing to all the opinions of the Doctor.—We confess, with Mr. Coxe, that in the present depraved state of morals in this country, we have not such sanguine expectations from a parliamentary reform as the Doctor seems to entertain; on the contrary, we are persuaded, that the reform, to be effectual, must go much deeper than to a mere alteration in the representation:—and as much as we profess ourselves friends to religious

religious liberty, we are far from believing that the religious sentiments of mankind are at present in so refined and so enlightened a state as to render all establishments totally unnecessary. Mr. Coxe is, however, too feeble a politician to contend with any advantage or success against a person so well informed on all public and political topics as Dr. Price. In opposition to the Doctor, Mr. Coxe asserts, that 'the word country includes, not only the community of which we are members, but our native soil,' and that with all similar advantages 'he could not be as happy in the heart of France as on his native soil.' Mr. C. widely differs from Dr. P. (as might be expected) on the subject of the addresses to his Majesty, and compares the style of Dr. Price's projected address to that of the Quakers to Charles II: 'Friend Charles, we are sorry thy father is dead; we are glad to see thee.'

The arguments which Mr. Coxe produces against the association of the Dissenters for the repeal of the test, have been often repeated and answered.

ART. LIV. *Philosophical Reflections on the late Revolution in France, and the Conduct of the Dissenters in England; in a Letter to Dr. Priestley.* By J. Courtenay, Esq. M. P. 8vo. 94 p. pr. 2s. Becket, 1790.

FROM a knowledge of some of Mr. C.'s political connections we confess we rather expected to find the present publication but little favourable to the progress of civil and religious liberty. We were agreeably disappointed; the pamphlet is a pleasant piece of irony directed against those who affect to apprehend the most alarming consequences from the growing ardour in favour of the rights and liberties of human nature; and his indirect censure even of the American war, in which Mr. Courtenay's most intimate political connexions were engaged, proves that with his excellent abilities he possesses a liberal and enlightened mind: as a specimen, we select the following ironical defence of the slave trade; p. 28:

'It is incontestibly proved by the celebrated author of Ancient Mythology, and universally admitted, that the Europeans are the sons of Japheth: it is therefore our indispensable duty to accomplish the divine predictions of Noah, and to hold Ham's descendants in chains for ever. But it is the avowed intention of the National Assembly to weaken the credibility of the sacred history, by emancipating the negroes. However, I trust we shall not be made the dupes of this profane policy: on the contrary I sincerely wish, that the corporations of Bristol and Liverpool would send out the reverend author of the Scriptural Researches to the West Indies, with a cargo of Bibles; which may be conveniently stowed in the slave-ships, as they are not now so much crowded as formerly. Let him teach the unfortunate Africans to read and study the book of Genesis;

Genesis ;—let their genealogy be condensed into a short catechism, suited to their untutored capacities, and taught them every Sunday by one of the negro-drivers —It is impossible to say what a sudden and salutary effect it may have on their unenlightened minds, to know that their sufferings are solely owing to the wickedness of their ancestor, Ham.

‘ It will conciliate their affections, and endear the sons of Japheth to their hearts, if they are once persuaded that we hold them in bondage, and inflict stripes on them, neither to obtain any base and sordid profit from their burning toils, nor to gratify the sudden impulse of vindictive passion, but merely in obedience to the decrees of Heaven, to accomplish the word of prophecy, as faithful executors to the last will and testament of Noah, our common progenitor, the second father of mankind.

The commutation act does not escape the ridicule of our satyrist, p. 48 :

‘ The more I consider this important subject, the political evils that menace our country, from the fatal revolution in France, become more apparent. I shall adduce one striking instance by which our revenue and manufactures may be ruined. The commutation act is now a favourite one, as it fairly and impartially compels every man to pay an additional window tax, in order to reduce the price of tea : if he does not choose to drink it, he has no reason to complain, as it is his own fault. Perhaps it will be suggested at some moment of popular frenzy, that the commutation act is a badge of slavery ; for when this measure was first proposed, it was compared in debate to the *gabelle*, a similar sort of impost on salt, which long prevailed in France, and has lately been abolished by the National Assembly. Mr. Fox, though he owned the justness of the remark, factiously preferred the mild spirit of French taxation ; asserting, ‘ that there was no degree of comparison, on the plea of necessity, between the use of salt and tea.—The latter was clearly a luxury, and no ways conducive to health ; perhaps far otherwise, as many had thought. Salt, on the contrary, was a necessary ; and therefore it was far less oppressive to oblige the subjects of France to purchase as much salt as it was supposed a person of any given description in life would have occasion for.’ These words may be maliciously repeated, to excite sedition and disloyalty in the minds of the people, and induce them to insist on the repeal of a most equitable and impartial tax.

Our author’s plan for preventing the mischiefs likely to ensue to this country, from the spreading flame of liberty is equally pointed, p. 54 :

‘ Let the whole of the British revenue be farmed to that great controller of finance, Monf. C. Let a royal *imprimatur* be established ; (nibbling at the newspapers, by forbidding them to be lent, is a nugatory policy ;) let both houses of convocation meet to recommend lotteries, and his majesty’s proclamation for the reformation of manners ; let them appoint a committee, (Doctor H. in the chair) to cite, degrade, and deprive such of the clergy of their benefices who shall presume to support any of the present members
of

of the house of commons, at the next general election, who voted for a repeal of the test act; let them examine, and sentence to the flames, all publications of an immoral tendency, and commit the authors, printers, and readers to Newgate; let the schism bill, which expired on the 1st of August 1714, be revived; let the authority of the bishops' court be extended, and no appeal be allowed from their decisions, except to heaven. D.

ART. LV. *A Letter from Lord de Clifford to the worthy and independent Electors of the Town of Downpatrick.* 8vo. 25 p. Price 1s. 1790. Debrett.

LORD DE CLIFFORD here complains that Lord Downshire and Mr. Price have set up an opposition to his friends in Downpatrick, and publishes letters from them proving how unwarrantable such an opposition is. Peers, we understand, are prohibited from interfering in elections. How far this law is complied with is obvious from the pamphlet, by which we learn that the worthy and *independent* electors are bargained for like sheep in Smithfield market.

ART. LVI. *A Letter addressed to the Heritors or landed Proprietors of Scotland, holding their Lands of Subject Superiors, or mediately of the Crown.* 8vo. 37 p. Price 1s. 6d. Edinburgh, Hill. London, Murray. 1790.

THIS sensible and spirited writer endeavours to rouse the attention of the landed proprietors of Scotland to what he considers as their right, the right of voting for members of parliament in the several counties. That right, he proves, is so narrowed and contracted by the power of the crown, and the incroachments of the peers, who make fictitious voters, or *parchment barons*, that the whole number of freeholders who elect for thirty-three counties, amounts only to about two thousand six hundred and thirty-eight, of whom twelve hundred and thirty-four are *nominal* freeholders. He proves, by clear arguments, that the elections are generally carried by undue influence, and urges the freeholders to vindicate their privileges and their independence. C. C.

ART. LVII. *Julia, a Novel: interspersed with some poetical Pieces.* By Helen Maria Williams. In two Volumes. 12mo. 508 p. Price 6s. sewed. Cadell. 1790.

MISS W. is already known to the literary world as a poet, and though it may require more knowledge of the human heart, and comprehensive views of life, to write a good novel than to tell a pretty story in verse, or write a little plaintive lay—yet, from her, calm domestic scenes were to be expected—and in this novel they abound. Her landscapes are highly

finished in water colours, and her characters delineated with a degree of truth and proportion, which instantly insinuates that they were drawn from nature; particularly when filial affection is exhibited, for then there is a degree of winning tenderness glowing in the picture, that silently reaches the heart. Indeed, there is a simplicity and ease reigning throughout, which renders many detached passages very interesting; yet, considered as a whole, the tale is not sufficiently dramatic to excite lively sympathy or interest; nor complex enough to rouse a kind of restless curiosity as a substitute. Miss W. is, probably, a warm admirer of Mrs. Smith's novels; but if, in descriptions of nature, and lively characteristic conversations, she falls far short of her model, the reader of taste will never be disgusted with theatrical attitudes, artificial feelings, or a display of studied unimpassioned false grace. This lady seems to be an exception to Pope's rule, 'that every woman is at heart a rake'—and that two passions divide the sex—love of pleasure and sway; for no scenes of dissipation are here sketched by the dancing spirits of an intoxicated imagination; nor dresses described with the earnest minuteness of vanity. In short, her mind does not seem to be *debauched*, if we may be allowed the expression, by reading novels; but every sentiment is uttered in an original way, which proves that it comes directly from her heart with the artless energy of feeling, that rather wishes to be understood than admired. Without any acquaintance with Miss W. only from the perusal of this production, we should venture to affirm, that sound principles animate her conduct, and that the sentiments they dictate are the pillars instead of being the fanciful ornaments of her character.

There is such feminine sweetness in her style and observations—such modesty and indulgence in her satire—such genuine unaffected piety in her effusions and remarks, that we warmly recommend her novel to our young female readers, who will here meet with refinement of sentiment, without a very great alloy of romantic notions:—if the conclusion, that love is not to be conquered by reason, had been omitted, this would be an unexceptionable book for young people.

The style, we have before praised for its simplicity, and we may add, that it is pretty correct; yet the narrative is too often interlarded with quotations and allusions. We shall present a specimen—Vol. I. page 64.

'The old man (Julia's grandfather) was visited every Saturday morning by a set of pensioners, to each of whom he gave a small weekly allowance. He had not much to give; yet he denied himself some indulgencies his age required, to bestow that little; which, however trifling, was sufficient to procure some additional comfort to the receivers. The luxuries of the poor are not expensive; and the rich can make them happy by parting with so little, that it can scarcely be termed a privation

privation. This benevolent old man felt charity less a duty than a pleasure. He might have made the same appeal to heaven which was made by Job, "if I have eaten my morsel myself alone, and the fatherless hath not eaten thereof," without danger of incurring the forfeiture. He felt none of that admiration of himself which the selfish feel when they perform a kind action; for he could perceive little merit in exertions which were attended with the most sweet and exquisite satisfaction. That kindness which flows from the heart, is like a clear stream, that pours its full and rapid current cheerfully along, for ever unobstructed in its course; while those acts of beneficence which are performed with reluctance, resemble shallow waters supplied by a muddy fountain, retarded in their noisy progress by every pebble, dried by heat, and frozen by cold. This old man's chief source of happiness was drawn from religion. His devotion was more than habitual; for his mind had attained that state in which reflection is but a kind of mental prayer; and every object around him was to him a subject of adoration, and a motive for gratitude. Praise flowed from his lips like those natural melodies, to which the ear has long been accustomed, and which the voice delights to call forth. The contemplation of a venerable old man sinking thus gently into the arms of death, supported by filial affection, and animated by religious hope, excites a serious, yet not unpleasing, sensation. When the gay and busy scenes of life are past, and the years advance which "have no pleasure in them," what is left for age to wish, but that its infirmities may be soothed by the watchful solicitude of tenderness, and its darkness cheered by a ray of that light "which cometh from above?" To such persons life, even in its last stage, is still agreeable. They do not droop like those flowers which, when their vigour is past, lose at once their beauty and fragrance; but have more affinity to the fading rose, which, when its enchanting colours are fled, still retains its exhilarating sweetness, and is loved and cherished even in decay?

'The purpose of these pages,' says Miss W. in the advertisement, 'is to trace the danger arising from the uncontrolled indulgence of strong affections; not in those instances where they lead to the guilty excesses of passion in a corrupted mind—but, when disapproved by reason, and uncircumscribed by prudence, they involve even the virtuous in calamity!'

This plan gives the author an opportunity to display the most exemplary degree of rectitude in the conduct of her heroine. But a reader, with the least discernment, must soon perceive that Julia's principles are so fixed that nothing can tempt her to act wrong; and as she appears like a rock, against which the waves vainly beat, no anxiety will be felt for her safety:—she is viewed with respect, and left very tranquilly to quiet her feelings, because it cannot be called a contest. A good tragedy or novel, if the criterion be the effect which it has on the reader, is not always the most moral work, for it is not the reveries of sentiment, but the struggles of passion—of those *human passions*, that too frequently cloud the reason, and lead *mortals* into dangerous errors, if not into absolute guilt, which raise the most lively emotions, and leave the most lasting im-

pression on the memory; an impression rather made by the heart than the understanding; for our affections are not quite so voluntary as the suffrage of reason.

The poems are ingenious and harmonious; we shall select one, not because it is the best, for we should have chosen the little tale of the linnet, or the elegy on a thrush, if they had not been too long.

SONNET TO THE MOON.

‘ The glitt’ring colours of the day are fled—
Come, melancholy orb! that dwell’st with night,
Come! and o’er earth thy wand’ring lustre shed,
Thy deepest shadow and thy softest light.
To me congenial is the gloomy grove,
When with faint rays the sloping uplands shine;
That gloom, those pensive rays, alike I love,
Whose sadness seems in sympathy with mine!
But most for this, pale orb! thy light is dear,
For this, benignant orb! I hail thee most,
That while I pour the unavailing tear,
And mourn that hope to me, in youth is lost!
Thy light can visionary thoughts impart,
And lead the muse to sooth a suff’ring heart.’

ART. LVIII. *Historic Tales: a Novel.* 12mo. 267 p Pr. 2s. 6d. sewed. Dilly. 1790.

THOUGH several historical tales have been well received by the public, and, in some measure, deserve the reception they met with; yet, we cannot cordially approve of such productions as indirectly weaken the evidence of history, and by confounding truth and fiction in a regular story, mislead young people, who will afterwards, perhaps, find truth in its native dress insipid, or be unable to disentangle matters of fact from the adventitious ornaments that adorn them, or are interwoven so artfully into the very texture of the narration, that matured reason may afterwards vainly endeavour to efface the first lively impression made on the imagination. The court of France, previous to, and during the reign of Francis the First, was as interesting a field of action as the author could have chosen, and the introduction of the story of Anna Boleyn, whose ambitious conduct contrasts with that of the heroine, in a similar situation, is judicious:—upon the whole, the tales are moral, and tolerably amusing, so that without deserving much praise, they escape from censure. M.

ART. LIX. *Literary Relics: containing original Letters from King Charles II. King James II. the Queen of Bohemia; Swift, Berkeley; Addison, Steele, Congreve, the Duke of Ormond and Bishop Rundle. To which is prefixed, an Inquiry into the Life*

Life of Dean Swift. By George-Monck Berkeley, Esq;
L. L. B. in the University of Dublin, &c. 8vo. 415 P.
Pr. 6s. Elliot and Kay. 1789.

THE relics of literary men are seldom worth preserving. All that is valuable of their compositions is generally published in their life time, or immediately on their decease; and, above all relics, private correspondence is least interesting. While we observe this in the general, we must confess that the publication before us is one of the best collections of the kind we have ever seen; and it is the more valuable, because it contains a number of pieces by a character universally admired, though we believe his works are but seldom perused at present; we mean the excellent and learned Berkeley, bishop of Cloyne. After all, the best relic with which Mr. B. has presented us, is (if he will excuse the Irishism) what he has written himself. The defence of Swift is animated and judicious, and from it we will venture to predict, that Mr. B. will one day be an author of eminence.

The absurd calumny of Swift having attempted a rape, which is now generally believed to have originated entirely in a piece of author-craft, is very ably refuted and ridiculed by Mr. Berkeley; but as Mr. B.'s defence of the dean would exceed our limits, we must content ourselves with referring to the work itself. We have already intimated, that the most valuable letters in this collection are bishop Berkeley's. The following account of Vesuvius by that eminent prelate, cannot fail to be entertaining to most readers. P. 83.

‘ TO DR. ARBUTHNOT.

April 17, 1717.

‘ With much difficulty I reached the top of Mount Vesuvius, in which I saw a vast aperture full of smoke, which hindered the seeing its depth and figure. I heard within that horrid gulf certain odd sounds, which seemed to proceed from the belly of the mountain; a sort of murmuring, sighing, throbbing, churning, dashing (as it were) of waves, and between whiles a noise like that of thunder or cannon, which was constantly attended with a clattering like that of tiles falling from the tops of houses on the streets. Sometimes, as the wind changed, the smoke grew thinner, discovering a very ruddy flame, and the jaws of the pan or crater streaked with red and several shades of yellow. After an hour's stay, the smoke, being moved by the wind, gave us short and partial prospects of the great hollow, in the flat bottom of which I could discern two furnaces almost contiguous: that on the left, seeming about three yards in diameter, glowed with red flame, and threw up red-hot stones with a hideous noise, which, as they fell back, caused the forementioned clattering. May 8, in the morning, I ascended to the top of Vesuvius a second time, and found a different face of things. The smoke ascending upright, gave a full prospect of the crater, which, as I could judge, is
about

about a mile in circumference, and an hundred yards deep. A conical mount had been formed since my last visit, in the middle of the bottom: this mount, I could see, was made of the stones thrown up and fallen back again into the crater. In this new hill remained the two mounts or furnaces already mentioned: that on our left was in the vertex of the hill which it had formed round it, and raged more violently than before, throwing up, every three or four minutes, with a dreadful bellowing, a vast number of red-hot-stones, sometimes in appearance above a thousand, and at least three thousand feet higher than my head as I stood upon the brink; but there being little or no wind, they fell back perpendicularly into the crater, increasing the conical hill. The other mouth to the right was lower in the side of the same new-formed hill. I could discern it to be filled with red-hot liquid matter, like that in the furnace of a glass-house, which raged and wrought as the waves of the sea, causing a short abrupt noise like what may be imagined to proceed from a sea of quicksilver dashing among uneven rocks. This stuff would sometimes spew over and run down the convex side of the conical hill; and appearing at first red-hot, it changed colour, and hardened as it cooled, shewing the first rudiments of an eruption, or, if I may say so, an eruption in miniature. Had the wind driven in our faces, we had been in no small danger of stifling by the sulphureous smoke, or being knocked on the head by lumps of molten minerals, which we saw had sometimes fallen on the brink of the crater, upon those shot from the gulf at bottom. But as the wind was favourable, I had an opportunity to survey this odd scene for above an hour and a half together; during which it was very observable, that all the volleys of smoke, flame, and burning stones, came only out of the hole to our left, while the liquid stuff in the other mouth wrought and overflowed, as hath been already described. June 5th, after an horrid noise, the mountain was seen at Naples to spew a little out of the crater. The same continued the 6th. The 7th, nothing was observed till within two hours of night, when it began a hideous bellowing, which continued all that night and the next day till noon, causing the windows, and, as some affirm, the very houses in Naples to shake. From that time it spewed vast quantities of molten stuff to the south, which streamed down the mountain like a great pot boiling over. This evening I returned from a voyage through Apulia, and was surprised, passing by the north side of the mountain, to see a great quantity of ruddy smoke lie along a huge tract of sky over the river of molten stuff, which was itself out of sight. The 9th, Vesuvius raged less violently: that night we saw from Naples a column of fire shoot between whites out of its summit. The 10th, when we thought all would have been over, the mountain grew very outrageous again, roaring and groaning most dreadfully. You cannot form a juster idea of this noise in the most violent fits of it, than by imagining a mixed sound made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery, confused all together. It was very terrible as we heard it in the further end of Naples, at the distance of above twelve miles: this moved my curiosity to approach

approach the mountain. Three or four of us got into a boat, and were set ashore at *Torre del Greco*, a town situate at the foot of Vesuvius to the south-west, whence we rode four or five miles before we came to the burning river, which was about midnight. The roaring of the volcano grew exceeding loud and horrible as we approached. I observed a mixture of colours in the cloud over the crater, green, yellow, red, and blue; there was likewise a ruddy dismal light in the air over that tract of land where the burning river flowed; ashes continually showered on us all the way from the sea-coast: all which circumstances, set off and augmented by the horror and silence of the night, made a scene the most uncommon and astonishing I ever saw, which grew still more extraordinary as we came nearer the stream. Imagine a vast torrent of liquid fire rolling from the top down the side of the mountain, and with irresistible fury bearing down and consuming vines, olives, fig-trees, houses; in a word, every thing that stood in its way. This mighty flood divided into different channels, according to the inequalities of the mountain: the largest stream seemed half a mile broad at least, and five miles long. The nature and consistence of these burning torrents hath been described with so much exactness and truth by Borellus in his Latin treatise of Mount *Ætna*, that I need say nothing of it. I walked so far before my companions up the mountain, along the side of the river of fire, that I was obliged to retire in great haste, the sulphureous stream having surprised me, and almost taken away my breath. During our return, which was about three o'clock in the morning, we constantly heard the murmur and groaning of the mountain, which between whiles would burst out into louder peals, throwing up huge spouts of fire and burning stones, which falling down again, resembled the stars in our rockets. Sometimes I observed two, at others three, distinct columns of flames; and sometimes one vast one that seemed to fill the whole crater. These burning columns and the fiery stones seemed to be shot 1000 feet perpendicular above the summit of the volcano. The 11th at night, I observed it, from a terrace in Naples, to throw up incessantly a vast body of fire, and great stones to a surprising height. The 12th, in the morning, it darkened the sun with ashes and smoke, causing a sort of eclipse. Horrid bellowings, this and the foregoing day, were heard at Naples, whither part of the ashes also reached. At night I observed it throwing up flame, as on the 11th. On the 13th, the wind changing, we saw a pillar of black smoke shot upright to a prodigious height. At night I observed the mountain cast up fire as before, though not so distinctly because of the smoke. The 14th, a thick black cloud hid the mountain from Naples. The 15th, in the morning, the court and walls of our house in Naples were covered with ashes. The 16th, the smoke was driven by a westerly wind from the town to the opposite side of the mountain. The 17th, the smoke appeared much diminished, fat and greasy. The 18th, the whole appearance ended; the mountain remaining perfectly quiet without any visible smoke or flame. A gentleman of my acquaintance, whose window looked towards Vesuvius, assured me that he observed several flashes, as it were of lightning,

lightning, issue out of the mouth of the volcano. It is not worth while to trouble you with the conjectures* I have formed concerning the cause of these phenomena, from what I observed in the *Lacus Amfanti*, the *Solfatara*, &c. as well as in Mount Vesuvius. One thing I may venture to say, that I saw the fluid matter rise out of the centre of the bottom of the crater, out of the very middle of the mountain, contrary to what Borellus imagines; whose method of explaining the eruption of a volcano by an indexed syphon and the rules of hydrostatics, is likewise inconsistent with the torrents flowing down from the very vertex of the mountain. I have not seen the crater since the eruption, but design to visit it again before I leave Naples. I doubt there is nothing in this worth shewing the society: as to that, you will use your discretion.

E. (it should be G.) BERKELEY.

The letters of Congreve are easy, and on the whole, good models of epistolary writing, but the subjects are trifling and temporary.

B.

TO CORRESPONDENTS.

We are obliged to a respectable correspondent for pointing out a typographical error of one word in our Review for March, which may lead the reader to suppose that we had ascribed "A Philosophical Survey of the South of Ireland, in a Series of Letters, to John Watkinson, M. D." published in 1777, a very entertaining work, not to Dr. Campbell, but to Colonel Vallancey.—This mistake will be corrected, and our sentiments on the subject in question expressed without ambiguity by reading, (instead of *for*) *in* his philosophical Survey, page 296. line 3d.

At the time of our writing the account of "Strictures on the History of Ireland," we had been privately informed that the Philosophical Survey was the production of Dr. Campbell: and that we had been rightly informed, we are now assured by the best authority.

In the same page, line 4th, instead of *Two* read *Twelve*.

* * We have received a second letter from Mr. Holcroft; but as we see no reason to alter our opinion, and have already given place to a letter of his, in which the subject in dispute is very fully discussed, it appears improper to enter further into it.

* * Our author's conjectures on the cause of the phenomena above mentioned, do not appear in any of his writings; but he has often communicated them, in conversation, to his friends. He observed, that all the remarkable volcanoes in the world were near the sea. It was his opinion, therefore, that a vacuum being made in the bowels of the earth by a vast body of inflammable matter taking fire, the water rushed in, and was converted into steam: which simple cause was sufficient to produce all the wonderful effects of volcanoes; as appears from Savery's fire-engine for raising water, and from the *Æolipile*.'

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES, BELLES-LETTRES, AND ARTS, AT LYONS.

The double prize on the following subject: *to ascertain the most simple, ready and accurate method of detecting the presence of alum, and its quantity, when dissolved in wine, particularly in high coloured wine*: was divided. The gold medal of 300l. (12l. 10s.) to M. Roger, M. D. and 150l. (6l. 5s.) each to M. Béraud, math. prof. at Marseilles, and an anonymous author, who desired his prize might be disposed of as the academy should think proper.

The prize 300l. (12l. 10s.) respecting the manufacture of leather, [see our Rev. Vol. II. p. 588] is doubled for 1792, the papers sent being foreign to the purpose. It is proposed in the following terms: *Required the means of rendering leather impenetrable to water, without diminishing its strength and suppleness, or much increasing its price.* It is expected, that the different modes of preparing leather be first described, and their effects pointed out, and afterwards the process offered as a solution to the question. A simple and instructive theory will be agreeable, but accurate experiments will be most valued. An account of the present process will be useless, without something new be offered. No oil or fat that is disagreeable to the touch or smell, or weakens the leather must be employed, even though it would keep out the water. Fats or oils hardened by wax or metallic calces cannot be used, unless proof against the heat to which shoes are liable to be exposed. Solutions of salts, which, crystallizing in the pores of the leather, may separate by deliquescence, and superficial varnishes, liable to scale off, or be destroyed by the alternate effect of sun and rain, must be avoided.

Nothing satisfactory having been sent on the subject of fixing the colours produced by lichens (see as above), the question is withdrawn, and the following proposed in its stead, for 1791, for two gold medals of 300l. (12l. 10s.) each. *Are woollen manufactures more advantageous than any others to agriculture, trade, and the support of the people? Are they more capable than any others of furnishing employment to both sexes, of all ages and capacities; and are they more independent on accidental circumstances? What are the most ready and easy means of multiplying such manufactures in France, varying their objects, and perfecting them? Would such manufactures usefully employ silk manufacturers, those of Lyons in particular, when their own business is at a stand, and what would be the most simple methods of adapting their implements, &c. to such manufactures?*

Of twelve papers sent relative to the effects of the discovery of America, [see as above] some deserve praise; but none meriting the prize, the question is withdrawn, and the following substituted in its stead, for 1791. *What truths and what sentiments is it of most importance to the happiness of mankind to inculcate into them?*

The following new subject is proposed for the same year, for a prize of 300l. (12l. 10s.) *What are the causes of the ascent of the sap in trees in the spring, and those of its renovation in July or August, according to the climate?*

The papers must be sent before the first of April in each year.

ART. II. ROYAL ACADEMY OF SCIENCES AT BERLIN.

Jan. 28. Mr. Formey opened the meeting with an historical account of the foundation of the academy in 1744, on which occasion he is the only member now living who was present. Count Hertzberg afterwards read an essay on the purposes of academical assemblies.

The prizes 50 Fred. (43l. 15s.) each, for two eulogies of the late King, in German and in French, [see our Rev. Vol. IV. p. 482,] were postponed till next year, as was that of 100 duc. (22l. 10s.) for the discovery of a substitute for oak bark, for the use of tanners, [Ib. Vol. III. p. 111] no satisfactory paper having been sent on either subject.

ART. III. Stockholm. *Kongelige Vetenskaps Academiens Nya Handlingar*, &c. Memoirs of the Royal Academy of Sciences. Vol. X. for the year 1789. Part I. II.

The contents of the first part, four of which are published annually, are, 1. Supplement to the essay on cubic and biquadratic equations; by G. A. Lejonmark. 2. Method of finding the right ascension of the sun or a star; by J. A. Cassstrom, astronom. doc. at Upsal. 3. On the influence of different degrees of temperature on chemical affinities; by M. de Morveau. 4. Botanical remarks on certain Swedish plants, and a *spergula subulata* never before described; by O. Swarz. 5. On a species of *triton*; by A. Modeer. This, which he found under a ship's bottom, he thus describes: *Corpus cylindraceum, basi adfixum, superius inflato-ventricosum (cucullatum) membranaceum, nudum, lamellis hinc inde valvulifove variis: apertura lateralis, tentacula 12 articulata, ciliata*. 6. On wooden fences; by J. A. Grill. The quantity of wood consumed yearly in fences in Sweden is incredible. Mr. G. here describes one, which is every way superior to those commonly used, and requires less wood. 7. Account of some bugs found in a hollow tree; by S. Oedman. Mr. O. supposed them to have been conveyed thither from houses by bats, many of which were found in a tree: but count Von Carlson observes, that he found a great quantity in some old paling, far from any house, and in which there was no shelter for bats.

With this part are given plates of some plants; the *triton* (5), and the fence (6).

In part II. are, 1. Farther remarks on cubic and biquadratic equations; by G. A. Lejonmark. 2. On the climate of Uhleaborg, on the eastern coast of the gulph of Bothnia, N. lat. 65° 1' 30"; by J. Juling. 3. Description of a new Swedish plant, *stellaria humifusa*, with some botanical remarks on others; by Ol. Swarz. 3. Continuation of experiments on molybdæna; by P. J. Hielm. 4. Inquiry how far manganese is convertible into calcareous earth; by J. Gadolin. In the experiments of Scheele, which seemed to favour the supposition of such a change, sugar was used: this prof. G. was inclined

inclined to consider as affording the calcareous earth, and not the manganese. His experiments tend to support this opinion. Prof. G. also found, that manganese contains a considerable portion of calx of iron saturated with phosphoric acid. 5. On the efficacy of wild valerian against violent nervous diseases; by E. Odhelius. Case of a girl of ten years old cured of most severe convulsions by the use of this plant. It was given in powder and in decoction: the former was gradually increased to ten or twelve drams, and one or two ounces were given daily in the latter. 6. Account of a woman with a remarkable large tongue; by Cl. Bjernander. 7. Remarks on a *Strix bubo*, Lin. by O. L. Cronstedt.

In this part are plates of the *Stellaria humifusa*, *St. malaxis paludosa*, and an algebraical one relating to the paper No. I.

Jen. Allg. Lit. Zeit.

T H E O L O G Y .

ART. IV. Leipzig. *Lehrbuch der Religion nach Grundsätzen der Vernunft und des Christenthums*, &c. Institutes of Religion, on the Principles of Reason and Christianity; intended chiefly for the Use of the upper Classes in Schools. Large 8vo. 224 p. Price 12 g. (1s. 9d.) 1789.

This, with some few faults, is a very good and useful work. The author avoids all learned investigations, and speculative subtilties, considering sound reason as a proper judge of the truth of revelation, without depreciating the value of the scriptures. It is divided into six sections. 1. Of God and his attributes. 2. Of the mutual relations between man and God. 3. On the end of man, and the means of attaining it. 4. On sin, as an obstacle to it. 5. On the religion of Jesus, as an antidote to sin. 6. Thoughts on a future state, and on angels.

Jen. Allg. Lit. Zeit.

M E D I C I N E .

ART. V. Halle. *Toxicologia Veterum, Plantas venenatas exhibens Theophrasti*, &c. On the Poisons of the Ancients, being a Description of the Plants considered as deleterious, by Theophrastus, Galen, Dioscorides, Pliny, and others, with a Commentary; to which are added various Experiments and Observations: by J. E. F. Schulze, M. D. 4to. 78 p. 1788.

The contents of this work are; 1. *De aconito*. Mr. S. reckons three kinds: *aconitum* Theoph. which he considers as a species of grass; *thelyphorum* Theo. or *aconitum* Dioscor. the *ranunculus phthora*; and the *lycoflonum* Diosc. the *aconitum* of the moderns. 2. *De dorycnio* Diosc. the *dorycnidium* of Galen. It is probably of the class *diadelphia*. It is not the *lotus dorycnium*, Linn. 3. *De elaterio*. 4. *De elleboris*. They belong to the *delphinica*. 5. *De thapsia*. *Thapsia fastida*, Linn. 6. *De colchico ephemero* Our *colchicum autumnale*. 7. *De corio seu coriandra*, our *coriandrum*. Prosper Alpinus has mistakenly denied the poisonous quality of this plant. 8. *De cicuta seu conio*. Probably the *conium maculatum*, Lin. 9. *De mandragora* *Atropa mandragora*, Linn. 10. *De melanthio seu giith*. Apparently the *nigella fativa*, the poisonous nature of which Mr. S. has proved by experiments. 11. *De papavere*. 12. *De opio* & *meconio*. 13. *De fungis venenatis*. The *agaricus muscarius*, Lin. appears to

have been known to the ancients. 14. *De opocarpaso*. The *opocalpasou*, but not the *carpesium* of Galen. Mr. S. has frequently found in the best myrrh a foreign gummy resin, which he has proved by experiments to be poisonous, and supposes to be this *opocalpasou*. 15. *De pegano agrysi*. Probably the *peganum harmala*, Lin. 16. *De sardoa herba*. *Ranunculus sceleratus*, L. 17. *De taxo*. *Taxus baccatus*, L. 18. *De solanis seu brychnis*. The *brychnon hortense* is not the *solanum nigrum*, L. The *s. balicarabon* appears to be the *physalis alkekengi*; and the *s. hypnoricum*, the *p. somnifera*, L. The *s. manicon* is unknown. 19. *De matico*. Unknown. 20. *De hyoscyamo*. The *b. albus* of the ancients is the *b. albus*; and their *b. flavus*, the *b. niger*, L.; but what their *b. niger* is Mr. S. cannot say. 21. *De phtharico seu pharico*. Unknown. 22. *De chamaeleone albo & nigro*. The former Mr. S. supposes to be the *earlina aconitis*, L. which he has found to be deleterious. 23. *De psyllia*. This Mr. S. does not ascertain.

In an appendix Mr. S. notices some other poisonous plants, as the *amygdalus amara* & *persica*, *apocynum*, *arisarum*, *cinna*, *crocus*, *nerium*, &c. and some soporiferous ones, as *vortex*, *amomum*, *aloe*, *bryonia*, *baccharis*, *myrrha*, *juncus euripicus*, &c. he also promises us remarks on the sedative quality of the *justicia adbatoda*, *bieracium aurantiacum*, *cerinthe major* and *minor*, and some other plants.

Jen. Allg. Lit. Zeit.

ART. VI. Gottingen. *De Morbo Venereo Analecra quædam*, &c. Remarks on the Venereal Disease, taken from manuscripts in the British Museum, by Just. Arnemann, M. D. 4to. 1789.

This pamphlet chiefly consists of extracts in support of the opinion, that the disease was brought from the West India islands by the Spaniards: followed by remarks on the use of opium in it, and of the *astragalus excapus*. The former is only beneficial to diminish morbid irritability, when quicksilver has laid the grounds of a cure; and to the latter more virtues have been attributed, than from experience it appears to possess.

Jen. Allg. Lit. Zeit.

CHEMISTRY.

ART. VII. Berlin. *Physikalisch-chemische Versuche und Beobachtungen*, &c. Physico-chemical Essays and Observations; by Sigism. Fred. Hermbstädt. Vol. II. 8vo. 340p. Price 20g. (3s.)

This volume is not quite so rich in new and important pieces as the former, some in it having been already printed elsewhere. It contains, 1. Experiments on the acid of ants. Mr. H. expresses the juice of living, or lately dead, ants; filters this juice to separate the fat oil, and mucilaginous parts; and finds the acid thus obtained, to differ from vegetable acid, only by the mixture of a small portion of animal mucilage, not separable by the filter. 2. Experiments and remarks on obtaining pure air from manganese. Mr. H. shows that manganese is preferable to nitre, for the purpose of supplying the chambers of the sick with pure air, and describes a furnace of his invention proper to be employed on such occasions. 3. On the preparation of extracts. 4. On the preparation of *mercurius dulcis*. Mr. H. prefers Wiegleb's method to Scheele's, as the product of the former contains less acid. 5. Description of a tincture of antimony. 6. Analysis of a crystallized gall-stone. It consisted of calcareous earth, acid of sugar, and a resinous substance. 7. On the acid nature of the bases

bases of metals. Mr. H. is of opinion, that metals consist of an acid and phlogiston; and that the metallic acids have an extremely powerful attraction for phlogiston, so that it is scarcely possible to separate them entirely, and even in the state of a calx the metallic acid retains a sufficient quantity of phlogiston to saturate it. 8. On the formation of acids, and their affinity to alkalis, earths, and metals, Mr. H. considers acids as a combination of a certain acidifying principle with peculiar bases. He does not, however, admit the presence of pure air in all acids, and asserts Lavoisier's theory to be founded on erroneous suppositions. The theory of Mr. H. is by no means sufficiently proved, in its present state, yet we think it preferable to that of Kirwan, as it is not repugnant to the experiments which militate against the latter. 9. On the salt of benjamin, and some similar substances. According to the experiments of Mr. H. this salt consists of the phosphoric and vegetable acids, with phlogiston and calcareous earth. 10. On the crystallized oils of parsley and fennel. Mr. H. could discover nothing like camphor in these, but merely vegetable acid, phlogiston, and an earth. 11. Remarks on fermentation. A defence of the author's theory, as laid down in the first volume, with a few alterations, and strictures on that of Lavoisier. 12. On the phosphorated natron, and its application to the preparation of phosphoric acid. 13. Farther remarks on the origin of æther, and the dulcification of acids. These consist of an extract of a letter from Mr. Kunsemüller, and answers to the objections made by him to the author's theory.

Jen. Allg. Lit. Zeit.

When we noticed the first volume of Mr. H.'s Essays we hoped to have given a review of it, but not having been able to procure it, we have, in the present instance contented ourselves with the substance of the account given by our brethren at Jena,

NATURAL PHILOSOPHY.

ART. VIII. Gottingen. *Ueber den Bildungstrieb, &c.* On the formative Propensity; by Prof. J. F. Blumenbach. 8vo. 108p. 1789.

This work differs but little in substance from that which prof. B. published in 1781, under the title of *Ueber den Bildungstrieb und das Zeugungsgeschäfte*. Its aim is to prove, 'that no preformed germs exist, but that there is, in the matter from which organised bodies are produced, a particular propensity, terminating but with life, to assume primarily a certain form, to maintain it during life, and to repair it, as far as possible, when maimed; a propensity, that, to distinguish it from other vital powers, may be termed *formative* (*vis formativa*). This the professor distinguishes from the *vis plastica* of the ancients, and the *vis essentialis* of Wolff. [For some of the professor's arguments see our Rev. Vol. IV. p. 245]

Jen. Allg. Lit. Zeit.

ART. IX. Straßburg. *Abrégé chronologique pour servir à l'Histoire de la Physique, &c.* Chronological Abstract of the History of Natural Philosophy to the present Times: by M. de Loys. Vol. III. 8vo. 1789.

The first volume of this work was published in 1786: the whole

will make six, and the fourth is now in the press. It is printed with the Baskerville types.

Journ. de Médecine.

NATURAL HISTORY.

ART. X. Berlin. *J. Fred. W. Herbst, Gemeinnützige Naturgeschichte des Thierreichs, &c.* A natural History of the animal Kingdom, for general Use; by J. F. W. Herbst. Class VII. Worms. Vol. X. 1789.

This is the last volume of Mr. H.'s work. It contains a general index to the whole.

Jen. Allg. Lit. Zeit.

ART. XI. Nuremberg. *Die Pflanzenthiere in Abbildungen nach der Natur, &c.* A Description of Zoophytes, with Plates coloured from Nature: by Eugenius J. Christopher Esper. 4to. Part I. 40 p. 24 Plates. II. 56 p. 38 pl. 1788. III. 72 p. 21 pl. IV. 28 p. 24 pl. 1789.

This is a valuable work; good plates of this class of natural productions being much wanted.

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XII. Hanover. *Beobachtungen über die Harzgebirge, &c.* Observations on the Harz Mountains, with a petrographical Chart, and a perpendicular Section, as Sketches of the Natural History of Minerals: by G. Sigismund Otto Lefius, Member of several Academies, &c. 8vo. near 600 p. Price 3 r. (10s. 6d.) The Map alone, finished either as a petrographical or topographical one, 1 r. (3s. 6d.). A Cabinet of Minerals, consisting of 119 Pieces, taken from the Harz, may be had with the Work for 12 r. (2l. 2s.)

No part of Germany affords more subjects to the mineralogist than the mountains of Harz, and this work of Mr. L. is in every respect a valuable one. The cabinet is excellent.

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XIII. Stockholm. *Bergwerks-Lexicon, &c.* A Mineralogical Dictionary: by Sven Rinman, Knight of the Royal Order of Vasa, &c. Vol. I. 4to. 1096 p. 1788. Vol. II. 1248 p. 1789. with 34 folio Copper-plates.

If the science of mining be important to any nation, it unquestionably must to Sweden, the chief riches of which are its mines. Of these the most valuable are the iron, which employ 25000 hands, and bring into the kingdom two millions of dollars (350,000l.) annually. Aware of the success with which the Swedes have cultivated this science, and of the assistance which the author has had, still we are astonished, that he should have completed, in so short a time, so copious and extensive a work, which contains not only all the technical terms of the miner, but an account of all known mineral productions, the manner of working them, and the instruments necessary to be employed; so that the mineralogist, the chemist, and the mechanic will find it useful in their several occupations. The plates are worthy of the work.

Jen. Allg. Lit. Zeit.

MATHEMATICS.

ART. XIV. Lisbon. *Ephemerides nauticas ou Diario astronomico*, &c. The nautical Ephemeris, or astronomical Diary for 1789, which contains all the Elements necessary for determining the Latitude at Sea by the meridian Altitude of the Sun, of the Moon, of the higher Planets, or of the fixed Stars, with the Distances of the Moon from the Sun and Stars, in order to determine the Longitude of a Ship at any Hour, and the Method of doing it, calculated for the Meridian of Lisbon, and published by Order of the Royal Academy of Sciences, for the Benefit of Portuguese Navigators, and the Promotion of Astronomy. Small 4to. 184 p.

In the preface to this work is an enumeration of similar ones, from Regiomontanus to the present times. The Ephemeris for 1790 is published under the following shorter title :

ART. XV. *Ephem. naut. ou Diario astron. para o Anno de 1790, calculado para o Meridiano de Lisboa, e publicado por Ordem da Acad. R. das Sciencias.*

In this is a new table of refraction, calculated by capt. C. G. de Villas-boas, from his own observations and the theory of de la Grange. It completely accords with that of the elder Cassini.

Jen. Allg. Lit. Zeit.

ART. XVI. Berlin and Libaw. *Grundlehre der Statik*, &c. Principles of Statics, or of that Part of Mechanics which treats of Equilibrium in solid bodies and machines : by Abel Burja, prof. of Mathematics, Fel. of the Roy. Ac. of Sciences, &c. 8vo. 384 p. with wooden figures.

TOPOGRAPHY.

ART. XVII. Brunswic. *Beschreibung der Stadt Braunschweig*, &c. Description of the City of Brunswic : by C. P. Ribbentrop, Vol. I. 8vo. 537 p. with a Copper-plate Title Page including a Representation of the Statue of Henry the Lion, two large Maps of the City, and eight Tables. Price 1 r. 12 gr. (5s. 3d.) 1789.

Amongst so many publications relative to the house of Brunswic, and its princes, a description of the city was still wanting. This deficiency is now well supplied by Mr. R.

Jen. Allg. Lit. Zeit.

ART. XVIII. Halle. *Ueber Golgotha und Christi Grab*, &c. On Golgotha, and the Grave of Christ : an historical Essay, with a Map of the modern City of Jerusalem and its Environs : by J. Fred. Plessing. Large 8vo. 542 p. Price 1 r. (3s. 6d.) 1789.

Mr. P. already celebrated for his history of the resurrection, clearly proves, that the places now shown to travellers for Golgotha, and Christ's grave, are not the true ones, and endeavours to ascertain the real situation of them.

Jen. Allg. Lit. Zeit.

AGRICULTURE.

ART. XIX. Florence. *Istruzioni per la Cultivazione del Tabacco*, &c. Instructions for the Culture of Tobacco, approved and published by the Georgophilic Academy of Florence. 4to. 8 p.

Complete instructions for the cultivation of tobacco, in a short compass,

pais, written by Ad. Fabbroni, author of an elementary treatise on agriculture.
Nouvelle letter. di Firenze.

COINS AND MEDALS.

ART. XX. Stockholm. *Kort Utekast til Konung. Gustaf Adolfs och des Gemaols Lefvernes-Beskrifning i Anledning af de öfver dem slagna Skotts-Penningar.* Brief medallic History of King Gustavus Adolphus and his Queen. 8vo. 208 p. 1788.

ART. XXI. Brief, &c. of Queen Christina. 181 p.

ART. XXII. of Charles Gustavus and his Queen. 84 p.

ART. XXIII. of Charles XI. 184 p.

ART. XXIV. of Charles XII. 249 p.

ART. XXV. of Frederic and his Queen, 138 p.

These, which were written by the late celebrated C. Reinhold Berch, knight of the order of the Polar Star, &c. contain few new historical facts, it is true; yet are they valuable, particularly to the medallist. With respect to most of the medals, Mr. B. tells us in what collections they are to be found.
Jen. Allg. Lit. Zeit.

HISTORY.

ART. XXVI. Paris. *Correspondance particuliere & historique du Maréchal duc de Richelieu, &c.* Private and historical Correspondence of Marshal Duke de Richelieu, with M. Paris du Verney, Counsellor of State, in the Years 1756, 7, 8; to which are subjoined Memoirs relative to the Expedition against Minorca in 1756; the whole preceded by an Account of the Life of the Marshal. 3 vols. 8vo, 489 p. Price sewed 6l. 12 s. (5s. 6d.) 1789.

As entertaining, we cannot say much in praise of these letters, but as materials for the historian they are certainly valuable. The account of the taking of Minorca is the most perfect that has yet appeared; and the life of the marshal is well written.
L'Esprit des Journaux.

ART. XXVII. Berlin. *Geschichte der grossen Revolution in Frankreich, &c.* History of the Revolution in France: by Fred. Schulz. 8vo. 244 p. with a plate containing a ground-plan and view of the Bastille. 1790.

ART. XXVIII. Berlin and Weimar. *Beschreibung und Abbildung der Poissarden in Paris, &c.* Description and Figure of the Fish-women of Paris; by Schulz and Kraus. 4to. 12 p. with a coloured plate. 1789.

ART. XXIX. Brunswic. *Historischer Almanach fürs Jahr 1790, &c.* Historical Almanac for the Year 1790: containing the history of the revolution in France. 12mo. with four portraits, and eight historical plates, 240 p. besides the calendar, and explanation of the plates. 1790.

ART. XXX. *Briefe aus Paris zur Zeit der Revolution, &c.* Letters from Paris, written at the Time of the Revolution, by Joachim H. Campe. 8vo. 384 p. 1790.

All these publications well deserve to be read. Mr. S. and Mr. C. were both eye-witnesses of several of the occurrences which they relate,

relate, and we have many reasons to believe, that their accounts are in almost every instance to be depended upon. One of the letters of Mr. C. relates principally to Rousseau, containing many new anecdotes of him, and an examination of the baroness of Staal's opinion, that he shortened his days.

Jen. Allg. Lit. Zeit.

ART. XXXI. Mentz. *Die Zwoy wichtigsten Reichsgrundgesetze, &c.* The two most important fundamental Laws of the Empire: I. The Capitularies; II. The Treaty of Osnaburg: taken from the Originals in the Imperial Archives, for the Use of Academical Lectures: by J. R. Roth, B. A. D. &c. 8vo. 242 p. pr. 16 g. (2s. 4d.) 1788.

Mr. R. professes to have copied the originals with accuracy, even to their faults. The heads of the different articles and paragraphs, as given by Mr. R. are more exact than those of Moser.

Jen. Allg. Lit. Zeit.

ART. XXXII. Halle. *J. G. Aug. Galletti, &c. Geschichte von Deutschland.* History of Germany: by J. A. Galletti, Prof. of Hist. at Gotha. Vol. III. 4to. 592 p. 1789.

This volume, which makes the 37th of the *Allgemeine Weltgeschichte*, 'Universal History,' reaches from 1437 to 1538.

Jen. Allg. Lit. Zeit.

ART. XXXIII. St. Blase. *Historia Nigræ Silvæ, &c.* History of Schwartzwald, a Colony of the Order of St. Benedict, collected and illustrated: by Martin Gerbert, Abbot of St. Blase, s. q. R. I. P. 3 Vols. 4to. 1517 p. with Plates, and an Index. 1783-8.

This work of the prince abbot, whose merit is above our praise, tends still more to convince us, that we owe most of our knowledge of German history to monasteries. From two Roman inscriptions it appears, that the mountain of Schwartzwald was called *Abnoba* by that people. In the second volume, is a description of a Roman bath, discovered a few years ago at Badenweiler, with three plates.

Jen. Allg. Lit. Zeit.

ART. XXXIV. Stockholm. *Utkast til en Historia af Kongl. Södermannlands Regemente.* Historical Memoirs of the Royal Regiment of Sudermania. Vol. II. 8vo. 146 p. 1788.

As this regiment was with Gustavus Adolphus in all his campaigns, at least that part of its history which includes his reign will be found interesting.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XXXV. Paris. *Lettres de M^{de}. la Princesse de G. (Gonzague), &c.* Letters of the Princess of G. written to her Friends during her Travels from Italy in 1779, and the subsequent Years, 2 Vols. 12mo. 446 p. pr. 3l. (2s. 6d.) sewed. 1790.

These letters have many claims to our praise. They do not, however, smell of the lamp, but have all the negligence of what they really are, private correspondence.

L'Esprit des Journaux.

ART. XXXVI. Gottingen. *Briefe über Kalabrien und Sicilien, &c.* Letters on Calabria and Sicily. Vol. II. containing a Tour from Scilla

· *Seilla in Calabria, to Catania in Sicily*: by J. H. Bártels. 8vo, 500 p. pr. 1r. 12g. (5s. 3d.) 1789.

The most entertaining part of this work, which ranks amongst the few that claim the first place in this class of writings in Germany, is, perhaps, the account of Mr. B.'s journey to Mount Etna, the summit of which he was happy enough to attain. Mr. B.'s account does not perfectly agree with that of Brydone; the latter, indeed, while he bestows on it considerable praise, he deems rather a beautiful romance than a true narrative, and assures us, that Mr. Br. never reached the top. In his preface, Mr. B. mentions some of the best foreign writers on Sicily. Of Brydone and Swinburne he speaks highly; particularly the latter, whose work, with the notes of Mr. Forster, who translated it into German, he considers as one of the best we have on the subject.

Jen. Allg. Lit. Zeit.

ART. xxxvii. Jena. *Des Herrn Ritter von Bourgoing Neue Reise durch Spanien, &c.* The Chev. de Bourgoanne's Travels through Spain; from the French: with an Appendix. 2 Vols. 8vo. 798 p. with a coloured Map, Plans, and various Plates. pr. 3 r. (10s. 6d.) 1790.

[For our Account of the Chev. Bourgoanne's Travels, see Vol. V. p. 290.]

We notice this translation on account of the appendix, which describes the present state of science in Spain, and is written by prof. Tychsen, of Göttingen. It takes up 80 pages of the 2d volume. According to prof. T. Spain is far behind hand with most parts of Europe, though its natives appear capable of an improvement, in which it is to be hoped they will no longer be dilatory. The translator has added a new plate, containing the music of the celebrated Fandango,

Jen. Allg. Lit. Zeit.

ART. xxxviii. Offenbach on the Main. *Tagebuch einer Reise durch Holland und England, &c.* Journal of a Tour through Holland and England: by the Authoress of Rosalie's Letters. 8vo. 740 p. 1788.

This is an entertaining account of an eleven weeks tour, in the autumn of 1787, by the celebrated Madame de la Roche. London, and the adjacent country, occupy the greater part of the book. Respecting them we find much not to be met with in Wendeborn's work.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. xxxix. Mentz. *Diether. von Isenburg, &c.* Diether von Isenburg, Archbishop and Elector of Mentz, a History from the fifteenth Century, Vol. I. 240 p. with a Portrait of the Archbishop. 1789.

The melancholy fate of Diether, who founded the university of Mentz, and the bloody war occasioned by his deposition, which he owed to his firm and courageous opposition to the arbitrary will of pope Pius II. render him not unworthy the pen of the historian. The conspicuous part he performed has induced some to attempt to blacken his character; the present author, who appears to be a papist, undertakes his defence.

Jen. Allg. Lit. Zeit.

ART.

ART. XL. Stutgard. *Kostanzer Hans, eine Schwäbische Janners-Geschichte, &c.* History of Kostanzer Hans, from authentic Sources. 8vo. 439 p. 1789.

This history of a still living, but reclaimed robber, who was a terror to Swabia and Switzerland, from the year 1779 to 1783, during which time he committed upwards of three hundred robberies, without being guilty of a single murder, or attacking any one on the highway, deserves the attention of the psychologist and moral philosopher. In it are some excellent observations on the evil tendency of houses of correction.

Jen. Allg. Lit. Zeit.

B E L L E S L E T T R E S .

ART. XLI. Berlin. *Abhandlungen über die Preisfrage von dem Einfluss der Nachahmung fremder Werke auf den waterlandischen Geschmack.* Essays on the Prize Question respecting the Influence of the Imitation of foreign Works on the Taste of a Nation. [See our Rev. Vol. III. p. 111.] 8vo. 120 p.

Prof. Schwab, who obtained the prize, first endeavours to wipe off the contempt usually thrown on imitation, and to show, that, if nature be inexhaustible, it is not so relatively to us. After enumerating the principal advantages of imitation, as increasing the stock of ideas; enriching and improving the language; and affording tests of the truth of thoughts and images; prof. S. proceeds to give rules for it. Genius, he observes, is by no means incompatible with imitation; and speaking of Virgil, he says: 'the poet of genius troubles himself little whence he derives the images and ideas he employs: like fire he devours every material that falls in his way, and like a conqueror inquires not into the rights of his acquisitions.'

The author of the *accessit* equally endeavours to prove the necessity of imitating foreign authors of celebrity, particularly the Greeks.

Jen. Allg. Lit. Zeit.

P O E T R Y .

ART. XLII. Leipzig. *Nordische Blumen.* Northern Flowers: by Fred. Dav. Gräter. 8vo. 372 p. pr. 1r. (3s. 6d.) 1789.

This is a translation of poems composed by the ancient inhabitants of the north. Mr. G.'s view was rather to give specimens of the taste and genius of the ancient bards, than to elucidate the history and manners of antiquity. The selection is excellent.

Jen. Allg. Lit. Zeit.

D R A M A .

ART. XLIII. *Théâtre de la Nation.* Feb. 22. *Le Philinte du Moliere, ou la suite du Misanthrope,* 'The Philintus of Moliere, or the second Part of the Misanthrope,' was performed for the first time. Thus to tread in the steps of Moliere was certainly a bold attempt; the piece, however, met with great success. M. Fabre d'Eglantine, the author, has very happily adopted the idea of Rousseau. Philintus, the hero of this piece, a perfect stoic in what concerns others, cannot bear the least misfortune that affects himself; whilst the misanthrope, careless about what concerns himself, is the determined foe of every act of injustice to others. Notwithstanding the merits of the piece, we observe, with regret,

regret, that its style has too many imperfections to bear a competition with that of Moliere.

Feb. 23. *Les trois Noces*, 'The three Weddings,' a pastoral piece, in one act; was performed for the first time, and extremely well received. The music, by M. Dezède, was excellent, and almost all the songs encored. The beautiful country scenes, various dances, and military ceremony at taking the civic oath, were much admired.

L'Esprit des Journaux.

M U S I C.

ART. XLIV. Leipzig. *Musikalischer Almanach für Deutschland, &c.* The German musical Almanac for 1789. 8vo. 163 p. pr. 12 g. (1s. 9d.)

This is one of those periodical publications that deserves to be read by men of taste. It contains a catalogue of new music with remarks, of living musical writers and composers, of deceased musicians, and anecdotes.

Jen. Allg. Lit. Zeit.

P A I N T I N G.

ART. XLV. Leipzig. *Ueber die Composition in Philip Wouvermanns Gemalden, &c.* On the Composition of the Paintings of Wouvermann, for the Instruction of Lovers of Painting, 8vo. 52 p. 1789.

The author is Ernst Kämmerer, a painter at Rudolstadt. His performance bespeaks him a man of taste and judgment. Some good remarks on composition and its rules serve as an introduction to it.

Jen. Allg. Lit. Zeit.

M I S C E L L A N I E S.

ART. XLVI. Bergamo. *Lettere di Didoro Delfico a Lesbia Cidonia sopra gli Epigrammi.* Letters from D. D. to L. C. on Epigrams. 8vo. 283 p. 1788.

These letters, which first appeared in the *Giornale di Modena*, are by the celebrated abbé Bertinelli, and written to the countess Paolina Grifmondi. Abbé B. a zealous admirer of the French language and literature, was an intimate friend of Voltaire, spent a great part of his life in Paris, and shone amongst the societies there. These letters contain no learned dissertations on epigrams, but a relation of the *bon mots* and *combats d'esprit* in which he took a part: many interesting and amusing anecdotes will be found in them. Of Voltaire, Mr. B. tells us, amongst other things, that, on a tour through Germany, he presented some manuscript poems to several different princes, from each of whom he received gold snuff-boxes, jewels, &c. in return. Each thought himself in possession of an unique treasure, but, on comparing notes, the poems were found to be the same in every thing except the titles. Thus V. contrived to make a profitable journey. In another instance, however, he was not altogether so successful. He had sold his history of Lewis XIV. to van Duren of Amsterdam, and received some thousand guilders for it. After a considerable part of it was printed off, a defect was found in the manuscript. V. was requested to supply the deficiency, but in vain: neither threats nor intreaties were of any avail. Hearing some time after, that V. would pass through

through Frankfort, van D. sent to a relation there, to cause him to be arrested. V. came, played the man of consequence as usual, and whilst he little expected such a disgrace, an order for arresting him was issued. The poor author stormed, threatened, abused young van D. but to no purpose. A guard was at the door; he must write, refund, or go to prison. It is easy to guess which he chose. *Jen. Allg. Lit. Zeit.*

ART. XLVII. Lausanne. *Tableau général de la Suede, &c.* A general View of Sweden: by M. Catteau, Vol. I. 8vo. 160 p. 1790.

This volume gives an account of the geography, history, and natural history of Sweden; the title, coronation, court, family, and palaces of the king; the alliances of Sweden with foreign powers; its constitution, internal government, religion, civil and criminal laws, military establishments, orders of knighthood, revenues, and expences. The following address terminates this short but interesting sketch.

'To you, people of Sweden, with whom I have spent a considerable part of my life, I offer this work. The most strict impartiality has guided my pen; I have written what my eyes have seen, what my mind has conceived, what my heart has felt. You are conscious, that no human society is without imperfections: to point them out without acrimony is the way to correct them. Besides, I covet your esteem; and were I to sacrifice truth to adulation, I should merit your contempt.'

Journal Encyclopédique.

ART. XLVIII. Paris. *Le Parisien à Londres, &c.* The Parisian in London, or Advice to Frenchmen going to England, with a Parallel between the two greatest Cities in Europe: by M. Decremps. 12mo. 386 p. with 6 Plates and a Map of London. Price sewed 3l. (2s. 6d.) 1789.

This is an excellent book, and contains all the information necessary to prevent the French traveller to London from being imposed upon, or led into scrapes from ignorance of the customs of the country.

Année littéraire.

[We, however, observe, that it is not quite free from mistakes, and can assure our friends on the continent, that they will find in London, furnished lodgings, or even furnished houses, (*hôtels garnies*) if they prefer them to boarding (*a se mettre en pension*) in a family.]

ART. XLIX. Paris. *Les Soupers de Vaucluse, &c.* The Suppers of Vaucluse: by R. de L. . . . , Member of several Academies. 3 Vols. 12mo. Price sewed 6l. 15s. (5s. 7d.)

The aim of this work is less to connect a number of short poetical pieces, than to inspire youth, particularly of that sex which a modern education condemns to frivolity, with a taste for improving the mind. A numerous, but select society, form the interlocutors, whose conversation, interspersed with occasional readings, compose the matter of the book. The author has taken occasion to introduce his correspondence with Mlle. de M.; and we may, without flattery, say, that these letters are models of the epistolary style. The work concludes with the author's journey from Paris to Corsica, in 1776, which contains some interesting observations on that island.

Mercure de France.

ART. L. Paris. *Nouvelle Correspondance, ou Choix de Lettres interessantes, &c.* New Correspondence, or a Selection of interesting Letters on various Subjects, collected in 1789.

Interesting pictures of the follies of the times, chiefly from different periodical publications. A similar collection is intended to be published annually, to which the ingenious are invited to contribute.

L'Esprit des Journaux.

ART. LI. Paris. *Promenade, ou Itineraire des Jardins d'Ermenonville, &c.* The Walk, or Itinerary of the Gardens of Ermenonville, with Twenty-five of the principal Views in them, designed and engraved by Merigot, fils. 8vo. 70 p. pr. bound 18l. (15s.) 1789.

M. Gerardin, who has been twenty years adding to the embellishments of the gardens of Ermenonville, celebrated for the tomb of Rousseau, has made them the most delightful spot in the environs of Paris. The tomb of *Jean Jacques* is adorned with bas reliefs, by le Sueur. On the north side is a woman sitting at the foot of a palm-tree, emblem of fruitfulness; with one hand she supports her child, to whom she is giving suck, in the other she holds *l'Emile*; behind her are a group of women offering flowers and fruits on the altar of nature: before her, a child setting fire to some swaddling-clothes, whilst others are playing with the cap of liberty. On the two pilasters are harmony and eloquence. On the pediment is the motto of Rousseau, *Vitam impendere vero*. On the north side is the inscription: Here rests the son of Nature and of Truth. On the pilasters are Nature, represented by a woman suckling her infants; and Truth, by a naked woman holding a torch. On the pediment are two doves expiring at the foot of an urn. The ends are ornamented with lachrymatories. The description is by the viscount d'E., M. G.'s eldest son. *Journal de Sçavans.*

ART. LII. Paris. *Histoire veritable de la Vie errante, &c. d'un Chanoine qui vit encore, &c.* True History of the wandering Life and sudden Death of a Canon now living; written at Paris by the Deceased himself, *God rest his Memory*; published at Mayence since his Resurrection; with the Pedigree of the various Pieces to which his Firmness has given Birth. 2 Vols. 8vo. with plates. pr. sewed 7l. 4s. (6s.)

The author, a man well known, relates with much pleasantry, and in an interesting manner, the persecutions and sarcasms with which he has been assailed, in various situations, for a number of years.

L'Esprit de Journaux.

ART. LIII. Paris and Brussels. *Le Dépôttaire, ou Choix de Lettres sur divers Sujets, &c.* The Depository, or select Letters on various Subjects: by a Society of literary Gentlemen and Men of the World. 2 vols. 12mo. 1789.

The greater part of these letters are already known, but the collection has merit, and we think will afford something to please every taste. The following observations on the prices of things appear to us just and new. 'The price which things ought to bear relatively to their proportion to the quantity of money in circulation, I call *proportional price*: that which, having been once fixed in a striking manner, continues long after it is below the real value, I term *price of custom*.

A bar-

A barrel of wine being purchased in Burgundy, Champaigne, or elsewhere, by a wine-merchant at Paris for a certain price, his annual order to his correspondent is founded on that price. He is punctual in his payments, his orders are certain, and his correspondent wishes to retain them. The price, however, of other articles in the province increases: labour, wood, casks, grow dearer. What is the consequence? The proprietor of the vineyard bears it patiently, retrenches his expences, contents himself with less profit, and at length gets nothing by his wine. What remedy is there for this? A year of scarcity: which, though it may seem paradoxical, I dare affirm is far more beneficial than injurious. Have you not frequently heard say, that after a scarcity provisions never return to their former price? The reason is, because they were before rated below their value, and after the price of custom has been deviated from, the proportional price is adopted.—It is a singular observation, too, that this disproportion continues much longer when unfortunately the price is a round sum, as half a crown, a shilling, sixpence, &c. The facility of payment, and remembering the sum, are additional reasons for retaining the old price.”

L'Esprit des Journaux.

ART. LIV. Leipzig. *Manch Hermäon, &c.* Many *Hermæa*, in the proper Sense of the Word: by the Author of *Sophiens Reise*. 2 Vols. 8vo. 749 p. pr. 2r. (7s.) 1788.

Miscellaneous essays, chiefly elucidated by short tales.

Jen. Allg. Lit. Zeit.

ART. LV. Berlin. *Beiträge zur Physic, Oekonomie, Technologie, und Statistik, &c.* Physical, æconomical, technological, and political Essays, relating chiefly to Russia, and the neighbouring Territories: by B. F. Herrmann, Vol. III. 8vo. 376 p. 1788.

These essays throw great light on the present state of Russia, and will be found instructive by more than one class of readers. In this volume are: 1. Further accounts of the pest of Siberia. This disease, termed by the natives *jafwa* (air-plague,) prevails every year more or less. It is fatal both to men and cattle, particularly to horses, of which more than 100,000 died of it in 1785.—2. Catalogue of the principal stones discovered in the Altæan Mountains. These, which no mineralogist had before examined, are particularly rich in jaspers, and in some beautiful kinds of porphyry, not inferior to those of the east.—3. Description of the province of Permia. The gold-mines of Catharinenbourg produced in 1782, only 22143 rubles (about 5000l.) clear profit.—4. Lindenthal's account of a journey through the mountains of Kusnetz.—5. Geographical sketch of the province of Wiburg.—6. Account of the produce of the royal smelting-works and forges in 1783.

Jen. Allg. Lit. Zeit.

ART. LVI. Berlin. *Einige Gedanken über die Methode zu Examiniren, &c.* Some Thoughts on the Methods of examining: by Fred. Gedicke. 8vo. 94 p. 1789.

As we have too frequently had occasion to observe, that an examination is little more than a farce [*in Germany,*] we are pleased to find a man of Mr. G.'s abilities, showing its importance, and pointing out

the qualifications and duties of an examiner, to fill which office, as it ought to be filled, no small talents are requisite.

Jen. Allg. Lit. Zeit.

ART. LVII. Hanover. *Geschichte des armen Herrn von Mildenburg, &c.* History of the poor Baron of Mildenburg: by Adolphus Baron Knigge, Vol. I. 8vo. 350 p. 1789.

This romance is in the same style as the author's preceding ones. It displays much knowledge of the world, sound philosophy, and practical morality; and excels more in delineation of character than richness of adventure. The portrait of a perfect woman, and sketch of a practical female education, are the best we have seen in the German language.

Jen. Allg. Lit. Zeit.

DICTIONARIES.

ART. LVIII. Lisbon. *Diccionario da Lingua Portuguesa, &c.* A Dictionary of the Portuguese Language, compiled by D. Rafael Bluteau, corrected and augmented: by Antonio de Moraes Silva. 2 Vols. 4to. 1290 p. pr. 3 duc. (11. 8s.) 1789.

Mr. de M. S. has rejected every thing superfluous in the voluminous work of Bluteau, which was properly a Cyclopaedia, though he has omitted very few terms of art. Of those belonging to natural history, indeed, we could have wished for a more copious explanation. From the addition of many words, not to be found in other dictionaries of the Portuguese language, it is certainly one of the best extant; and, being of a reasonable compass, will not be useless after the publication of the complete one promised by the Academy of Sciences, the bulk of which, from the plan laid down, must prevent its being of general use.

Jen. Allg. Lit. Zeit.

EDUCATION.

ART. LIX. Vercelli. *Logica Elementare, &c.* Elements of Logic, or First Principles of the Art of Reasoning. 8vo. 166 p. 1788.

So much has been said upon this subject, that we must not expect any thing new in this work; but to originality of manner, at least, the author may lay claim. It is well executed, and leads us to hope, that the complete elementary course of philosophy promised us, will not be delayed.

Novelle letter. di Firenze.

ART. LX. Paris. A new edition of M. Berquin's *L'Ami des Enfants*, 'The Children's Friend,' is publishing here in 12 vols. of about 350 pages each, in which his *L'Ami de l'Adolescence*, 'The Friend of Youth,' is also to be included. They are to be ornamented with 132 plates, engraven by the best artists, from designs of M. Borel, being one to every tale, besides a frontispiece to each volume. The price of each volume is 5l. (4s. 2d.)

T H E

ANALYTICAL REVIEW,

For JUNE, 1790.

ART. I. *Du Divorce. Of Divorce.* 8vo. 145 pages. Paris: 1789.

IT was to be expected, that among the various corrections and improvements projected by the French nation, in the present æra of revolution and change, we should find some new regulations respecting marriage; one of the most interesting and important objects that can fall under the cognizance of a legislature; and one which is peculiarly interesting and important in the eyes of a people to whom female society appears to be the very first ingredient in human happiness.

The author of this treatise on divorce, which makes a great noise on the continent, requests the favour of his readers to peruse it without prejudice, with the eyes of reason, conscience, and good faith. 'I know,' says he, 'that many people are against divorces without giving any reasons why they should be against them; I know that, for want of reasons, men often attack it with the weapons of pleasantry: but I know also, that philosophy, which is now our guide, was formerly a subject of detraction. Good words are forgotten; good things remain. The English have admitted of divorce, but by no means to the extent in which it ought to be admitted. It is the glory of our nation that, while we imitate, we surpass the English. They have the advantage of us in point of priority; we of them, in respect of perfection.' Thus far our author in a preface.

In a very animated and elegant introduction he observes, among other particulars, that 'marriage is one of the most beautiful institutions to be found upon earth; it refines and protects the pleasures of the married parties; it secures the existence and the education of the children; it attaches parents to their families, and citizens to their country; it strengthens the state by the increase of population; it gives manners to society, and thence humanity draws its sweetest sentiments. But all these advantages, and many others that I might mention, flow only from happy marriages. An unfortunate union

produces quite contrary effects. The scourge of the parties united, of their children, and their families, it extinguishes patriotism, is injurious to population, troublesome to society, and outrageous to humanity.* It is not enough that a legislature endeavours to make good marriages: means should be left for remedying them when they are bad; and, perhaps, in the present imperfect state of human nature, the art of correcting abuses is more useful than that of preventing them.

! This possibility of reviewing and correcting errors man enjoys in the greater part of his actions: and he has enjoyed it with respect to marriage in all times and places. It is only within the space of a small number of ages that it has been ravished from a small part of Europe*. Why should an error in the article of marriage leave no other alternative to the unhappy victim than that of an insupportable union, or an imperfect separation, when a third option, so natural and so reasonable lies before them? that of undoing what it was wrong to do, and what never ought to have been done. Why? it is answered, because marriage is indissoluble. But is the indissolubility of marriage inevitable; is it necessary; is it useful? Is it accompanied with advantages which counterbalance its disadvantages? If it is proved, on the contrary, that it has not existed at all times and in all places, that it never ought to have existed, and that it might be annulled without inconvenience, and even with the most extensive, numerous, and precious advantages, who will undertake the defence of a principle founded in injustice, and fraught with so many pernicious consequences? Who would not with pleasure see a tree cut down which is wholly useless, and whose fruit is poisoned? To prove that this is the case with regard to the indissolubility of marriage; to prove that it has not had place always, or every where; that it ought not ever to have had place; and that its abolition would be attended with manifold blessings and advantages, is the end and object of the learned, methodical, and elegant performance under consideration.

In farther prosecution of this design, unfolded and partly executed in the introduction, our author expands, illustrates, and confirms his ideas, by shewing that divorce was allowed, and even instituted, from the beginning of the world, adopted by the Jews, the Egyptians, the Athenians, and the Romans; and, when founded on just motives, approved by Jesus Christ;

* Of the twelve principal circles into which Europe is divided, there is only France, Spain, Portugal, Italy, Hungary, and part of Germany, where the practice of divorce is not admitted. The other part of Germany, Prussia, Holland, Switzerland, England, Poland, Russia, and, in a word, all other nations, says our author, have been wiser and happier!

practised by the first Christians, and by several saints; permitted by the civil laws of all nations, by the writings of two fathers of the church, by several popes, and by a great number of councils. His reasoning on all these points will probably appear satisfactory, two instances, perhaps, excepted, namely, that divorce was instituted from the beginning of the world, and that, when founded on just motives, (among which our author reckons many others besides adultery) it was approved by Jesus Christ.

With regard to the first of these, our author is of opinion, that the dissolubility of marriage is implied in the words of the Creator: 'It is not good that man should be alone; encrease and multiply.' For mutual solace, and the propagation of mankind, the great ends of marriage are obstructed by absence, by incompatibility, and by sterility, the three heads to which he reduces all the different causes of divorce. As to the approbation bestowed on divorce, in certain cases, by Jesus Christ, our author is reduced to the necessity of remarking a difference in the accounts that are given of that matter by the evangelists Matthew and Mark. According to Mark, the pharisees put the question to Jesus, 'Is it lawful for a man to put away his wife?' According to Matthew, 'Is it lawful for a man to put away his wife for every cause?' Jesus Christ answers in the negative. According to the first question, it is divorce which he prohibits in general: according to the second, the unlimited and unqualified exercise of divorce. Our author is inclined to follow Matthew rather than Mark, 'because,' says he, 'St. Mark might have forgotten a part of what Jesus Christ said; but St. Matthew could not have invented what he did not say.' He holds it for certain, then, that divorce was permitted by Jesus Christ under a certain circumstance. And what was that circumstance? The Greek translation from the Hebrew of Matthew is *Παρνία*, the Latin, *fornicatio*; the French, *adultère*; the English, *adultery*, &c. Are all these versions expressive of the same idea, and just? The Greek word, *παρνία*, according to a modern writer, does not import *adultery*, but every grievous crime or offence contrary to the end, and what is, undoubtedly, implied in the engagements come under by marriage.

But our author by no means rests the validity of his reasoning against the indissolubility of the marriage tie on a piece of Greek criticism. He observes, that Jesus Christ had declared that the object of his coming was not to *alter* or *reform* the law. And, farther still, he considers reason and conscience, in all cases, as the infallible guides of opinion and of conduct. It is evident, to speak plainly, that even if the New Testament had been more explicit in its disapprobation of divorce, except

for the cause of conjugal infidelity, our author would still contend for its propriety in certain other cases.

Expanding still, and illustrating his views, he goes on to shew, what he had just hinted before, concerning the present state, or domain of divorce at greater length. The world is divided by christianity, mahometanism, and idolatry. In the countries possessed by the two last, unfortunately the most extensive, divorce is practised; and in christendom too, the Roman Catholic states alone excepted. 'These reflections, drawn from real history, ought to undeceive those who are of opinion that the permission of divorce would turn the world upside down! No, the reverse of this is the truth. The world is thrown into confusion when divorce is prohibited. It is not necessary to create: it is sufficient that we re-establish. Divorce was never destroyed; it only sleeps. Let us rouse it from its slumbers, and recover it from a lethargy which has too long afflicted mankind.'

Our author having thus shewn that divorce was never universal, but very general, in most times and places, proceeds, according to his well-digested plan, to shew the necessity and the advantages of it. It is agreeable to nature, and to justice; and conducive to the ends of piety, good morals, and sound policy. Divorce would restore multitudes of husbands and wives, separated either by legal procedures, or the orders of government, to the paths of honour and virtue. It would prevent conjugal strife, or at least it would nip it in the bud before it should have time to produce misery and crimes on the part of the married parties, and trouble and disgust to society. It would put an end to those shameful accusations and trials for impotence. It would afford the means of getting rid of useless marriages, render the crime of adultery less common, diminish the number of bachelors, and give a check to prostitution. And what would be the greatest advantage of all, the very liberty of divorce would render the actual separation of husbands and wives less frequent.

Our legislator comes, in the third and last place, to lay down laws for the regulation of divorce, which he does in the way of proposing certain questions: 1st. Is it practicable to re-establish divorce in France at the present moment? Yes, for there cannot be a more favourable conjuncture for any particular change, than one in which a general change is effected; nor for a new law, than when a reformation is made in a whole code; nor for the suppression of abuses, than when so many abuses are eradicated. 2d. Is the liberty of divorce to be granted to the wife as well as to the husband? Without all doubt: and, if greater indulgence were to be shewn to one party rather than to the other, it ought to be to the weaker.

3d. In

3d. In what particular cases may a divorce be demanded? As this is a curious subject, we shall state all the cases in which divorce, according to our legislator, ought to be made lawful; though these amount to no less than twelve. 1st. A divorce may be insisted on in case of civil death. 2d. In that of condemnation to a punishment that involves infamy. 3d. In that of imprisonment of long duration. 4th. In that of indefinite captivity. 5th. In the case where either of the parties has left his own and gone to another country; and that, whether his *expatriation* * be voluntary or involuntary, and their disappearance, unaccompanied with any intelligence concerning them. 6th. Barrenness for a certain specified time, without a knowledge of the cause. 7th. An incurable malady that is incompatible with generation. 8th. Madness. 9th. All kinds of crimes. 10th. Adultery. 11th. Extreme dissipation and debauchery. 12th. Incompatibility or discordancy of characters. 4. In what manner is a divorce to be granted? Our author, on this head, proposes regulations, respecting the nature and *quantum* of proof in the different cases, delicacy and decorum, and the time that ought to elapse between the commencement and the conclusion of a suit for divorce. 5. What is to be the condition of the parties after being divorced? Not the same as before marriage, but the same in which each would be, if the other were dead. A kind of double widowhood would take place. 6. What would be the condition of the children after the divorce of their parents? This is, perhaps, the most important consideration on the subject in question. Our author endeavours to make up to the children, as much as possible, the loss and disadvantages they suffer by the disunion of their parents, both in respect of education and fortune. But, after all that he urges with great plausibility and good sense, the affecting pictures which he draws in the out-set of his observations on this head, of the situation of the child nursed by parental fondness, by love and virtue in the temple of honour, with that of the infant, whose parents are divided by irreconcilable hatred, recur to our minds again and again, banish all other reflections, and excite a temporary conviction at least, that a husband and wife, united by a common progeny, ought never to be separated.

In general, our author, in the last part of his work, endeavours to adapt to the manners of the French nation the Roman laws, or rather the same laws, corrected and improved, in the new code which Frederic the Great has given to Prussia. In conclusion, our author, in a very lively and eloquent address,

* Here we have adopted the Latin term used by our author. It is easily understood, and expresses the precise idea in question.

recommends the re-establishment of divorce to the national assembly of France.

In the preface of this writer, we have a catalogue of books which he consulted on the subject of divorce; among which we find, *Legislation du Divorce*, and *Le Cri d'un bonnête Homme—Le Cri d'une bonnête Femme*. These performances are before us, bound up in one volume 8vo, entitled, *Legislation du Divorce. Précédé du Cri d'un bonnête Homme qui le Croit fondé en droit et divin à répudier sa Femme, &c.* The Legislation of Divorce: to which is prefixed, the Complaint of an honest Man, who thinks that he has a Right to put away his Wife: intended to display to the French legislature the ecclesiastical and civil justice, as well as the moral and political advantages, that plead for the dissolution of marriage in certain given circumstances. London. 1769. The *Cri d'une bonnête Femme*, or Complaint of an honest Woman, is subjoined to the Legislation, under the title of *Le Divorce Reclamé par Madame, &c.*

Our limits will not admit of so full an analysis of these as we have given of the former treatise on divorce: nor is it necessary that we should, as the author of the former has adopted many of their leading ideas, and incorporated them in his plan for the re-establishment of divorce, of which we have just given an account. As the indissolubility of marriage is a doctrine general, and almost universal, amongst those to whom the *Complaint of an honest Man*, and the *Legislation of Divorce, &c.* are addressed, the author expresses, in an advertisement, how sensible he is of the difficulty of combating prejudice. 'A colossal statue, weak at the base, but formidable by its height, which every one is afraid of seeing fall, and to whose defence all run without knowing why. But I am sure, says he, 'of one thing: my ideas are founded in truth; and there is certainly an æra marked out in the history of human understanding, when mankind will be capable of estimating and entertaining them.'

Our unfortunate honest man prefaces his complaint with an eulogy on the commission that had been made out by the king, some years before, for inspecting certain religious orders, and correcting any abuses that might have crept into them. 'May this step,' says he, 'while it leads to emancipation from chains injurious to the intellect of man, give birth to the examination of other questions, interesting in respect to the honour of families, the purity of morals, the encouragement of marriage, and the increase of population. It is in this hope that I am now to submit to our legislature, the dreadful calamity which, by their deed, I am unjustly condemned to suffer, for the rest of my life: a calamity founded on our morals, which is but too common, and from which no person is exempted by birth, honour, or virtue, but which would not be an evil without a
remedy,

remedy, if a silly and cruel prejudice concerning the absolute indissolubility of marriage, did not usurp the place of those ancient laws relative to this matter, which were in full force in the primitive church, and under the first Christian emperors? After declaring the public spirit, or regard to the general interests of human nature, which induce him thus to make known his complaint, and setting all petulance and pleasantry which this might occasion, at defiance, he proceeds to relate his melancholy story. He had the honour of being the first officer of justice in a provincial town of the second class. His father left him a genteel fortune amassed without a crime; which he might have increased by an advantageous marriage, if he had not been attached to a young lady, whom he redeemed from a state of dependence, for she had not any fortune, and from the tyranny of a step-mother. Three months had scarcely elapsed, after his marriage with that person, when he discovered she had been debauched by a priest, with whom she had been in the habit of impure connection. He embraced, however, the generous resolution of over-looking what his love construed to be only one of the pardonable extravagancies of youth. Her mind and principles might be yet untainted, and her heart susceptible of sincere attachment. And in the hope of this he persevered, notwithstanding that she not only treated him with the utmost insensibility and indifference, but sometimes repelled freedoms to which he had a right, with marks of brutality: still, however, he indulged the fond notion that all this might be the natural effect of her pregnancy; but a short time convinced him that it was neither owing to this cause, nor to a cold constitution. To certain young officers and others she was prodigal of her own charms, and of her husband's money. She became a perfect Messalina; and lost, by her facility in granting favours, almost all value in the eyes of her paramours; some of whom on account of some little disobligation, went so far as to affront her even in her husband's presence. A separation took place after two years. The lady was received into her father's family. The injured husband found a sensible consolation for some time in the education of his young son and only child, whom, notwithstanding the viciousness of his mother, he tenderly loved. But heaven deprived him of this comfort; and, much about the same time, of a tender and affectionate mother, who hearing, in her retirement, of the misery of her son, died of a broken heart. He was now left in that melancholy situation which he describes in these words. 'The father of a family without a family; deprived of the right of marrying again under better auspices, and of the power of living in a Christian manner in the society of a woman of character; cut off, for ever, from the sweet satisfaction of being a parent, after having tasted it in all its

deliciousness, and with a heart, though I say it, capable of feeling it; solitary amidst mankind: punished, precisely, because I had sustained an injury. Such is the horrible situation in which I find myself at the age of four and forty, without any reasonable prospect of ever being emancipated from it, but by the hand of death.' Penetrated with the profoundest veneration for the eternal truths of religion and morality, and being endowed by nature with delicacy of sentiment and probity of disposition, he scorned the common resources of seduction of married, or promiscuous intercourse with common women: nor could he enter into a state of concubinage so long as women of birth and education were not to be found who would descend to the condition of concubines. In these circumstances, he cast his eyes, from a natural movement of curiosity over the world, to see if there were any people on earth, among so many kindreds, nations, religions, governments, manners, and languages, who entertained the same prejudices with the catholic church, to whom he might extend and testify his compassion. He finds that the indissolubility of marriage neither has been nor is universal, but that it is confined within very narrow bounds of both time and space. He contends for divorce for the cause of adultery from scripture, the practice of the first Christians, and the Roman empire for the first ten ages; from the nature and end of marriage; from justice and common sense; from the good effects it would have on the happiness and the morals of society; and the increase of population and other resources of political government.

From the same topics, chiefly, divorce not only for the cause of adultery, but for several other causes specified, is contended for at greater length in the treatise which follows *The Complaint of an honest Man*, and is entitled *The Legislation of Divorce*. And, on the same grounds also, it is demanded, in a short piece, subjoined to the *Legislation*, by Madame la Comtesse de —, under the title of *Le Divorce réclamé*. This is the *Cri d'une Honnête Femme*, mentioned in the catalogue of books consulted by the author of the Treatise on Divorce already mentioned. As the *Cri d'un Honnête Homme* was a prologue, so this little piece, in which a lady of a virtuous and tender disposition is neglected and injuriously treated by an insensible and ungrateful husband, forms a proper prologue to the *Legislation of Divorce*.

Though this book has furnished a very great portion of the facts and sentiments that are made use of in the well-composed Treatise on Divorce, which the author of that treatise is,* ready

* 'I mingle my voice with that of the numerous and respectable adversaries of the indissolubility of marriage, or rather collecting the ideas scattered in their works, &c. &c.' Page 6.

enough

enough to acknowledge, and is more copious, by far, on their common subject; yet does the treatise, which in many instances is a copy, carry greater conviction in the reading of it, and leave a more deep impression on the mind: so great are the advantages of brevity over diffuseness; and of method and precision over irregularity and repetition. The author of the *Treatise on Divorce*, which is an excellent model of controversial writing, is animated, but regular in his gait. The author of the *Complaints* and the *Legislation*, though animated, ingenious, and learned, in, perhaps, a higher degree, produces not so full an effect on the mind of his reader, because he is greatly inferior in the art of composition. Digressions, repetitions, and anticipations, weaken the general result of his reasoning.

ART. II. *Lettres sur le Divorce, &c. Letters on Divorce to a Deputy of the National Assembly.* By the Abbé de Barrnell. Or, a Refutation of the Work entitled, 'Of Divorce.' 8vo. 42 p. Paris. 1789.

THE abbé, in four different letters, considers the author of the *Treatise on Divorce* in the characters of a Frenchman, a politician, a philosopher, a historian, and a theologian. He endeavours to shew, that he is a bad Frenchman and a bad citizen; that, as a politician, he would produce trouble and confusion to the state, instead of peace and happiness; that his philosophy, instead of leading to good morals, and a life according to the simplicity of nature, is an outrage to both nature and morality. He examines the twelve cases in which the *Treatise on Divorce* supposes it to be right and expedient to sue for a divorce; and, in a brisk and lively manner, not un-mixed with petulance and airs of ecclesiastical prerogative, endeavours to turn them into ridicule, by viewing them, as it were, through a microscope, and supposing cases carried to extremities, which, though possible, are not certainly probable. For example, he supposes that a man is likely, if divorce should be re-established, to go on to the tenth or twelfth wife, or any other number, and to carry along with him into the family into which he should next marry, the offspring of ten or twelve, or more preceding connections: a circumstance which would, no doubt, be attended with much inconvenience and confusion. This is not candid: for the author of the *Treatise on Divorce*, reasoning from human nature and the history of mankind, shews, that the privilege of demanding a divorce is neither likely, nor has in fact given birth to actual separations. In like manner, the abbé makes a shew of triumphing over the author of the *Treatise of Divorce*, by multiplying instances in which popes and general councils issued decrees against the dissolubility of marriage. The author of the

the Treatise does not deny that there were, in the catholic church, many such decrees; he only contends that certain other councils and fathers of the church tolerated divorce, or left it doubtful. What he proves most successfully is, that the practice of divorce, for any other cause than that of adultery, and scarcely even for that, receives not any countenance from Jesus Christ or his apostles.

ART. III. *Observations sur le Divorce, &c. Observations on Divorce.* By the Count D'Antraigues. 8vo. 55 p. Paris. 1789.

THE count introduces his subject by a beautiful and just deduction of the natural connection between liberty, virtue, and marriage.

'Independence is acquired by an overbearing force which breaks all ties: freedom is secured and rendered permanent only by virtue. Whoever wishes for impunity for any crimes; whoever desires forgiveness for a series of faults; whoever prefers indulgence to severity, ought to live under a master; for in his hands alone is the power of punishment, and to the law he prefers clemency. The law should be just but severe; and the more liberty that a people enjoys, the more is the law implacable. Hence it follows, that he who desires liberty, often desires what he does not know; and what, when he has obtained it, he will hate: for the reign of the law is more rigid to the perverse than the sceptre of tyrants. But a people under the influence of manners, abhors slavery, and cherishes the inflexible government of the laws. It is then courage that destroys slavery, and good morals that are the fountain of liberty.

'The manners of a people consist in habits of conforming their inclinations to their duty. But, as debauchery corrupts at once all virtuous inclinations, and that the virtues of free men never sprung up in a soul contaminated by the licentiousness of debauchery, marriage has been long considered as the surest basis of virtue and manners.'

The count d'Antraigues bestows just praise on much of the reasoning in the Treatise on Divorce, as well as on the excellence of its composition. But he differs from the author of that performance with regard to the facility of obtaining, and above all, with regard to the number of the causes for which a divorce may be obtained. He allows that the practice of divorce, in certain cases, may be admitted, because it has been admitted in former times, and is now admitted in Poland by the catholic church. But at the same time that the law allows of this desperate remedy, it ought also to use the best means for preventing its necessity: and these, in the judgment of our author, would be, to abolish the odious and pernicious restraints on marriage, and to allow young people of 20 or 22 years of age, to marry according to their inclination. He would reduce the twelve causes of divorce contended for by the

the author of the Treatise on that subject, to three, namely, adultery, extreme dissipation, and discordancy of characters: but in no case would the count allow of the dissolution of marriage where it has been fruitful, and the children living. The count proposes regulations for the different kinds of divorce, which he admits. He touches with a delicate and masterly hand on the propriety of early marriages, when two ductile minds are easily united in one; the mutual tenderness and complacency which accompany the recollection of such early connections; and the tendency of all this to preserve the filken tie of voluntary matrimony unbroken. Nor is he less, but, if possible, more eloquent still on the power possessed by children, in every period of their life, to reconcile and re-unite the jarring minds and revolting hearts of their parents. 'Parents, during the infancy of their children, are constrained by the power of nature to join in paying them attentions. And the flame of love is easily re-kindled by the cradle of innocence. The tender smile of an infant, guarded by its own innocence, ignorant that mankind are capable of hatred, and equally embracing those that gave it birth, recalls them, in spite of themselves, to love and concord, revives the dying spark of sensibility, and constrains them, in the presence of an object so dear to both, to shed tears of repentance and gentle compassion.' On the whole, the count d'Antraigues, from this publication, appears to be as moderate and virtuous a man, as he certainly is a sensible, well-informed, and eloquent a writer.

H. H.

ART. IV. *The Medallic History of England to the Revolution.*

With forty Plates. Royal 4to. Vellum Paper. 712 p.
Price 2l. 2s. in boards. Edwards. 1790.

To this splendid and valuable work the following notice is prefixed.

'This work is the first which lays before the reader a complete series of English Medals down to the revolution. Mr. Evelyn, in his *NUMISMATA*, published many English medals, and about the middle of this century Mr. Perry engraved some plates of them; but Mr. Snelling's plates greatly exceeded all former attempts in this way.

'The publishers of the present work have improved upon Mr. Snelling's plan, in supplying his deficiencies, and giving a description with the plates. Their expence has been considerable, and the fruit of it is now submitted to the public.

'Mr. Snelling's collection, though meritorious, was so incomplete, that more than a third of the plates now appear for the first time, and in those some of the most rare and curious medals are contained.

'If we except the medals of the popes, this collection may boast of being the first genuine and complete one of its kind. Notwithstanding the eminence of France in books of science must be acknowledged, yet that country has as yet only the fabulous and imaginary works
of

of De Bie and Typotius, and a few detached plates by Le Clère. Germany, Spain, and the other countries of Europe*, have no collection of this kind, though all must allow that its importance to the history and arts of a country ought to render it a national object every where.

The publishers beg leave to acknowledge, with gratitude, the liberality of that eminent medallist Dr. Combe in favour of this work. To his capital collection of prints and drawings of English medals they are entirely indebted for many of the curious articles here published. To him they also owe several explanations in the description.

The suppression of the compiler's name is an object of no moment, if his researches have been properly directed, and his observations accurate; and that they have, there is every reason to suppose, from the approbation of our best medallists, and the sanction of Dr. Combe.

The plates, which appear to be executed with the greatest fidelity, are followed by explanatory observations on the several subjects they contain, interspersed with historical remarks. To give our readers an idea of the execution of the work, we shall subjoin the description of plate 35. p. 97.

SIR EDMUNDBURY GODFREY.

In the year 1678, when the public mind was remarkably heated by the Popish plot, discovered or pretended by Tonge and Oates, Sir Edmundbury Godfrey, a magistrate who had taken the information of Oates, and who was thought rather active against the Papists, was, on Saturday, the 12th of October, 1678, missing, and on Thursday the 17th of October was found murdered in a ditch near Primrose Hill. Suspicions naturally fell on the Papists; and at that time suspicions were as sparks in gunpowder. In the reign of James II. Sir Roger L'Estrange published his "Mystery of the Death of Sir E. Godfrey unfolded," in which he attempts to prove that Sir Edmundbury was of a melancholy temper, and had killed himself; but as Sir Roger was a Papist, and inserts the most ludicrous remarks in his book, a man who could have so bad a heart as to jest on such an occasion deserves little credit. But however this be, one Bedloe appeared; who pretended to have been present at the murder, and, upon his depositions, Green, Berry, and Hill, who were said, with Kelly, a Jesuit, and others, to have perpetrated the murder, were tried, condemned, and executed. Sir E. Godfrey was regarded as a martyr for the Protestant cause, and his memory revered and cherished by the Protestants. Hence the number of medals on this occasion will not surprise the reader.

1. The head of Godfrey with two hands strangling him, the manner of his death in the court of Somerset House, as sworn to by Bedloe; E. GODFREY. MORIENDO RESTITUIT REM, "E. Godfrey. By dying he restored the Protestant interest." An allusion to Virgil's expression concerning Fabius, Cunctando restituit rem, Reverse a Jesuit murdering Godfrey, the pope applauding, and holding

* The medallic history of the United Provinces begins at so late a period, that it hardly deserves to form an exception,

a bull, marked *BYLLA*, in his hand; *TANTVM RELIGIO POTVIT*, supply *suadere maiorum*: "Such mischiefs could religion persuade."

2. The head of Godfrey, and legend as on the last. Reverse Godfrey's body carried on a horse from Soho to Primrose Hill, as sworn to by Bedloe; *EQVO CREDITE TEVCRI*, "Believe in a horse, Trojans;" alluding to *Equo ne credite Tencri*.

3. Godfrey's head, and legend as before. Reverse the devil's head and the pope's joined, as on some satiric medals of the sixteenth century; *ECCLESIA PERVERSA TENET FACIEM DIABOLI*, "A perverse church holds the face of the devil."

4. St. Dionysius, or Dennis, carrying his head after it was cut off, according to the legend; *DENNY'S WALKS DOWNE HIL CARRYING HIS HEAD*. Reverse Godfrey walking near Primrose Hill, and lying murdered at a distance; *GODFREY WALKS VP HIL AFTER HE IS DEAD*. There is a running inscription on both sides; *SUMUS—ERGO PARES*, "We are therefore equal;" implying that none but Papists could believe such matters. In the exergue of St. Dennis is *PA.* for Papist, and of Godfrey *PRO.* for Protestant.

5. Two heads joined; *O WHY SO FICKLE*. Reverse seven faces; *BIRDS OF A FEATHER FLOCK TOGETHER*.—I have met with no medal more difficult to decypher than the present. On one side seems to be the head of Dr. Oates with two faces, one as an Anabaptist preacher, the other as a Jesuit, to which the motto refers. This man was the most infamous of mankind. His father was an Anabaptist preacher, chaplain to Colonel Pride. The son having a living given him by the Duke of Norfolk, took orders in the church. He had been indicted for perjury, but by some means escaped. He was afterwards chaplain on board the fleet, from whence he was discharged for unnatural practices. He then turned Catholic, and was admitted at the Jesuits College at St. Omer's. After this affair he turned Anabaptist. His whole evidence was full of contradictions and absurdities. The reverse seems to have been designed by one who had sagacity enough not to believe a word of the plot, and who thought the king was at the bottom of it to serve some particular purpose, as it is evident the face in the middle is that of Charles the Second; the others I apprehend to be Lord Danby, Lord Shaftesbury, Titus Oates, William Bedloe, Dr. Tonge, and Kirby the chemist. Oates was caressed, lodged at Whitehall, and encouraged by a pension of 1200*l.* a year. In 1685 he was convicted of perjury on two indictments, and on the clearest evidence: his sentence was whipping, pillory, and perpetual imprisonment, and fined a thousand marks. On the accession of William he had 400*l.* a year settled on him.

6. A large cast, without reverse, in three divisions: 1. The pope and the devil; 2. Two Jesuits murdering Godfrey, and Hill and Berry carrying him in a chair from Somerset House to Soho; 3. The manner in which Sir Edmundbury was found, his murderers having put him in such a posture as to make it be believed that he had fallen on his sword; *ROME'S REVENGE OR SIR EDMUNDBURY GODFREY MVRTHRED IN THE POPE'S SLAUGHTERHOUS*. Above the names of the persons in the second division are *GREENE. KELY. HILL. & BERRY*: and below, *IUSTICE KILLERS TO HIS HOLINESS*.—It is remarkable that the place where Godfrey was found, near Primrose Hill, is called Greenberry Hill, and the names of those executed for his death

death were Green, Bery, Hill : perhaps the mount has been so termed from them, though some say that it was so called before.

7. An extremely scarce medal. The head of Godfrey, full faced; same legend as numbers 1, 2, 3. Reverse the murder of Godfrey, the pope applauding, and a label from his mouth, *Hereticis non est servanda fides*, "Faith is not to be kept with heretics." A label from Godfrey's mouth bears, *Pro Fide et Patria*, "For my faith and country." Legend, *TANTVM RELIGIO POTVIT SVADERE MALORVM*, "Such evils could religion persuade."

8. A small medal of Dr. Titus Oates, the discoverer of the Popish plot. His head, and name under it. Reverse the manner in which the king, Charles II. was to have been shot in St. James's Park. *THE POPIST PLOTT DISCOVERED BY ME.*

The unscholar-like and absurd corruption of *cotemporary* for *contemporary*, we observe every where to occur, and we are the more induced to remark it, from its again creeping into use by writers of taste and erudition, amongst whom may be mentioned Mr. Ellis and Mr. Paley*.

Z.

ART. V. *Bruce's Travels to discover the Source of the Nile.*

[Continued from page 20.]

ARRIVED on the frontiers of Abyssinia, our author, before he conducts his reader to this centre of his travels, consecrates the remainder of the first and all the second volume, to conjectures on the origin, settlements, commerce, language; and a narrative of the principal epochs that distinguish the history of its inhabitants.

The first chapter of the second book, treats of the India trade in its earliest ages—the settlement of Ethiopia ascribed by the Abyssinian tradition to Cush the grandson of Noah;—of the Troglodytes, and building of the first cities.

The second chapter peoples the south of Africa and Saba—gives an account of the Shepherds, their particular employment and circumstances—exhibits Abyssinia occupied by seven stranger nations—gives specimens of their several languages—and finishes with conjectures concerning them.

As it would be equally impossible in itself, and inconsistent with the confined plan of our work to follow the author in any other way than by a transcription of the whole, through his ingenious conjectures, or rather system, on the population of Abyssinia, we shall content ourselves with informing the reader, that he divides those, who in comparison of the five stranger nations by whom they afterwards were joined, may be called the Aborigines of the country, into two races, a stationary and domestic one, styled the Cushites, and into the Shepherds, or a travelling tribe, the carriers of the merchan-

* See the *Specimens of early English Poetry*, published by the former, and the *Horæ Paulinæ* of the latter.

dize prepared by the former. Having premised this, we present the reader with an extract from his account of the singular phenomenon which to this day obliges the inhabitants of the country, to migrate for a certain limited time, and shift their habitations. p. 387.

Nothing was more opposite than the manners and life of the Cushite, and his carrier the shepherd. The first, though he had forsaken his caves, and now lived in cities which he had built, was necessarily confined at home by his commerce, amassing gold, arranging the invoices of his spices, hunting in the season to provide himself with ivory, and food throughout the winter. His mountains, and the cities he built afterwards, were situated upon a loomy, black earth, so that as soon as the tropical rains began to fall, a wonderful phenomenon deprived him of his cattle. Large swarms of flies appeared wherever that loomy earth was, which made him absolutely dependent in this respect upon the shepherd, but this affected the shepherd also.

This insect is called *Zimb* *; it has not been described by any naturalist. It is in size very little larger than a bee, of a thicker proportion, and his wings, which are broader than those of a bee, placed separate like those of a fly; they are of pure gauze, without colour or spot upon them; the head is large, the upper jaw or lip is sharp, and has at the end of it a strong-pointed hair of about a quarter of an inch long; the lower jaw has two of these pointed hairs, and this pencil of hairs, when joined together, makes a resistance to the finger nearly equal to that of a strong hog's bristle. Its legs are ferrated in the inside, and the whole covered with brown hair or down. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger. No remedy remains, but to leave the black earth, and hasten down to the sands of Atbara, and there they remain while the rains last, this cruel enemy never daring to pursue them farther.

What enables the shepherd to perform the long and toilsome journies across Africa is the camel, emphatically called by the Arabs, the *ship of the desert*. He seems to have been created for this very trade, endued with parts and qualities adapted to the office he is employed to discharge. The driest thistle, and the barest thorn, is all the food this useful quadruped requires, and even these, to save time, he eats while advancing on his journey, without stopping, or occasioning a moment of delay. As it is his lot to cross immense deserts, where no water is found, and countries not even moistened by the dew of heaven, he is endued with the power at one watering-place to lay in a store, with which he

* Of this insect, which belongs to the Diptera, the author has given a figure in the appendix, where it is called *Tsaltfalya*, or the Humming Fly; the Greeks knew a similar insect by the name of *Ocstros*, mentioned by Homer; the Latins called it *Asylus*, described by Virgil.

supplies himself for thirty days to come. To contain this enormous quantity of fluid, Nature has formed large cisterns within him, from which, once filled, he draws at pleasure the quantity he wants, and pours it into his stomach with the same effect as if he then drew it from a spring, and with this he travels, patiently and vigorously, all day long, carrying a prodigious load upon him, through countries infected with poisonous winds, and glowing with parching and never-cooling sands. Though his size is immense, as is his strength, and his body covered with a thick skin, defended with strong hair, yet still he is not capable to sustain the violent punctures the fly makes with his pointed proboscis. He must lose no time in removing to the sands of Atbara; for, when once attacked by this fly, his body, head, and legs break out into large bosses, which swell, break, and putrify, to the certain destruction of the creature.

“ Even the elephant and rhinoceros, who, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places as the season may require, are obliged to roll themselves in mud and mire, which, when dry, coats them over like armour, and enables them to stand their ground against this winged assassin; yet I have found some of these tubercles upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause.

“ All the inhabitants of the sea-coast of Melinda, down to Cape Gardesan, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration; the inhabitants of all the countries from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are once a-year obliged to change their abode, and seek protection in the sands of Beja; nor is there any alternative, or means of avoiding this, though a hostile band was in their way, capable of spoiling them of half their substance; and this is now actually the case, as we shall see when we come to speak of Sennaar.

“ Of all those that have written upon these countries, the prophet Isaiah alone has given an account of this animal, and the manner of its operation. Isa. vii. ch. 18. and 19. ver. “ And it shall come to pass, in that day, that the Lord shall *biss* for the fly that is in the uttermost part of the rivers of Egypt,”—“ And they shall come, and shall rest all of them in the desolate vallies *, and in the holes of the rocks, and upon all thorns, and upon all bushes.”

“ The mountains that I have already spoken of, as running through the country of the Shepherds, divide the seasons by a line drawn along their summit, so exactly, that, while the eastern side, towards the Red Sea, is deluged with rain for the six months that

* “ That is, they shall cut off from the cattle their usual retreat to the desert, by taking possession of these places, and meeting them there where ordinarily they never come, and which therefore are the refuge of the cattle.

constitute our *winter* in Europe, the western side towards Atbara enjoys a perpetual sun, and active vegetation. Again, the six months, when it is our *summer* in Europe, Atbara, or the western side of these mountains, is constantly covered with clouds and rain, while, for the same time, the shepherd on the eastern side, towards the Red Sea, feeds his flocks in the most exuberant foliage and luxuriant verdure, enjoying the fair weather, free from the fly or any other molestation. These great advantages have very naturally occasioned these countries of Atbara and Beja to be the principal residence of the shepherd and his cattle, and have entailed upon him the necessity of a perpetual change of places. Yet so little is this inconvenience, so short the peregrination, that, from the rain on the west side, a man, in the space of four hours, will change to the opposite season, and find himself in sun-shine to the eastward.*

At a time when the opinions of men differ so widely, though perhaps accountably enough, concerning a question which has interested the legislature, we mean the slave trade, we cannot resist the temptation of separately transcribing the author's opinion of it, though closely connected with the former passage: an opinion, we confess, not convincing to us, but notwithstanding founded on principles equally disinterested and humane. P 391.

* When Carthage was built, the carriage of this commercial city fell into the hands of Lehabim, or Lubim, the Libyan peasants, and became a great accession to the trade, power, and number of the shepherds. In countries to which there was no access by shipping, the end of navigation was nearly answered by the immense increase of camels; and this trade, we find, was carried on in the very earliest ages on the Arabian side, by the Ishmaelite merchants trading to Palestine and Syria, from the south end of the peninsula, with camels. This we learn particularly from Genesis, they brought myrrh and spices, or pepper, and sold them for silver; they had also balm, or balsam, but this it seems, in those days, they brought from Gilead.

† We are sorry, in reading this curious anecdote preserved to us in scripture, to find, in those early ages of the India trade, that another species of commerce was closely connected with it, which modern philanthropy has branded as the disgrace of human nature. It is plain, from the passage, the commerce of selling men was then universally established. Joseph* is bought as readily, and sold as currently immediately after, as any ox or camel could be at this day. Three nations, Javan, Tubal, and Meshech †, are mentioned as having their principal trade at Tyre in the selling of men; and, as late as St. John's time †, this is mentioned as a principal part of the trade of Babylon; notwithstanding which, no prohibition from God, or censure from the prophets, have ever stigmatized it either as irreligious or immoral; on the contrary, it is always spoken of as favourably as any species of commerce what-

* Gen. chap. xxxvii. ver. 25. 28. † Ezek. chap. xxvii. ver. 13.

† Rev. chap. xviii. ver. 13.

ever. For this, and many other reasons which I could mention, I cannot think, that purchasing slaves is, in itself, either cruel or unnatural. To purchase any living creature to abuse it afterwards, is certainly both base and criminal; and the crime becomes still of a deeper dye, when our fellow-creatures come to be the sufferers. But, although this is an abuse which accidentally follows the trade, it is no necessary part of the trade itself; and it is against this abuse the wisdom of the legislature should be directed, not against the trade itself.

‘ On the eastern side of the peninsula of Africa, many thousand slaves are sold to Asia, perfectly in the same manner as those on the west side are sent to the West Indies; but no one, that ever I heard, has as yet opened his mouth against the sale of Africans to the East Indies; and yet there is an aggravation in this last sale of slaves that should touch us much more than the other, where no such additional grievance can be pretended. The slaves sold into Asia are most of them Christians; they are sold to Mahometans, and, with their liberty, they are certainly deprived of their religion likewise. But the treatment of the Asiatics being much more humane than what the Africans, sold to the West Indies, meet with, no clamour has yet been raised against this commerce in Asia, because its only bad consequence is apostacy; a proof to me that religion has no part in the present dispute, or, as I have said, it is the abuse that accidentally follows the purchasing of slaves, not the trade itself, that should be considered as the grievance.

‘ It is plain from all history, that two abominable practices, the one the eating of men, the other of sacrificing them to the devil, prevailed all over Africa. The India trade, as we have seen in very early ages, first established the buying and selling of slaves; since that time, the eating of men, or sacrificing them, has so greatly decreased on the eastern side of the peninsula, that now we scarcely hear of an instance of either of these that can be properly vouched. On the western part, towards the Atlantic Ocean, where the sale of slaves began a considerable time later, after the discovery of America and the West Indies, both of these horrid practices are, as it were, general, though, I am told, less so to the northward since that event.

‘ There is still alive a man of the name of Matthews, who was present at one of those bloody banquets, on the west of Africa, to the northward of Senega. It is probable the continuation of the slave-trade would have abolished these, in time, on the west side also. Many other reasons could be alledged, did my plan permit it. But I shall content myself at present, with saying, that I very much fear that a relaxation and effeminacy of manners, rather than genuine tenderness of heart, has been the cause of this violent paroxysm of philanthropy, and of some other measures adopted of late to the discouragement of discipline, which I do not doubt will soon be felt to contribute their mite to the decay both of trade and navigation that will necessarily follow.’

Passing over a number of curious particulars concerning the seven nations that people Abyssinia, specimens of whose languages are exhibited, we come to chap. III. which treats of the origin

of characters or letters, states the Ethiopic as the first, and shows how and why the Hebrew letter was formed.

The author enters here into a discussion of the meaning of hieroglyphics, which he considers as characters exclusively expressive of astronomical and physical observations, without reference to philosophical and theological doctrines, in short, as ephemerides and almanacks: every word he advances on this subject deserves consideration, but we confine ourselves to the following extract, p. 416:

‘ I shall content myself in this wide field, to fix upon one famous hieroglyphical personage, which is *Tot*, the secretary of Osiris, whose function I shall endeavour to explain; if I fail, I am in good company; I give it only as my opinion, and submit it cheerfully to the correction of others. The word *Tot* is Ethiopic, and there can be little doubt it means the dog-star. It was the name given to the first month of the Egyptian year. The meaning of the name, in the language of the province of Siré, is an *idol*, composed of different heterogeneous pieces; it is found having this signification in many of their books. Thus a naked man is not a *Tot*, but the body of a naked man, with a dog's head, an ass's head, or a serpent instead of a head, is a *Tot*. According to the import of that word, it is, I suppose, an almanack, or section of the phenomena in the heavens which are to happen in the limited time it is made to comprehend, when exposed for the information of the public; and the more extensive: its use is intended to be, the greater number of emblems, or signs of observation, it is charged with.

Besides many other emblems or figures, the common *Tot*, I think, has in his hand a cross with a handle, as it is called *Crux Ansata*, which has occasioned great speculation among the decyphers. This cross, fixed to a circle, is supposed to denote the *four elements*, and to be the symbol of the influence the sun has over them. Jamblichus records, that this cross, in the hand of *Tot*, is the name of the *divine Being* that travels through the world. Sozomen thinks it means the *life to come*, the same with the ineffable image of eternity; others, strange difference! say it is the *phallus*, or human genitals, while a later writer maintains it to be the mariner's compass. My opinion, on the contrary is, that, as this figure was exposed to the public for the reason I have mentioned, the *Crux Ansata* in his hand was nothing else but a monogram of his own name *TO*, and *TT* signifying *TOT*, or as we write almanack upon a collection published for the same purpose.

The changing of these emblems, and the multitude of them, produced the necessity of contracting their size, and this again a consequential alteration in the original forms; and a stile, or small portable instrument, became all that was necessary for finishing these small *Tots*, instead of a large graver or carving tool, employed in making the large ones. But men, at last, were so much used to the alteration, as to know it better than under its primitive form, and the engraving became what we may call the first elements, or root, in preference to the original.

‘ The reader will see, that in my history of the civil wars in Abyssinia, the king, forced by rebellion to retire to the province of Tigré, and being at Axum, found a stone covered with hieroglyphics, which,

By the many inquiries I made after inscriptions, and some conversations I had had with him, he guessed was of the kind which I wanted. Full of that princely goodness and condescension that he ever honoured me with, throughout my whole stay, he brought it with him when he returned from Tigre, and was restored to his throne at Gondar.

It seems to me to be one of those private Tots, or portable almanacks, of the most curious kind. The length of the whole stone is fourteen inches, and six inches broad, upon a base three inches high, projecting from the block itself, and covered with hieroglyphics. A naked figure of a man, near six inches, stands upon two crocodiles, their heads turned different ways, in each of his hands he holds two serpents, and a scorpion, all by the tail, and in the right hand hangs a noose, in which is suspended a ram or goat. On the left hand he holds a lion by the tail. The figure is in great relief; and the head of it with that kind of cap or ornament which is generally painted upon the head of the figure called Isis, but this figure is that of a man. On each side of the whole-length figure, and above it, upon the face of the stone where it projects, are marked a number of hieroglyphics of all kinds. Over this is a very remarkable representation; it is an old head, with very strong features, and a large bushy beard, and upon it a high cap ribbed or striped. This I take to be the Cneph, or Animus Mundi, though Apuleus, with very little probability, says this was made in the likeness of no creature whatever. The back of the stone is divided into eight compartments, from the top to the bottom, and these are filled with hieroglyphics in the last stage, before they took the entire resemblance of letters. Many are perfectly formed; the Crux Ansata appears in one of the compartments, and Tot in another. Upon the edge, just above where it is broken, is 1119, so fair and perfect in form, that it might serve as an example of calligraphy, even in the present times; 45 and 19, and some other arithmetical figures, are found up and down among the hieroglyphics.

This I suppose was what formerly the Egyptians called a book, or almanack; a collection of these was probably hang up in some conspicuous place, to inform the public of the state of the heavens, and seasons, and diseases, to be expected in the course of them, as is the case in the English almanacks at this day. Hermes is said to have composed 36,535 books, probably of this sort, or they might contain the correspondent astronomical observations made in a certain time at Meroë, Ophir, Axum, or Thebes communicated to be hung up for the use of the neighbouring cities. Porphyry gives a particular account of the Egyptian almanacks. What is comprised in the Egyptian almanacks, says he, contains but a small part of the Hermæic institutions; all that relates to the rising and setting of the moon and planets, and of the stars and their influence, and also some advice upon diseases.

It is very remarkable, that, besides my Tot here described, there are five or six, precisely the same in all respects, already in the British Museum; one of them, the largest of the whole, is made of sycamore, the others are of metal. There is another, I am told, in Lord Shelburn's collection; this I never had an opportunity of seeing; but a very principal attention seems to have been paid to make all of them light and portable, and it would seem that by these having been formed so exactly similar, they were the Tots intended to be exposed in

different

different cities or places, and were neither more nor less than Egyptian almanacks.

CHAP. IV. gives some account of the trade-winds, and monsoons—very different in their meaning, and applies it to the voyage to Ophir and Tarshish. Ophir, according to him, is Sofala.

CHAP. V. describes the fluctuating state of the India trade—hurt by military expeditions of the Persians—its revival under the Ptolemies—its decay under the Romans.

Cyrus in this chapter is treated as a weak prince, for having renewed the absurd scheme of Semiramis, to obtain the wealth of India by war, rather than by commerce; of the expedition of his son, we shall extract the following account: p. 450.

‘ Cambyse’s expedition into Africa is too well known for me to dwell upon it in this place. It hath obtained a celebrity by the absurdity of the project, by the enormous cruelty and havock that attended the course of it, and by the great and very just punishment that closed it in the end. It was one of those many monstrous extravagancies which made up the life of the greatest madman that ever disgraced the annals of antiquity. The basest mind is perhaps the most capable of avarice; and when this passion has taken possession of the human heart, it is strong enough to excite us to undertakings as great as any of those dictated by the noblest of our virtues.

‘ Cambyse, amidst the commission of the most horrid excesses during the conquest of Egypt, was informed that, from the south of that country, there was constantly brought a quantity of pure gold, independent of what came from the top of the Arabic Gulf, which was now carried into Assyria, and circulated in the trade of his country. This supply of gold belonged properly and exclusively to Egypt; and a very lucrative, though not very extensive commerce, was, by its means, carried on with India. He found out that the people, possessing these treasures, were called *Macrobiæ*, which signifies, *long livers*; and that they possessed a country divided from him by lakes, mountains, and deserts. But what still affected him most was, that in his way were a multitude of warlike shepherds, with whom the reader is already sufficiently acquainted.

‘ Cambyse, to flatter, and make peace with them, fell furiously upon all the gods and temples in Egypt; he murdered the sacred ox, the apis, destroyed Memphis, and all the public buildings wherever he went. This was a gratification to the shepherds, being equally enemies to those that worshipped beasts, or lived in cities. After this introduction, he concluded peace with them in the most solemn manner, each nation vowing eternal amity with the other. Notwithstanding which, no sooner was he arrived at Thebes (in Egypt) than he detached a large army to plunder the Temple of Jupiter Ammon, the greatest object of the worship of these *shepherds*; which army utterly perished without a man remaining, covered, as I suppose, by the moving sands. He then began his march against the *Macrobiæ*, keeping close to the Nile. The country there being too high to receive any benefit from the inundation of the river, produced no corn, so that part of his army died for want of provision.

‘ Another detachment of his army proceeded to the country of the shepherds, who, indeed, furnished him with food; but, exasperated

at the sacrilege he had committed against their god, they conducted his troops through places where they could procure no water. After suffering all this loss, he was not yet arrived beyond 24° , the parallel of Syene. From hence he dispatched ambassadors, or spies, to discover the country before him, finding he could no longer rely upon the shepherds. These found it full of black warlike people, of great size, and prodigious strength of body; active, and continually exercised in hunting the lion, the elephant, and other monstrous beasts which live in these forests.

The inhabitants so abounded with gold, that the most common utensils and instruments were made of that metal, whilst, at the same time, they were utter strangers to bread of any kind whatever; and, not only so, but their country was, by its nature, incapable of producing any sort of grain from which bread could be made. They subsisted upon raw flesh alone, dried in the sun, especially that of the rhinoceros, the elephant, and giraffa, which they had slain in hunting. On such food they have ever since lived, and live to this day, and on such food I myself have lived with them; yet still it appears strange, that people confined to this diet, without variety or change, should have it for their characteristic that they were long livers.

They were not at all alarmed at the arrival of Cambyse's ambassadors. On the contrary, they treated them as an inferior species of men. Upon asking them about their diet, and hearing it was upon bread, they called it *dung*, I suppose as having the appearance of that bread which I have seen the miserable Agows, their neighbours, make from seeds of bastard rye, which they collect in their fields under the burning rays of the sun. They laughed at Cambyse's requisition of submitting to him, and did not conceal their contempt of his idea of bringing an army thither.

They treated ironically his hopes of conquest, even supposing all difficulties of the desert overcome, and his army ready to enter their country, and counseled him to return while he was well, at least for a time, till he should produce a man of his army that could bend the bow that they then sent him; in which case, he might continue to advance, and have hope of conquest.—The reason of their reference to the bow will be seen afterwards. I mention these circumstances of the quantity of gold, the hunting of elephants, their living upon the raw flesh, and, above all, the circumstances of the bow, as things which I myself can testify to have met with among this very people. It is, indeed, highly satisfactory in traveling, to be able to explain truths which, from a want of knowledge of the country alone, have been treated as falsehoods, and placed to the discredit of historians.

The Persians were all famous archers. The mortification, therefore, they experienced, by receiving the bow they could not bend, was a very sensible one, though the narrative of the quantity of gold the messengers had seen made a much greater impression upon Cambyse. To procure this treasure was, however, impracticable, as he had no provision, nor was there any in the way of his march. His army, therefore, wasted daily by death and dispersion; and he had the mortification to be obliged to retreat into Egypt, after part of his troops had been reduced to the necessity of eating each other.

CHAP. VI. Queen of Saba visits Jerusalem—Abyssinian tradition concerning her—Supposed founder of that monarchy—Abyssinia embraces the Jewish religion—Jewish hierarchy still retained

retained by the Falasha—Some conjectures concerning their copy of the Old Testament.

‘Many,’ says Mr. Bruce, p. 472, ‘have thought this queen was an Arab. But Saba was a separate state, and the Sabeans a distinct people from the Ethiopians and the Arabs, and have continued so till very lately. We know, from history, that it was a custom among these Sabeans, to have women for their sovereigns in preference to men, a custom which still subsists among their descendants.

————— *Medis levibusque Sabæis,
Imperat hic sexus Reginarumque sub armis,
Barbariæ pars magna jacet.*

CLAUDIAN.

‘Her name, the Arabs say, was *Belkis*; the Abyssinians, *Maqueda*. Our Saviour calls her *Queen of the South*, without mentioning any other name, but gives his sanction to the truth of the voyage. “The Queen of the South (or Saba, or Azab) shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.” No other particulars, however, are mentioned about her in scripture; and it is not probable our Saviour would say she came from the uttermost parts of the earth, if she had been an Arab, and had near 50° of the Continent behind her. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country; and the many reasons Pineda gives to shew she was an Arab, more than convince me that she was an Ethiopian or Cushite shepherd.

‘A strong objection to her being an Arab, is, that the Sabeans, or Homerites, the people that lived opposite to Azab on the Arabian shore, had kings instead of queens, which latter the shepherds had, and still have. Moreover, the kings of the Homerites were never seen abroad, and were stoned to death if they appeared in public; subjects of this stamp would not very readily suffer their queen to go to Jerusalem, even supposing they had a queen, which they had not.

‘Whether she was a Jewess or a Pagan is uncertain; Sabaism was the religion of all the East. It was the constant attendant and stumbling-block of the Jews; but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. “And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.” Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the Jews. And, in her thanksgiving before Solomon, she alludes to *God’s blessing* on the seed of Israel for ever, which is by no means the language of a Pagan, but of a person skilled in the ancient history of the Jews.

‘She likewise appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia. For we see that one of the reasons of her coming, was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed Solomon.

‘ The learning of the East, and of the neighbouring kings that corresponded with each other, especially in Palestine and Syria, consisted chiefly in these: “ And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the Cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.”—“ Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home, why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?”

‘ The annals of Abyssinia, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a Pagan when she left Azab, but being full of admiration at the sight of Solomon’s works, she was converted to Judaism in Jerusalem, and bore him a son, whom she called Menilek, and who was their first king. However strongly they assert this, and however dangerous it would be to doubt it in Abyssinia, I will not here aver it for truth, nor much less still will I positively contradict it, as scripture has said nothing about it. I suppose, whether true or not, in the circumstances she was, whilst Solomon also, so far from being very nice in his choice, was particularly addicted to Idumeans, and other strange women, he could not more naturally engage himself in any amour than in one with the queen of Saba, with whom he had so long entertained the most lucrative connections, and most perfect friendship, and who, on her part, by so long a journey, had surely made sufficient advances.

‘ The Abyssinians, both Jews and Christians, believe the xlvth psalm to be a prophecy of this queen’s voyage to Jerusalem; that she was attended by a daughter of Hiram’s from Tyre to Jerusalem, and that the last part contains a declaration of her having a son by Solomon, who was to be king over a nation of Gentiles.

‘ To Saba, or Azab, then, she returned with her son Menilek, whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge, and he was anointed and crowned king of Ethiopia, in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom, from whom the present Umbares (or supreme judges, three of whom always attend the king) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of Nebrit, or high-priest; and this charge, though the book itself was burnt with the church of Axum in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are Nebrits, or keepers of the church of Axum, at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

‘ By the last act of the queen of Saba’s reign, she settled the mode of succession in her country for the future. First, she enacted,

acted; that the crown should be hereditary in the family of Solomon for ever. Secondly, that, after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir male, however distant, in exclusion of all heirs female whatever, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, That the heirs male of the royal house, should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.'

CHAP. VII. treats of the books in use in Abyssinia—Enoch—Does not allow that Abyssinia was converted by the apostles—Ascribes its conversion from Judaism to Christianity to Frumentius.

'The Abyssinians,' says our author, 'have the scriptures entire as we have; and count the same number of books; but they divide them in another manner; and both the Old and New Testament are but in few hands.

'Many books of the Old Testament are forgot. The Revelation of St. John is a piece of favourite reading amongst them: so is the Song of Solomon with their old priests, but forbidden to the young ones, to the deacons, laymen, and women. They ascribe no mystic meaning to it.

'After the New Testament, they place the Constitutions of the Apostles, which they call *Synodos*, which, as far as the cases or doctrines apply, we may say, is the written law of the country. These were translated out of the Arabic. They have next a general liturgy, or book of common prayer, besides several others peculiar to certain festivals, under whose names they go. The next is a very large voluminous book, called *Haimanont Abou*, chiefly a collection from the works of different Greek fathers, treating of, or explaining several heresies, or disputed points of faith, in the ancient Greek church. Translations of the works of St. Athanasius, St. Basil, St. Chrysostome, and St. Cyril, are likewise current among them. The two last I never saw; and only fragments of St. Athanasius, but they are certainly extant.

'The next is the Synaxar, or the *Flos Sanctorum*, in which the miracles and lives, or lies of their saints, are at large recorded, in four monstrous volumes in folio, stuffed full of fables of the most incredible kind. They have a saint that wrestled with the devil in shape of a serpent nine miles long, threw him from a mountain, and killed him. Another saint who converted the devil, who turned monk, and lived in great holiness for forty years after his conversion, doing penance for having tempted our Saviour upon the mountain: what became of him after they do not say. Again, another saint, that never ate nor drank from his mother's womb, went to Jerusalem, and said mass every day at the holy sepulchre, and came home at night in the shape of a stork. The last I shall mention, was a saint, who, being very sick, and his stomach in disorder, took a longing for partridges; he called upon a brace of them to come to him, and immediately two roasted partridges came *flying*, and rested upon his plate, to be devoured.

These

These stories are circumstantially told and vouched by unexceptionable people, and were a grievous stumbling-block to the Jesuits, who could not pretend their own miracles were either better established, or more worthy of belief.

There are other books of less size and consequence, particularly the *Organon Denghel*, or the Virgin Mary's Musical Instrument, composed by Abba George about the year 1440, much valued for the purity of its language, though he himself was an Armenian. The last of this Ethiopic library is the book of Enoch. Upon hearing this book first mentioned, many literati in Europe had a wonderful desire to see it, thinking that, no doubt, many secrets and unknown histories might be drawn from it. Upon this some impostor, getting an Ethiopic book into his hands, wrote for the title, *The Prophecies of Enoch*, upon the front page of it. M. Pierisc no sooner heard of it than he purchased it of the impostor, for a considerable sum of money: being placed afterwards in Cardinal Mazarine's library, where Mr. Ludolf had access to it, he found it was a Gnostic book upon mysteries in heaven and earth, but which mentioned not a word of Enoch, or his prophecy, from beginning to end; and, from this disappointment, he takes upon him to deny the existence of any such book any where else. This, however, is a mistake; for, as a public return for the many obligations I had received from every rank of that most humane, polite, and scientific nation, and more especially from the sovereign Louis XV. I gave to his cabinet a part of every thing curious I had collected abroad; which was received with that degree of consideration and attention that cannot fail to determine every traveller of a liberal mind to follow my example.

Amongst the articles I consigned to the library at Paris, was a very beautiful and magnificent copy of the prophecies of Enoch, in large quarto; another is amongst the books of scripture which I brought home, standing immediately before the book of Job, which is its proper place in the Abyssinian canon; and a third copy I have presented to the Bodleian library at Oxford, by the hands of Dr. Douglas the bishop of Carlisle. The more ancient history of that book is well known. The church at first looked upon it as apocryphal; and as it was quoted in the book of Jude, the same suspicion fell upon that book also. For this reason, the council of Nice threw the epistle of Jude out of the canon, but the council of Trent arguing better, replaced the apostle in the canon as before.

Here we may observe by the way, that Jude's appealing to the apocryphal books did by no means import, that either he believed or warranted the truth of them. But it was an argument, *a fortiori*, which our Saviour himself often makes use of, and amounts to no more than this, You, says he to the Jews, deny certain facts, which must be from prejudice, because you have them allowed in your own books, and believe them there. And a very strong and fair way of arguing it is, but this is by no means any allowance that they are true. In the same manner, You, says Jude, do not believe the coming of Christ and a latter judgment; yet your ancient Enoch, whom you suppose was the
seventh

seventh from Adam, tells you this plainly, and in so many words, long ago. And indeed the quotation is, word for word the same, in the second chapter of the book.

‘All that is material to say further concerning the book of Enoch is, that it is a Gnostic book, containing the age of the Emims, Anakims, and Egregores, supposed descendents of the sons of God, when they fell in love with the daughters of men, and had sons who were giants. These giants do not seem to have been so charitable to the sons and daughters of men, as their fathers had been. For, first, they began to eat all the beasts of the earth, they then fell upon the birds and fishes, and ate them also; their hunger being not yet satisfied, they ate all the corn, all men's labour, all the trees and bushes, and, not content yet, they fell to eating the men themselves. The men (like our modern sailors with the savages) were not afraid of dying, but very much so of being eaten after death. At length they cry to God against the wrongs the giants had done them, and God sends a flood which drowns both them and the giants.

‘Such is the reparation which this ingenious author has thought proper to attribute to Providence, in answer to the first, and the best-founded complaints that were made to him by man. I think this exhausts about four or five of the first chapters. It is not the fourth part of the book; but my curiosity led me no further. The catastrophe of the giants, and the justice of the catastrophe, had fully satisfied me.

‘I cannot but recollect, that when it was known in England that I had presented this book to the library of the king of France, without staying a few days, to give me time to reach London, when our learned countrymen might have had an opportunity of perusing at leisure another copy of this book, Doctor Woide set out for Paris, with letters from the secretary of state to Lord Stormont, ambassador at that court, desiring him to assist the doctor in procuring access to my present, by permission from his Most Christian majesty. This he accordingly obtained, and a translation of the work was brought over; but, I know not why, it has no where appeared. I fancy Dr. Woide was not much more pleased with the conduct of the giants than I was.’

CHAP. VIII. War of the elephant—First appearance of the small-pox—Jews persecute the Christians in Arabia—Defeated by the Abyssinians—Mahomet pretends a divine mission—Opinion concerning the Koran—Revolution under Judith, queen of the Falasha or Abyssinian Jews—Restoration of the line of Solomon from Shoa.

So far the first volume; with the second commence the less apocryphal annals of Abyssinia, which we shall analyze in our next number.

ART. VI. *An Introduction to the Practice of Midwifery.* By Thomas Denman, M. D. Vol. I. 8vo. 416 p. Pr. 6s. in boards. Johnson. 1788.

DR. DENMAN first published in a small octavo volume his *Introduction to the Practice of Midwifery*, and at various times
he

he had given to his pupils short essays on floodings—on preternatural labours—on difficult labours—on the use of instruments—on puerperal fever, and on every subject that could be thought of importance in practice. The Introduction is now republished, and the detached essays will form the second volume of the present work.

This is the common progress in all the departments of medical science, that at first there are but few resources, the practice is simple and defective, the means of assistance are by no means proportioned to the variety of cases.—Soon the resources are enlarged, medicines, instruments and operations are proposed, and often the variety of invention is so great, that physicians, in their rage for improvement, pass beyond the point, and in this artificial practice there is less danger from the unassisted weakness of nature, than from the superfluous refinements of art. When the enthusiasm of invention has subsided, and when sedate by use, they sit down to examine calmly the merits of each invention, it is often found that many operations are superfluous, many are hurtful, a few only are retained, the art is restored almost to its primitive and simple state. This is the last degree of improvement, when being possessed of many resources, a few are chosen, which are in variety proportioned to the occasions, and which are fully proved by long use and practice. These remarks are applied to midwifery with great effect; for in this branch the wildest excesses have prevailed among the older inventors of instruments and operations, and the most complete reformation has been achieved by the modern teachers, who have been chiefly employed in moderating that restless propensity to unnecessary operations, and in restoring a natural and simple plan of practice.

Without any invidious comparison we may say with our author, 'that in France the practice of midwifery is more artificial, and there is in that, as in other countries on the continent, a very reprehensible fondness for instruments and operations.' In our country the same fondness prevailed within these few years. It is most conspicuous in the works of Dr. Smellie; yet his book is still respected as a book of instruction for young men. While his directions for operations are copied in every text book of the present day, this fatal fondness for operations is by repetition enforced, all his errors are left uncorrected, and we have reason to wish anxiously for a new system of midwifery, calculated to represent and to enforce the chaste and simple practice. Without this view we could not have probed the true value of Dr. Denman's labours. We have seen him anxious to discharge the duties of a teacher, and careful lest the rules of practice should be forgotten entirely, or but imperfectly remembered; and he now fulfils his duty to the

the public at large in collecting these detached rules of practice into a more correct and regular form.

We have always regarded his *Introduction* as a very useful and elegant compendium, original in many parts, and correct throughout; we have considered his aphorisms and essays as a neat abstract of improved practice; we respect the whole as the production of a 'mind composed and finely turned for observation;' we can recommend it with confidence as a most excellent little system of improved and simple practice, where the modest and unassuming character of the author appears at every turn, and must conciliate at once the esteem and confidence of every reader.

The preface to the work is a short history of medicine at large, and of this individual branch. The author has chosen to display chiefly the first dawnings of science in our country. After showing the progress of science from Egypt to Greece, and from Greece to Rome, the division and final overthrow of the Roman empire, and the taking of Constantinople and Alexandria by the eastern nations, he gives the common history of the progress of learning towards the west, of the invention of printing, and of the universal diffusion of knowledge which immediately ensued, he seems chiefly anxious to prove that England had an early share; and by bringing to light some books hitherto not observed, or very little known, and by slight sketches of Bacon, Harvey, Sydenham, Glisson, Willis, Mayow, Lower, Grew, Morton, and Cowper, he has fully proved, 'that the physicians of this country were indefatigable in the acquisition and improvement of science; and that they were not only acquainted with the general knowledge of the Greeks, Romans, Arabians, Italians, and French, but that they might fairly be put in competition with those of any other nation, if they did not precede them.'

He concludes the history of general knowledge to attend to the history of his own art, of which he takes a view so very narrow and confined, that we cannot conceal our disappointment in the design rather than the execution. He brings to light a few authors who might have slept in their original obscurity, whose works have never been known till now, and will never be sought for in future. The last author he mentions is Sir Fielding Ould; he therefore stops exactly where science begins, for in the authors he names we cannot discover even the rudiments of science; they were either popular books for the use of the vulgar, or plain directions by professional men, where even the least show of science was not assumed.

Ould, Burton, and most of all Dr. Smellie, were the first who tried to describe the pelvis, and to understand or explain the mechanism of the parts; till then the mechanism of labour was no object of care, and for many years after, its use was not fully

fully conceived. Smellie first described the pelvis and child's head, demonstrated the importance of mechanical knowledge, and understood the superiority of the forceps. He first marked the progress of the head through the bones, and its direction at various points. He first taught the true use of the forceps, and confined the operation of the crotchet to its proper case, *distortion* of the pelvis. He did indeed, like every improver, strain the point, and from his mechanical notions schemed operations in the clouds, and explained them by engravings, which were impossible in practice, and which must have been fatal wherever they were attempted. Still he may be regarded as the accoucheur who first laid down the principles of his profession, and who, by founding the principles on mechanical laws, formed that branch into a science, which had been only an art, conducted not by principles, but by rules.—We are sure our author will gladly subscribe to these remarks. Had he begun his history from this point; had he given us a history of *inventions*, rather than a list of authors; had he separated the pretensions of many from the real improvements of a few, he would have been able to have concluded his history with a satisfactory review of the present improved practice, and to have given a most advantageous contrast of the rude attempts of the old surgeons, and the vast superiority of the *modern art*. This would have been of great service; for though the student may by an elementary book be qualified for practice, he is not prepared for study; he may understand the modern art in its present simple improved estate, but he will not have learning enough in the history of the science to understand the older authors, to read their works without imbibing their opinions, to use their cases and facts without following their practice, or to read of their numerous operations without incurring some danger of forsaking that correct and simple view in which he had been once instructed by his teachers. There is no other alternative than this; the teacher must give such a history as will prevent the influence of ancient authors, or he must forbid study, and trust only to his own instructions. We are sorry this advice has come too late. Dr. Denman says, that since 'English physicians were possessed of all the foreign books, any gentleman has an opportunity of forming his own opinion of their respective merits:' but we could have told Dr. Denman that no person is well qualified to form a judgment, nor so much bound in duty to perform that service, as one who has made midwifery the study of his life, who has improved his acquired knowledge by a long course of teaching and practice: we might have added, that in this elementary work he writes for those who cannot be so ripe in study as to form a judgment of books. But Dr. Denman has chosen his plan, and was entitled to choose

choose it: his labours may be useful to those who take a wider range: we are hardly entitled to say what he might have done; we shall proceed in our proper office of observing how much he has really performed:

The first chapter contains a description of the bones of the pelvis and the mechanism of labour, displayed by comparing the dimension and form of the child's head with the openings of the well-formed and of the distorted pelvis. Though Dr. Denman seems hurt by the excess to which some have carried their mechanical ideas; although he seems jealous of that spirit of invention and continual propensity to operation which such reasonings have tended to introduce and support; although he seems, upon the whole, averse to mechanical principles, yet he gives them their due degree of weight and importance. He has seen that though less useful in practice, these doctrines are necessary in teaching; that to show the impropriety of certain operations, the true mechanism must be proved; that though the demonstration is useless in natural labour, it is 'the foundation of good practice in cases of danger;' and that there is such a variety in the form of the pelvis, in the dimensions, structure, and flexibility of the child's head, in the perseverance or force of the propelling power, as must induce us to wait to the last moment of the patient's strength, and refrain from instruments and operations so long as there is the most distant prospect of a natural, though tedious, labour. As nothing of the mechanism of labour can be peculiar or new, we shall transcribe our author's remarks on the separation of the bones of the pelvis, or rather on the consequences of that separation, on the position of the pelvis, &c.

SECT. IV. 'An inquiry into the manner in which the bones of the pelvis may re-unite when they have been separated seems necessary, as the treatment to be enjoined, and the prospect of success, will be regulated by the idea we entertain of the state of the parts when separated.

'When the connexion of the bones of the pelvis has either been impaired or destroyed, it is probable that a confirmation or re-union takes place by a restoration of the original mode; by a callus, as in the case of a fractured bone; or by anchylösis.

'It is also possible for them to remain in a separated state; and that an articulation should be formed by the ends of each bone, at the symphysis of the ossa pubis, and at the junction of the ossa inominata with the sacrum; of which, by the favour of Mr. Cline, I have seen an instance in the dead body, and have had reason to suspect the same accident in the living.

'In all the lower degrees of imperfection in the union of these parts, it is reasonable to conclude that the former mode is restored soon after delivery; for the complaints which women make of pain and weakness in these parts are almost always relieved before their month of confinement is concluded; but, should they continue a longer time, it appears that the greatest benefit will be derived from rest and an horizontal position,

sition, which will lessen the present inconveniencies, and favour the action of the parts, by which their infirmity must be repaired.

But, if the complaint is in an increased degree, and the health of the patient likewise affected, a longer time will be required for the recovery of the part; which may be forwarded by such means as invigorate the constitution, such applications as quicken the action of the parts, or by mechanical support.

Should the injury be too great to allow of the restoration of the original mode of union; of which we are to judge by the consequent impotence to move, a much longer time will be required for the formation of a callus, if that is ever done, but as a previous step to an anchylosis, which has been observed by anatomists to take place at the junction of the ossa innominata with the sacrum, not unfrequently, but never or very seldom at the symphysis of the ossa pubis. Under such circumstances, unless by an amendment of the general health, little good is to be expected from medicine, the process which the parts must undergo being an operation of the constitution, which it will not be in our power to control. In the first case related a variety of applications were tried, from the most emollient to those which are active and stimulating; but from cold bathing only did she receive any real advantage. The patient was also very much assisted by the use of a swathe, or broad belt, made of soft leather, quilted, and buckled with such firmness over the lower part of the body as to lessen, if not prevent, the motion of the bones; and this was restrained in its situation by a bandage passed between the legs, from the hind to the fore part of the belt.

In that unfortunate situation, in which a joint is formed between the separated surfaces of the bones, all hopes of the recovery of the patient to her former abilities may be given up; and what remains to be done for her relief will be by the use of a belt, or a similar contrivance, to substitute as much artificial firmness as we can, for the natural which is lost. In the case in which I suspected this event to have happened, the life of the patient was truly miserable; but I presume that such very rarely occur, having been lately informed of another person, who, after a confinement of eight years to her bed, in consequence of the separation of the bones at the time of labour, was restored to the full and perfect use of her inferior extremities.

Sect. V. There is a wonderful variety in the position of the pelvis in the different classes of animals, as it relates to that of the body in general; and their powers and properties very much depend upon this circumstance. But, with a view to this subject, they may be divided into three kinds; the strong, the swift, and the mixed.

In those animals which possess the greatest share of strength the position of the pelvis is nearly perpendicular, and the two apertures of the cavity horizontal.

In those which are distinguished by their speed or agility the position of the pelvis is horizontal, and the two apertures nearly perpendicular.

In mixed animals, or those in which strength and speed are united, the position of the pelvis is neither horizontal or perpendicular, but inclined; so as to partake, by different degrees of inclination, of a certain share of the advantages of either position.

In

* In the human species, when the position of the body is erect, the pelvis, which is stronger in proportion to their size than in any quadruped, is so placed that a line passing from the third of the lumbar vertebræ will fall nearly upon the superior edge of the symphysis of the ossa pubis; the cavity of the pelvis being projected so far backwards, that the ossa pubis become the part on which the enlarged uterus chiefly rests in the advanced state of pregnancy*. If then we recollect the smallness of the ossa pubis, the manner in which they are connected, and advert at the same time to the increasing effect, which may be produced by the internal pressure of the weight supported by them, we shall not be surprised at the frequency of the complaints of pain and weakness at the symphysis; especially when the child is large, or the patient under the necessity of standing for a long time. And should there be any degree of weakness, relaxation, or disunion, at the parts where the ossa innominata are joined to the sacrum, similar effects will be produced; and one of these parts can scarcely be affected without an equivalent alteration in the other.

* The consequences of the separation of the bones of the pelvis, or of their disposition to separate, will be more clearly comprehended if we consider the pelvis as an arch supporting the weight of the superincumbent body. In this view the sacrum may be called the key-stone; the ossa innominata, as far as the acetabula, the pendentives; and the inferior extremities, the piers of the arch.

* If a greater weight be laid upon an arch than it is able to sustain, one of these consequences will follow; the key-stone will fly, the pendentives will give way, or the piers will yield to the pressure.

* To prevent the two first accidents, it is usual to lay heavy bodies upon the different parts of the arch, the weight of which must bear a relative proportion to each other, or the contrary effect will be produced; for, if too great weight be laid upon the key-stone, the pendentives will fail; and, if there be too much pressure upon the sides, the key-stone will be forced.

* When the greatest possible strength is required in an arch, it is usual to make what is called a counter-arch, which is a continuation of the arch till it becomes circular, or of any intended form. This contrivance changes the direction of the weight, before supported at the chord; and part of it will be conducted to the centre of the counter-arch, and borne in what is called the sine of the arch.

* If the resemblance of the pelvis to an arch can be allowed, we may consider all the fore or lower part of it, between the acetabula, as a counter-arch, which will explain to us the reason of so much stress being made upon the symphysis of the ossa pubis, when there is any increase of the superincumbent weight; or when that part is in a weakened or separated state, as in the second case before described.

* When that patient laid in an horizontal position she was perfectly easy, there being then no weight upon the pelvis.

* When she was erect, the weight borne by the symphysis being greater than it could support, she could walk before she could stand; or, if she stood, she was obliged to move her feet alternately as if she

* * This part has been considered as the center of gravity in the human body; but Desaguliers thought it was in the middle space between the sacrum and pubis.

was walking; or she could stand upon one leg better than upon both. By these various movements she took the superincumbent weight from the weakened symphysis and conducted it by one leg, in a straight line, to the ground.

The fatigue of walking, or of the alternate motion of the feet, being more than she was able to bear, she was obliged to sit. When she first sat in her chair she was upright, resting her elbows upon the arms of the chair; by which means part of her weight was conducted to the chair, not descending to the pelvis. But there being then more weight upon the symphysis than it was able to bear for any long time, and her arms being weary, by putting her hands upon her knees, she took off more of the superincumbent weight, conducting it by her arms immediately to her knees. When she rested her elbows upon her knees the same effect was produced in an increased degree; but, this position becoming painful and tiresome, she had no other resource, and was obliged to return to her bed.

It cannot escape observation, that this patient instinctively discovered the advantages of the particular attitudes into which she put herself, and by which she obtained ease, as exactly as if she had understood her complaint, and the manner in which I have endeavoured to explain it.

In the weariness which follows common exercise, when we often change our position, apparently without design, the manner in which ease is procured to any particular part may be readily understood by a more extensive application of the same kind of reasoning.

Sect. VI. The violence which the connecting parts of the bones undergo, when the head of the child is protruded through the pelvis with extreme difficulty, sometimes occasions an affection of that part of more importance than a separation; because, together with the inconveniencies arising from the separation, the life of the patient is endangered by it. This is the formation of matter on the loosened surfaces of the bones, preceded by great pain, and other symptoms of inflammation: though, in the beginning of the complaint, it is difficult to ascertain whether the connecting parts of the bones, or some contiguous part, be the seat of the disease.

When suppuration has taken place in consequence of the injury sustained at the junction of the ossa innominata with the sacrum, the abscess has in some cases formed near the part affected, and been cured by common treatment. But in others, when matter has been formed and confined at the symphysis of the ossa pubis, the symptoms of an hectic fever have been produced, and the cause has been discovered after the death of the patient. In others the matter has burst through the capsular ligament of the symphysis at the inferior edge, or perhaps made its way into the bladder; and in others it has insinuated under the periosteum, continuing its course along the pubis till it arrived at the acetabulum. The mischief being thus extended, all the symptoms were aggravated; and, the matter making its way towards the surface, a large abscess has been formed on the inner or fore part of the thigh, or near the hip, and the patients being exhausted by the fever and profuse discharge, have at length yielded to their fate. On the examination of the bodies after death, the track of the matter has been followed from the aperture of the abscess to the symphysis, the cartilages of

of which were found to be eroded, the bones carious, and the adjacent parts very much injured or destroyed.

It may, perhaps, be possible to discover, by some particular symptom, when there is in this part a disposition to suppurate; or it may be discovered when suppuration has taken place. In all cases of unusual pain, attended with equivocal symptoms, it will therefore be necessary to examine these parts with great care and attention. For, when there is a disposition to suppurate, by proper means it might be removed; and when matter is formed, if there be a tumefaction at the symphysis, more especially if a fluctuation could be perceived, we might deliberate upon the propriety of making an incision to evacuate the matter; and by such proceeding further bad consequences might be prevented.*

We shall transcribe some remarks on the retroversus uteri, which do much honour to the author. The retroversus uteri is such an overturning of the womb, that the fundus occupies the hollow of the sacrum, the orifice is turned towards the symphysis pubis, and, as the accident happens chiefly in the third month of pregnancy, the uterus is so large as to fill the cavity of the pelvis, and to cause a complete obstruction of fæces and urine, and if the obstruction continue, the accident must end in death. This is the nature and tendency of the disease, and the cure is represented by our author in a new and interesting point of view. It is needless to mention that this disease was observed only of late years; that it was discovered by the late Dr. Hunter, explained in a lecture, and engraved for his great work on the Gravid Uterus. But it is only justice to our author to say, that though it was discovered and explained, it was not *understood* by others; that though the relative positions of the bladder and womb were displayed, the effects were not justly conceived; that the returning of the uterus to its proper place by a violent operation, was long thought to be the only chance of safety, and was attempted in various very violent ways; and that in the first case which attracted the public notice the patient died, having her bladder still distended with ten pounds of urine.

The suppression of urine has hitherto been supposed to be the consequence of the retroversion of the uterus, which has been ascribed to various accidental causes. But if we consider the manner in which these parts are connected, and examine the effect produced by the inflation of the bladder in the dead subject, so as to resemble the distension brought on by a suppression of urine in the living, we shall be convinced that the uterus must be elevated before it can be retroverted†. Now, as there appears to be no cause, besides the distension of the bladder, capable of elevating, and at the same time projecting

* See Medical Observations and Inquiries, Vol. II.

† By repeated inflations of the bladder, and then pressing out the air in the dead subject, I could give a very good idea of the retro-

jecting the fundus of the uterus backwards; and as such elevation and projection necessarily follow the distention of the bladder, it is more reasonable to conclude that the suppression of urine precedes the retroversion, if we do not allow it to be a cause without which the retroversion cannot exist. Moreover, if the uterus is in a state which permits it to be retroverted, when the bladder is much distended, a retroversion is a necessary consequence. If a woman, for instance, about the third month of her pregnancy, has a suppression of urine continuing for a certain time, we may be assured that the uterus is retroverted.

It would be vain and absurd to contend for the opinion, that the suppression of urine is the cause of the retroversion of the uterus; for, were it not just, it would be contradicted by daily experience. But the matter no longer rests upon the foundation of opinion or conjecture: for, from the first case in which I thought I had reason to suspect it, I have so constantly observed it, either by the reserve of women of superior rank in life, or by the restraint of those in inferior situations, neglecting or being prevented from attending to the calls of nature, that there does not remain a doubt concerning it. The fact hath also been proved in a variety of cases by practitioners of the first eminence, who have supplied me with the most unquestionable testimonies of its truth; and, in this case, it is a matter of great importance to discover the cause of the disease, as the method of preventing it is thereby immediately pointed out.

But the preceding suppression of urine may be overlooked, as there is not occasion for it to be of long continuance in order to produce its effect; especially in a woman who hath a capacious pelvis, in whom the retroversion of the uterus is most likely to happen. It must also be observed, though the suppression of urine gives to the uterus its first inclination to retrovert, yet the position of the os uteri is such, in the act of retroverting, and the tumour formed by the fundus is sometimes so large, when actually retroverted, as to become, in their turn, causes of the continuance of the suppression of urine.

Should any doubt remain of the cause of the retroversion, it cannot, however, be disputed but that all attempts to restore the uterus to its natural position, before the distention of the bladder is removed, must be fruitless, as the uterus will be borne down by the pressure of the superincumbent bladder. The first step to be taken for the relief of the patient, is to discharge the urine; yet there is always great difficulty in the introduction of the common catheter, because the urethra is elongated, altered in its direction, and pressed against the ossa pubis by the tumour formed by the retroverted uterus. But the inconveniences thence arising may be avoided by the use of the flexible male catheter, slowly conducted. I say slowly, because, whatever catheter is used, the success of the operation, and the ease and safety of the patient, very much depend upon this circumstance; for if we affect to perform it with haste and dexterity, or strive to overcome the difficulty by force, we shall be foiled in the attempt, or it will be scarcely possible to avoid doing injury to the parts. The catheter should not be carried farther into the bladder, when the urine begins to flow, unless

version of the uterus; and probably, if I could have had an opportunity of making the experiment in a state of pregnancy, I might have succeeded in producing an actual retroversion.

it ceases before the distention is removed; which, in some cases, happens in such a manner as to give us the idea of a bladder divided into two cavities. External pressure upon the abdomen will also favour the discharge of the urine, after which the patient is sensible of such relief as to conclude that she is wholly freed from her distaste. A clyster should then be injected, and repeated if necessary, to remove the feces which may have been detained in the rectum before or during the continuance of the retroversion.

But though the distention of the bladder is removed by the discharge of the urine, and all the symptoms occasioned by it relieved, the uterus continues retroverted. It has been said that the state of retroversion was injurious to the uterus itself, and would produce some dangerous disease in the part: it has also been asserted, that if the uterus was permitted to remain in that state, it would be locked in the pelvis by the gradual enlargement of the ovum, in such a manner as to render its reposition impracticable, and the death of the patient an inevitable consequence. On the ground of these opinions we have been taught that it is necessary to make attempts to restore the uterus to its natural situation, with all expedition, when the urine is discharged, and that we are to persevere in these attempts till we succeed. In case of failure, the means we have been advised to pursue, many of which are severe, and some extremely cruel, as well as useless, would best describe the dread of those consequences which have been apprehended from the retroversion.

For both these consequences there cannot surely be reason to fear. If the uterus be injured, there will be no farther growth of the ovum; and if the ovum should continue to grow, it is the most infallible proof that the uterus has not received any material injury. But it is remarkable that, in the most deplorable cases of the retroversion of the uterus, those which have terminated fatally, the death of the patient has been discovered to be owing to the injury done to the bladder only. It is yet more remarkable, in the multiplicity of cases of this kind which have occurred, many of which have been under the care of practitioners who had no suspicion that the uterus could be retroverted, and who would of course make no attempts to replace it, that there should be so few instances of any injury whatever. Yet every patient under these circumstances must have died, if their safety had depended upon the restoration of the uterus to its proper situation by art; attention having only been paid to the most obvious and urgent symptom, the suppression of urine, and to the removal of the mischief which might thence arise.

Opinions are often vain and deceitful; but, with respect to the matter now under consideration, they have also been very prejudicial: for it has been proved in a variety of cases, many of which were attended to with particular care by unprejudiced and very capable witnesses, that the uterus may remain in a retroverted state for many days or weeks, without any other detriment than what may be occasioned by the temporary interruption of the discharges by stool or urine. And, contrary to all expectation, it hath been moreover proved, that the uterus, when retroverted, will often be gradually, and sometimes suddenly, restored to its position without any assistance, provided the cause be removed by the occasional use of the catheter. It appears that the enlargement of the uterus, from the increase of the ovum, is so far

from obstructing the ascent of the fundus, that it contributes to promote the effect, the distention of the cervix becoming a balance to counteract the depression of the fundus; for I have found no cases of the retroverted uterus admit of a reposition with such difficulty as in women who were not pregnant.

• Allowing that we have the power of returning the uterus when retroverted to its proper situation; knowing also that it may continue retroverted without any immediate ill consequences; and presuming that it is capable of recovering its situation by the gradual exertion of its own power, at least that such recovery is an event which follows the change which the parts naturally undergo; it is necessary to consider the advantages and disadvantages which may result from our acting according to either intention.

• If the attempt to replace the uterus be instantly made after the urine is discharged, so much force will often be required for the purpose as will, notwithstanding all precaution, give much pain, induce the hazard of injuring the uterus, and often occasion abortion; which, in some instances, is also said to have happened when little force was used, and even when the uterus was actually retroverted. It must likewise be granted that, in some cases, by passing two or more fingers into the vagina, the fundus of the uterus may be raised beyond the projection of the sacrum without much force; though, in others, repeated attempts, with various contrivances, and with the patient at the same time placed in the most favourable positions, have failed to procure success.

• If, on the contrary, we are persuaded that the uterus will sustain no injury by its retroversion, and that there is no danger of its being locked in the pelvis, but that it will be gradually restored to its natural position without assistance, we have then only to guard against those inconveniences which may be occasioned by the distention of, or the pressure made by the bladder and rectum. By the former of these we shall be reduced to the necessity of using the catheter daily or frequently, which is generally done without difficulty, except the first time it is introduced. This operation, it must be acknowledged, is, in all cases, very disagreeable and troublesome to the patient; and, in some situations, the necessity we are under of performing it so often, and for so long a time, is in itself a sufficient reason for our attempting to replace the uterus speedily. But the suppression of urine does not always remain through the continuance of the retroversion of the uterus: for, when the distention of the bladder has been removed for some days, and its power of action restored, the patient will often be able to void her urine without assistance.

• We may then bring the matter to this issue: if the uterus, when retroverted, can be replaced by art, without the exertion of much force, or the risk of mischief, the immediate reposition, though not absolutely necessary, is at all times an event to be wished; as farther apprehension and trouble are prevented, the safety of the patient ensured, and her mind quieted. But, when the uterus cannot be replaced without violence, it seems more justifiable to wait for its return, and to satisfy ourselves with watching and relieving the inconveniences produced by the retroversion. We shall also find that, the longer the attempt to replace the uterus is delayed, the more easy the operation will ultimately be, and the success more certain.

* To those who have been accustomed to consider the retroversion of the uterus as productive of immediate and urgent danger, it may seem strange to assert that, when the urine is discharged, the patients are often able to return to the common business of life without danger, and with very little trouble, if no essential injury has been done to the bladder by the greatness or long continuance of the distention. I do not mean that they will be as perfectly easy as if the uterus was not retroverted; but the inconveniencies they may suffer will be trifling and of short duration, compared with those which might arise from violent attempts to replace it.

† I shall conclude these remarks with an observation which will appear extraordinary. From the time when the first accounts of the retroversion of the uterus were given in this country, till within these few years, it was esteemed to be a case of great danger, and to require the most delicate management; but, at the present time, no practitioner of credit considers it as a case of any difficulty, or feels any solicitude for the event, provided he be called to the relief of the patient before any mischief is actually done*.

This was the state of practice from the discovery by Dr. Hunter till Dr. Denman's Observations were first published. The importance, the dangers, and the difficulties of the case were magnified to a great degree. It was universally supposed that unless the womb were reduced, it would so increase in size that no human force could raise it from the pelvis; that, by thus increasing in size, and pressing on all points, the obstruction of feces and urine would become complete, and that death would follow; that reduction, immediately performed, was the only means of safety, and that the reduction should be accomplished by any possible means; and finally, that if reduction failed, the contents of the womb or of the bladder were to be immediately discharged. Some, to perform the reduction of the womb, passed two or three fingers into the vagina, and an equal number into the rectum †. Others used the lever, or a blade similar to the lever, and passed it into the vagina or rectum, as a substitute more powerful than the fingers; or they applied one lever to the orifice of the womb to move it downwards, in order to diminish the *impaction*, and introduced another into the rectum to supply the place of the fingers ‡. Others contrived to procure abortion, by pushing a catheter through the os internum §. Others proposed to puncture the bladder above the pubis, or from the vagina ||. A few declared in favour of the septic symphytis pubis, when other means failed **; and Dr. Hunter gave his countenance to such extravagant fears and such fatal operations, by making it a question of his own, whether it were advisable to perforate the womb

* See Medical Observations and Inquiries, Vol. IV. and subsequent volumes. † Ibid. ‡ See Aitken's Midwifery, p. 148.

§ lb. || Lynn. See Observations and Inquiries, Vol. IV. p. 392.

** Dr. Purcell. Medical Commentaries.

with a small trocar, or any other proper instrument, in order to discharge the liquor amnii, and thereby render the womb so small and so lax as to admit reduction.' If he who, on other occasions, pleaded the powers of nature, and inculcated the most simple practice, was guilty of such unreasonable fears, and proposed such desperate means—if all these operations be proposed in a text-book of the last year for the instruction of students, surely the profession owes much to our author.

A. A.

ART. VII. *The Chirurgical Works of Perciwall Pott, F. R. S. Surgeon to St. Bartholomew's Hospital. A new Edition, with his last Corrections. To which are added a short Account of the Life of the Author, a Method of curing the Hydrocele by Injection, and occasional Notes and Observations.* By James Earle, Esq; Surgeon Extraordinary to his Majesty's Household, and Surgeon to St. Bartholomew's Hospital. In three Volumes 8vo. 1516 p. and 19 plates. Pr. 1l. 1s. in boards. Johnson, &c. 1790.

WE agree with the Editor of these volumes that a complete and correct edition of Mr. Pott's works cannot fail to be acceptable to the public. Whatever improvements may be introduced hereafter, Mr. Pott's essays will always be valuable as being the result of an extensive practice, and sound judgment. He was no contriver of ingenious speculations or splendid theories, yet the chirurgical world are indebted to him for some of the best parts of modern practice, and for having removed the prejudices of ancient systems.

From Mr. Earle's life of Mr. Pott we shall give the following brief notices. Mr. Pott was born Dec. 26, 1713, in Threadneedle-street; at seven years old, he was sent to a private school at Darne in Kent, where he made considerable proficiency in classical knowledge. In 1729 he was bound apprentice to Mr. Nourse, one of the surgeons of St. Bartholomew's hospital, where his opportunities of improvement were many. Very early in life he adopted Lord Bacon's advice to a student, 'to consider one part and one disease at a time,' his advancement in anatomy and surgery must of course have been great.—In 1736, his apprenticeship being finished, he commenced practitioner and lived in Fenchurch-street. In 1744-5 he was elected assistant surgeon, and in 1749 was appointed one of the principal surgeons of St. Bartholomew's hospital. In 1746 he removed to Bow-lane, and married the daughter of Robert Cruttenden, Esq. In 1756 he had the misfortune to suffer a compound fracture of the leg, and it was during the necessary confinement from this accident that he found leisure

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to plan and partly execute his *Treatise on Ruptures*. Before this he had written only the *Relation of a curious Case of Tumours*, by which the bones are softened; which was inserted in the *Philos. Transac.* Vol. XLI. Part 2d, and is here reprinted. In 1757 he wrote an *Account of the Hernia Congenita*, which involved him in a dispute concerning priority of invention with Dr. William Hunter. His *Observations on the Fistula Lachrymalis* appeared in 1758. In 1760 he published *On Wounds and Contusions of the Head, &c.* In 1762, *Practical Remarks on the Hydrocele*. In 1764 he was elected F. R. S. when he presented the society with a curious and uncommon *Case of a Hernia of the urinary Bladder*. In 1765 he published *On the Fistula in Ano*. About this time he gave a course of lectures at his house in Watling-street, where he had resided several years. In 1768 he published a new and improved edition of his book on *Injuries of the Head*; accompanied with his *Remarks on Fractures and Dislocations*. In 1769 he bought a house in Lincoln's-inn-fields, where he resided seven years. In 1772 he reprinted his work on the hydrocele, with a new method of *passing the Seton*. In 1775 appeared *Chirurgical Observations relative to the Cataract, the Polypus, &c.* In 1777 he removed to Hanover-square, at which time his practice extended to an amazing degree. In 1779, he published *Remarks on that Kind of Palsy of the Limbs which is frequently found to accompany a particular curvature of the spine*. In 1783 he printed *Farther Remarks on the same Subject*. This was the last of his literary productions. In 1786 he was elected an honorary fellow of the royal college of surgeons, Edinburgh, and received a similar honour soon after from the royal college of surgeons in Ireland. In 1787, he resigned the office of surgeon to St. Bartholomew's hospital, after having served it half a century, 'man and boy,' as he used to say. On Thursday, Dec. 11, 1788, he was seized with the disorder which proved fatal; on the 21st he said, 'My lamp is almost extinguished; I hope it has burned for the benefit of others.'—Next day, he expired. Such are the chronological events of Mr. Pott's life. His character is ably and elegantly drawn by Mr. Earle, but for this we refer the reader to the work itself.

The additions are, in the first place, notes to some of the treatises hitherto published, by the editor of the present edition. These are marked E. to distinguish them from those of the original author. They are replete with utility and sound judgment, and form that very necessary addition to Mr. Pott's works, which he probably would have given himself, had his extensive practice and numerous avocations permitted. In some passages it was necessary to elucidate his meaning, and in others to take notice where he had changed his opinion posterior to the last publication of the several treatises.

The other additions are two treatises by Mr. Earle, which claim our attention from their connexion and importance. The first is entitled—*Radical Cure of the Hydrocele, by Means of an Injection.*

The object in the cure of hydrocele being to produce an adhesion of the distended vaginal coat of the testis with the gland, or a consolidation of the contiguous parts, so as to annihilate the cavity in which the water is contained, it has always been found necessary to produce this by a certain degree of inflammation. Before Mr. Pott's time this was done by dividing the scrotum and the vaginal coat, or by destroying a part of them by the knife or caustic. Mr. Pott introduced a seton, and the inflammation was effected in a more simple manner; but notwithstanding his improvements on this practice, he was not always able to moderate the degree of inflammation; Mr. Earle proposed to him the method of *injection*, and Mr. Pott approved the idea and would have given it a fair trial, had not death shortened his labours. Mr. Earle's practice will be best understood from his own words:

‘ It is well known that our forefathers made use of injections for the cure of hydroceles; and this method is not now out of practice on the continent; but it is wonderful that a remedy which may be made to answer the intention of exciting inflammation to any degree, and is attended with no inconvenience, present or future, should have fallen almost into total disuse in this country; some of the latter English writers on the hydrocele do not mention it, and if it be noticed by others, it is only to shew their disapprobation of it.

‘ Injections introduced within the tunica vaginalis testis, into the urethra, or into any cavity of the body, natural or formed by disease, are certainly capable of doing mischief; but the mischief must arise from the nature of the injection; if it be violent and irritating, it may produce too great inflammation. It is very probable that the caustic, and highly stimulating ingredients, which have been sometimes injudiciously injected, and confined an unnecessary and unreasonable length of time, have done harm, and have been the cause of bringing injections in general, and for the cure of the hydrocele in particular, into discredit; but it is extremely absurd to infer, from such instances, that all kinds of injection must be pernicious: in the use, of them we are not limited to any degree of stimulus. Injections may be found so bland, as not to offend the most sensible membrane or surface in the human body; on the other hand, they may be prepared so corrosive as to inflame, and even to dissolve the most indolent parts; and they may be made to produce any intermediate effect. There is no kind of stimulus which admits of such various modifications.

‘ Another great advantage of injections is, that they apply themselves equally and universally over the whole cavity into which they are thrown, which no solid body can do.

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As I had frequently succeeded in procuring an adhesion and consolidation of parts in sinuses and other large cavities, by injections of various kinds, without causing great inflammation, and had by those means avoided the necessity of extensive divisions of the skin and integuments, which should be avoided as much as possible in every part, I conceived that the cure of hydroceles might be effected by the same gentle means, without deranging more than is necessary, the œconomy of those tender and sensible organs which are the seat of the disease, and I determined to make the experiment.

The injection I employed for this purpose is wine, which I made choice of for several reasons; it had been used with success in France; I had found it answer well in procuring adhesions in other parts: the strength of wine is never so great as to render it an unsafe remedy, and it may be readily lowered according to the different sensibility of the parts. Thus a vinous injection appeared capable of producing all the good effects which could be desired, with scarce a possibility of doing harm. The success which has attended it, has more than answered my expectation; and, from every trial I have made, I have no reason to wish for a different one: the pain which is produced by it is incomparably less than by any other operation: it does nothing more than is intended, and the curative effect, as far as my experiments have gone, is equally certain.

In support of this practice Mr. Earle gives us sixteen cases, in most of which it certainly appears to have succeeded, and where it failed, no other mode could be substituted with superior advantage.

The second original treatise is *On Hemorrhoidal Excrescences*, and is appended to Mr. Pott's treatise on the *Fistula in Ano*. After accurately describing this particular kind of excrescence and discriminating it from every other, Mr. Earle prescribes the removal of it by ligature, and gives a few cases in which the operation is explained. It appears that Mr. Pott intended to have written on this subject, had not his engagements denied him leisure.

Prefixed to this edition of Mr. Pott's works is an engraving of him by Heath from a picture by Sir Joshua Reynolds. The plates of instruments, &c. are executed with accuracy, and a complete index, which the student will find extremely useful, is given at the end of the work. A.

ART. VIII. *A Treatise on the Strangles and Fevers of Horses. With a Plate representing a Horse in the Staggers flung.* By Thomas Prosser. 8vo. Pr. 3s. 6d. p. 142. Grant. 1790.

WHAT another treatise on farriery! Mr. Taplin's success is indeed very encouraging, and will undoubtedly bring many adventurers into the same field, where a plentiful harvest of reputation is so easily reaped. Mr. Prosser, like Mr. Taplin, is also

Parental Duty.—The Revelation of the last Judgment.—**Well-doing.**—The Duty and Character of a national Soldier. Most of these subjects occupy two discourses; and some three; for the number of sermons in both volumes is thirty-three.

The characteristic merit of Mr. W. as a writer of sermons, is a strength of understanding and plenitude of ideas, that seldom leaves the reader to regret the want of matter, or information, on the respective subjects which he treats. This is, perhaps, the first requisite of good writing; but yet he falls far short of attainable perfection. His composition is often defective, his style is in general rude, and his manner sometimes offensive. In particular, we object to an awkward kind of familiarity, which is inconsistent with the dignity and decorum of the pulpit, and which in the closet appears still more disagreeable. For instance, adverting to some 'who boast themselves, as by way of eminence, to be moral Christians;' Mr. W. exclaims, '*Why! gentlemen, as much morality as you please.*' There are also many uncouth forms of expression, and some grammatical improprieties.

Having frankly stated the imperfections of these volumes, we hasten with pleasure to produce such extracts as will afford our readers an opportunity of judging for themselves. We shall not select sentences that might exhibit mistakes in grammar and defects in style; but a few passages, out of a great number, that will shew the good sense and rational piety of the author.—Vol. I. p. 100.

On Piety. 'Piety has the same foundation in human nature with every other virtue; it is of the same character and spirit with those virtuous affections which we all acknowledge, which we all admire, which we all revere; it is in us, if we will look for it; it may be brought forward, if we will cherish it; and it may be weakened, it may be resisted, it may be destroyed, if we will abandon ourselves to those passions and to those temptations which constitute our trial, both as we are related to our Creator and to our fellow-creatures. To sin against piety is the very same crime as to sin against gratitude or love in any of their forms; and, as man admits not, in the sins against man, the false and profligate plea, that we are by nature indisposed to virtue and to goodness, so neither is it to be presumed, that God will remit the crimes against religion, because we are pleased to suppose that we have no inclination to her demands, or no capacity of entering into her spirit.'

On Happiness. P. 146. 'To an attentive observer of human life, it will be found, that the government of all mankind is much more a theocracy than is generally imagined: nor is the conclusion to be rejected, because the purposes of divine providence appear to be brought forward by the intervention of secondary causes. If happiness be estimated by sincere and pleasant enjoyment, then it is not only a general, but almost an universal truth, that happiness is a stranger to vice; that, allowing even for the debasement of taste, the vicious do not even know enjoyment. They pursue her, but they find her not; and whether it be that the

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eagerness of their wishes, the intemperance of their expectations, the mismanagement of their minds, the usurpations of a selfish spirit, the want of sympathy with others, or the being generally driven by their passions and by the object of their pursuit into a state of hostility with their fellow-creatures, or lastly their having no resource under disappointment; whether it be that any or all of these causes defeat them of the expected joy, the truth is, that their whole plan is an impotent struggle against human nature and against human life, and therefore against God, the author of both. To speak in plain terms, whoever contemplates human life with attention, finds ample reason to conclude, that, among the sons of vice, among the mere children of this world, neither the great man, nor the rich man, nor the man of pleasure, is by any means a happy man; and yet if, with a mind devoted to this world, happiness be attainable, greatness, and wealth, and pleasure, ought to administer it. Worldly wisdom insults over the timidity, the credulity, the inactivity, the imprudence, which often mark the character of the truly good man; but, with all their insults, he has the blessing which they have sought after; careless of this world, he enjoys it more; every thing is friendly to him; or the good temper, the cheerfulness, the temperance, the government of his mind, converts every thing into a friend, and extracts that pleasure from it, which it was designed to minister, and which virtue knows only to receive.

With the following sensible remarks we must close our extracts.—Vol. II. p. 45.

The confused ideas which are generally entertained of heaven, as if it were a perfect equality both of character and of condition; are among the wildest dreams of man. The character of those personages into whose presence and fellowship we shall be admitted, and the varied character which shall be transplanted from earth, render such notions utterly incredible. They bear no analogy to the ways of divine wisdom here, nor to the ways and dispositions of divine wisdom as intimated to us of hereafter. Every gift of God is varied on this earth; and from this diversity of gifts, of talents, and capacities, appears to spring all social union. To give and to receive, to assist and be assisted, to instruct and be instructed, to improve and be improved, is, according to all our notions, of the very essence of society. The most exalted being under God is not degraded by a dependence on good, whether to be imparted to him immediately from the Supreme Hand, or mediately through those instruments whom the Father of all kindness and mercy may have provided; and the most exalted spirit is honoured and blessed in having the capacity of good entrusted to him, in having the subject of good presented to him. God is the only being who has the high prerogative of independence, of a freedom from all want; he alone gives and not receives, unless in the grateful and dutiful returns of his *beneficiaries*, unless in the reflected happiness of the wide blessings which he diffuses.—Neither is it possible to conceive from the varied capacities, attainments, and improvements with which we close our state of probation here, but that all the diversity of character which a propensity to God and goodness admits of, will be found in heaven, and provide an abundant field for all charitable exercise, similar to the walk of the most active and benevolent charity on earth. It would require an absolute re-creation of

of mind, to effect an equality of capacity, attainment, and improvement in all who shall pass from earth to heaven, which it were strange to suppose; as it would be contrary to that order of progression; to that gradation of being, to that wise and equitable proportion of reward, which appears to enter into the whole plan of providence.

We cannot dismiss the present article without remarking, that the subject of Charity is treated in a very full and masterly manner, in three successive discourses; and that, notwithstanding the imperfections, which critical justice obliged us to mention, we received uncommon pleasure from the perusal of these volumes. F.

ART. XI. *The Jewish and Heathen Rejection of the Christian Miracles. A Sermon, preached before the University of Cambridge, on Sunday, March 7, 1790. By Thomas Edwards, LL. D. 4to. 19 p. Pr. 1s. Cadell. 1790.*

THE learned author of this discourse has considerably excited by it the attention of divines, whose curiosity he, no doubt, intended to pique by (shall we say?) the novelty he affects, both of manner and matter. The *sai-disant* historian of the Roman empire is extolled by him with the warmest language of inflated panegyric, whilst his opponents are degraded as unlettered bigots and futile cavillers. That Mr. Gibbon has not been hitherto satisfactorily answered, we are very ready to admit; but we can by no means allow that the language applied to his answerers is either proper or decent; and we cannot forbear adding, that, to us, it appears incompatible with the modesty of a philosopher, the liberality of a scholar, and the urbanity of a gentleman. Let Mr. Gibbon and his opponents both have their due; and if Dr. Edwards intend to eclipse them both by his own pre-eminent effulgence, so be it; but, till his intention be realized, other language we think would be more proper.

The doctor states, that 'the essential interests of our holy religion, and the credit and character of the clerical profession, most importunately demand such a compleat refutation of our inveterate enemy, as may defeat his purposes, repress his confidence, and silence his reproaches:' with a view to which, 'he ventures in this discourse to point out to the most deliberate attention of any learned and judicious writer, who may be inclined to undertake such a necessary work, two important articles, which appear to require a more accurate discussion than they have hitherto obtained.' Of these articles, the former refers to the indifference with which the contemporaries of Moses and Joshua beheld the most amazing miracles, and Mr. Gibbon's observations on the fact; the latter, to the indifference of the Pagan and philosophic world to the miracles wrought in favour of Christianity. To solve the first question, the

the doctor seems disposed to yield somewhat of the authenticity of the historical part of the Pentateuch; but how the second is to be explained, our author vouchsafes not at present to hint. To a simple-minded critic, there is a previous question of more importance than both, which is, Can the reality of the miracles in either case be proved? for, if it can, the subordinate inquiries are of but little importance any further than by giving scope for logical *push-pin*.

In the last page of this discourse the learned author announces it to be an introduction only to some others, of which the following is the plan in his own words.

'I have now delivered what I intended to advance on these two interesting topics. But it will be proper to mention that, though they constitute of themselves an entire subject, yet they are only a part of a more extensive plan: reflections on two other important articles, the inspiration of the New Testament, and the abolition of the Jewish ritual, will furnish materials for my next discourse: and as the precept in the text may very rationally be extended not only to the proofs, but to the doctrines of christianity, a third will be employed in considering, what are the best methods of ascertaining these doctrines, and of preserving them unfalsified by human corruptions: the series will be concluded with the dissertation abovementioned concerning the authenticity of the historical parts of the Pentateuch.'

L.

ART. XI. *A Farewell Sermon preached in the Parish Church of St. Martin, Birmingham, Decem. 13, 1789.* By J. Clutton, M. A. &c. Published by request. 8vo. 25 pages. pr. 1s. Birm. Pearson. London, Baldwin, 1790.

FAREWELL discourses are in general more indebted for their publication to the affection felt by the audience for the preachers, than to their possession of any great intrinsic excellence. Such a request is, however, a pleasing testimonial, if not of the abilities of the preacher, at least of the worth of the man. Mr. Clutton concludes by exhorting his hearers to charity, and forbearance towards their neighbours who sit in darkness.

D.

ART. XII. *A Key to the Old Testament and Apocrypha: in which is given an Account of their several Books, their Contents, and Authors, and of the Times in which they were respectively written.* By the Rev. Robert Gray, A. M. late of St. Mary Hall, Oxford. 8vo. 643 p. pr. 7s. 6d. in boards. Rivingtons, 1790.

THE general idea of this publication was suggested to the author by the Bishop of Dromore's Key to the New Testament, but from the different character of the books of the Old, Mr. Gray has not only been induced to adopt a more diffuse

and discursive method, but endeavoured to exhibit in one point of view the probable date of each book, the character and design of its author, and the proofs of, or objections to, its inspiration. As a plan of this sort must necessarily involve in it a variety of incidental discussions, these have been studiously compressed, but at the same time references to the best authorities are added, with brief observations upon them.

Of his performance the author (who uniformly styles himself the *editor*) speaks in the following terms: pref. p. 7.

‘The whole design of the editor has been to assist the reader to form a just idea of the Old Testament, and of those uninspired books which were written under the first dispensation, and to furnish him with such introductory intelligence, as may enable him to read them with pleasure and advantage. He lays claim to no praise, but that of having brought into a regular form such information as he could collect from various works. He acknowledges in the most unrestrained terms, to have borrowed from all authors of established reputation, such materials as he could find, after having deliberately considered and impartially collated their accounts. He has appropriated such obvious information as was to be collected from those writers who are universally known to have treated on the sacred books, and he has endeavoured farther to enrich and substantiate his accounts by diligent and extensive research. He has not wished to conceal the sources from which he has drawn his information, nor has he scrupled in some minute instances to employ the words of those writers from whom he has borrowed. He has often produced numerous authorities, not for ostentation, but to confirm interesting particulars, and to assist those who may be inclined to investigate facts, or to pursue the subject under consideration. In important and controverted points, he has industriously consulted the authorities on which his assertions rest, but in matters of little moment, and where there could be no reason to suspect misrepresentation, he has sometimes taken up with cited references. He has adopted that plan which he thought would render his book most generally useful; and presumes, that the unformed may find it an instructive, and the learned a convenient compilation. His wishes will be fully gratified if it should be thought a fit companion for the work in imitation of which it was composed, or in any degree calculated to elucidate the scriptures.’

The preface is followed by an introduction of forty-three pages, in which a general view is given of the canon of the Old Testament, its writers, divisions, and preservation: the Samaritan pentateuch, septuagint, and other versions, particularly those of our own country, with pertinent precautions relative to a new and authoritative translation. A disquisition on the pentateuch opens the work, and to it is annexed a separate account of each book it contains, interspersed with proper remarks, and occasional critiques on particular explanations. To the historical books a general preface is prefixed, which, at the same

same time that it furnishes a synoptical view of what is common to them all, exhibits their several peculiarities, without, however, descending into those discriminations which belong to a distinct discussion of each. Having accumulated such information, and blended with it such notices as relate to the books properly *historical*, as well as to those of *Job*, the *Psalms*, *Proverbs*, *Ecclesiastes*, and *Song of Solomon*, Mr. Gray proceeds to the writings of the prophets, introductory to which he has prefixed an ingenious dissertation, under the title of a *general preface*. Distinguishing, first, what properly are the prophetic books of the Old Testament, and who were properly prophets, he inquires into the nature and character of that inspiration by which the prophets were enabled to communicate divine instructions and predictions. This he apprehends to have consisted rather in illuminating the intellect than inflaming the fancy; and of its reality, those whose minds were thus supernaturally affected, could not have been unconscious. Whatever were the precise limits of this inspiration, he thinks, that its operation consisted in sometimes instructing by immediate revelation, and sometimes directing in the communication of knowledge derived from the ordinary sources. Divine revelations being obtained in various ways, he particularly adverts to them, and after descanting severally on each, proceeds to describe the different modes in which the prophets published their predictions, which leads him expressly to consider their *writings*. Concerning these, he infers in the first place, from the diversity of style, that the inspiration of the prophets consisted rather in a suggestion of the matter than the words of their predictions, except in those instances where communications were made to them in an audible voice, or in terms appropriate to the essential discriminations of the prophecy itself. The next species of inspiration suggested by him is the *typical*, whence he derives, or at least, to which he states as analogous, the *double sense*. In what he considers the *secondary* import of prophecy, he represents the prophets as instructing their countrymen, for the purpose of opening before them an insight into the Messiah's kingdom. After some fanciful remarks on the language of the prophets, and some observations on the metrical nature of their compositions, he concludes this preface with the passage annexed: p. 360.

'The prophets undoubtedly collected their own prophecies into their present form, though the author of the lives of the Prophets, under the name of Dorotheus, affirms in a very groundless assertion that none but David and Daniel did, conceiving that the scribes of the temple received them as they were delivered, without order, but they were indisputably composed and published by those prophets whose names they severally bear. As their genuine productions, they were received into the Jewish canon, and were read in the Jewish synagogues after the persecution of Antiochus Epipha-

nes, when the reading of the law was interdicted, and continued so to be, to the days of our Saviour. They are with great propriety received into our churches as illustrating the grand scheme of prophecy, and as replete with the most excellent instruction of every kind. The predictions which they contain, were principally accomplished in the appearance of Christ. Some, however, which referred to the dispersion and subsequent state of the Jews, as well as to the condition of other nations, still continue under our own eyes to be fulfilled, and will gradually receive their final and consummate ratification in the restoration of the Jews, in the universal establishment of Christ's kingdom, and in the second advent of our Lord to "judge the world in righteousness."

The subsequent parts of the Bible and *Apocrypha** are treated in the manner already described. In so very useful and well compiled a work as Mr. Gray has here furnished, we are sorry to discover any blemishes; but in this light appear to us those refinements here and there interspersed, which resemble too much Hutchinsonian conceits. The orthographical barbarism of *cotemporary* for *contemporary* we must also point out, and the rather as it seems to be daily gaining ground. The rule in this respect is so obvious, that one would think no scholar could overlook it:—Wherever a compound has *con* for its first syllable, the *n*, when a consonant follows, is always *preserved*, and as uniformly *dropped* when followed by a vowel.

ART. XIII. *Letters to and from the Rev. Philip Doddridge, D. D. late of Northampton: published from the Originals: with Notes explanatory and biographical.* By Thomas Stedman, M. A. Vicar of St. Chad's. 8vo. 472 p. Price 6s. in boards. Shrewsbury, Eddowes; London, Longman. 1790.

To the publication of these letters the editor was induced by two considerations: one, the hope of assisting, by the sale of them, 'the venerable relict † of the eminently good Dr. Doddridge,' and the other, 'to serve the cause of truth and virtue, charity and moderation.' Exclusive, however, of the primary inducement, the intrinsic merit of the letters themselves will, we doubt not, secure to their publication a general acceptance. The number to which they amount is a hundred and fifty-three. Of these the *first eight*, addressed to Dr. Dod-

* An academical exercise has been communicated to us from Gottingen, under the following title: *Specimen Exercitationum Criticarum in Veteris Testamenti Libros Apocryphos e scriptis patrum et antiquis Versionibus*: by BENEDICT BENDTSEN; which induces us to expect from its learned author a far more accurate edition of these books than has hitherto appeared.

† As this lady died since the letters were printed, the profits will now be transferred to her daughters.

dridge in early life, by Dr. Clark of St. Alban's, his guardian and friend, are equally characteristic of the writer in both capacities, and contain the most unequivocal proofs of his piety, affection and good sense. The next eight between Dr. Doddridge and Mr. Hughes, who was a fellow-student of the doctor, and conspicuous for his amiable disposition and liberal accomplishments, exhibit an advantageous picture of both. The two letters which immediately follow, from Dr. Doddridge to two young ladies, one of whom was suffering under a broken arm, and the other preparing for the Indies, are distinguished for their piety of sentiment. These are succeeded by twenty-four letters, from the Rev. Mr. Barker to a dissenting minister in London, and respectable friend of the doctor. This part of the correspondence throws great light on many characters and concerns, particularly of the dissenters at that time, and are peculiarly interesting to the doctor's friends. In p. 108, mention being made of ' conversions by the doctor from infidelity to the sober belief of the Christian religion,' in immediate connexion with Mr. West's book on the resurrection, and, shortly after, the following passage occurring: ' I cannot forbear to congratulate the *Christian* triumvirate [Gilbert West, Lord Lyttleton, and Dr. D.] at Wickham. I feast on the happy interview, and enjoy, in imagination, the pleasures of the visit. The Lord increase the number of *such converts*, &c.'—We have good ground to presume, that the doctor was instrumental in bringing over to Christianity the illustrious converts he went thither to meet. From another of Mr. Barker's letters, we find a brief account of the scheme then talked of for effecting a comprehension of the dissenters with the church, which originated between Dr. Gooch, when bishop of Norwich, and the late Dr. Chandler. P. 113.

' The utmost I know of that matter is this: Mr. Chandler, while on a visit to his friends at Norwich, happened to hear the bishop deliver a charge to his clergy, which he thought not very candid towards the dissenters. One expression in it appeared to him invidious, which was, " That the leaders of the rebellion were presbyterians, as appeared by the conduct of those lords in the tower, who, during their imprisonment there, sent for presbyterian confessors." Mr. Chandler, on his return to London, wrote a letter to the bishop, complaining of his charge, and particularly of that expression. His letter was written very handsomely, and it brought a very civil, respectful answer. After the bishop came to town, Mr. Chandler, at his desire, made him a visit; in which they had much discourse; and amongst other things, there was talk of a comprehension. This visit was followed, at Dr. Gooch's desire, with another, when the bishop of Salisbury * was present;

* Dr. Sherlock.

who soon discovered his shrewdness, but said, "Our church, Mr. Chandler, consists of three parts, doctrine, discipline, and ceremonies. As to the last, they should be left indifferent, as they are agreed on all hands to be. As to the second, our discipline — —. And as to the first, what is your objection?" Mr. Chandler answered, "Your articles, my lord, must be expressed in scripture words; and the Athanasian creed be discarded." Both the bishops answered, "They wished they were rid of that creed*, and had no objection to altering the articles into scripture-words." "But what should we do about re-ordination?" To which Mr. Chandler replied, "None of us would renounce his presbyterian ordination; but if their lordships meant only to impose their hands on us, and by that rite recommend us to public service in their society or constitution, that perhaps might be submitted to." The two bishops, at the conclusion of the visit, requested Mr. Chandler to wait on the archbishop†; which he did, and met the bishop of Norwich there by accident. The archbishop received him well; and being told by Dr. Gooch, what Mr. Chandler and he had been talking on, viz. a comprehension, the archbishop said, "A very good thing. He wished it with all his heart, and the rather, because this was a time, which called upon all good men to unite against infidelity and immorality, which threatened universal ruin; and added, he was encouraged to hope from the piety, learning, and moderation of many dissenters, that this was a proper time to make the attempt." "But, may it please your grace," said Dr. Gooch, Mr. Chandler says, the articles must be altered into the words of scripture. And why not? replied the archbishop. It is the impertinences of men, thrusting their own words into articles, instead of the words of God, which have occasioned most of the divisions in the Christian church, from the beginning to this day." The archbishop added, that the bench of bishops seemed to be of his mind; that he should be glad to see Mr. Chandler again, but was then obliged to go to court.*

Mr. Barker's letters are followed by *three* from the late Mr. Costard, of Wadham-college, Oxford, which abound with critical observations on difficult passages of scripture, and a poetical fable addressed to a lady. The former respect in particular Isaiah xxxviii. Psalm ix. 6. John i. 10. Gen. iii. 8, &c. Luke ii.—[As to the taxing under Cyrenius, there is a Latin

* Bishop Sherlock did not at all approve of the Athanasian Creed.

British Biography, vol. ix. p. 301.

† As to the Athanasian Creed (says the present learned dean of Gloucester,) it is really superfluous in our present service; because the very same doctrine is as strongly, though not as scholastically maintained in the Nicene Creed, the Litany, and in many other parts of our public offices: and as the damnatory clauses are seldom rightly understood, and therefore too liable to give offence, it were to be wished that the whole was omitted, &c. See his *Apology for the present Church of England*, page 58.

† 'Dr. Herring's'

treatise just come out, wrote by Mr. Reynolds, one of the canons of the cathedral at Exeter, and fellow of Eton college. It was printed here in 1738, but the publication prevented by accidents for some time. You will see a great deal of curious learning there. He makes Quirinus at the time only censor, and shews several examples of *νεμερουνος* used in such sense.] Christmas not the time of Christ's birth. Mich. v. 2. Matt. ii. 6. John i. 16. Matt. iv. To Mr. Costard's letters succeed eighteen from Bishop Warburton, which exhibit the bishop in more advantageous points of view than perhaps any other parts of his writing, but still however marking the man. These letters turn on various subjects of criticism, and have respect to several characters and writers of eminence, particularly Pope, Croufaz, Morgan, Chapman, Leland, Middleton, Blackwell, Wake, Sherlock, Lowman, Taylor, Coventry, and Sykes. The bishop frequently adverts in them to the productions of his own pen, as well as those of his correspondents, and in one he particularly communicates the plan of his *Divine Legation*. Respecting the *Free and Candid Disquisitions*, we will cite the following passage.

'As to the *Disquisitions*, I will only say, that the temper, candour, and charity, with which they are wrote, are very edifying and exemplary. I wish success to them as much as you can do. But I can tell you of certain science, that not the least alteration will be made in the ecclesiastical system. The present ministers (1750) were bred up under, and act entirely on the maxims of the last. And one of the principal of his was *not to stir what is at rest*.'

Dr. Warburton's last letter we cannot but insert.

'DEAR SIR,

Prior-Park, Sept. 2, 1751.

'YOUR kind letter gave me, and will give Mr. Allen great concern; but for ourselves, not you. Death, whenever it happens, in a life spent like yours, is to be envied, not pitied, and you will have the prayers of your friends, as conquerors have the shouts of the crowd. God preserve you; if he continues you here, to go on in his service; if he takes you to himself, to be crowned with glory.

'Be assured the memory of our friendship will be as durable as my life. I order an enquiry to be made of your health from time to time: but if you fatigue yourself any more in writing, it will prevent me that satisfaction. I am, dear Sir,

Your most affectionate friend and brother.

W. Warburton.

The next three letters from the late Dr. Miles, are chiefly critical. His character of archbishop Leighton's writings deserves to be transcribed. 'You mentioned to me archbishop Leighton's works. I bless God I ever met with them. There is a spirit in them I never met with in any human writings, nor can I read many lines in them without being affected:

though you know all his works are imperfect and inaccurate. A letter from Dr. Pys, on the death of his daughter, presents an amiable sketch of a sensible mind, subdued to acquiescence by the influence of religion. Colonel Gardiner's *three* letters are the effusions of a religious heart, in language like that of the days of Cromwell; and much in the same strain is the *next*, from Dr. Doddridge to a young gentleman, on his recovery from a dangerous illness. *Three* letters from Dr. Leland, author of the *Review of the Deistical Writers*, follow in order, but have nothing in them particularly important. A letter from Mr. Jones, a clergyman of the established church, affords an admirable picture of the writer as a divine and a Christian. Dr. Jennings's *three* letters respect chiefly the papers left by Dr. Watts; and are succeeded by a letter from the Rev. Robert Blair, a Scottish clergyman, author of the *Grave*: one from the late Mr. Farmer, of Walthamstow, and one from Dr. Doddridge to Sir J—, on swearing in conversation. The *three* subsequent letters are from the late Dr. Oliver, of Bath, in the last of which he tells Dr. D. 'your friend Mr. Warburton (afterwards bishop) has got the secretary of the post-office to write to the captain of the packet-boat at Falmouth, that he may give you the best accommodations possible in your voyage' (to Lisbon, where the doctor died.) From the former of the *two* following letters from the late principal Newton, of Hertford-college, Oxford, it appears that Dr. D. was consulted by him in respect to his statutes, and requested to communicate his plan of education from 1729 to 1743. To Dr. Lardner's *three* letters, which are chiefly critical, we can only in general refer. *Four* letters from archbishop Secker occur after these, strikingly characteristic of his grace's manner, and in one of which we find the following passage. 'Your favourable opinion of the church of England gives me no surprise, but much pleasure. And as I agree with you heartily, in wishing, that such things as we think indifferent, and you cannot be brought to think lawful, were *altered*, or LEFT FREE, in *such a manner as that we might all unite*: so I have no reason to believe, that ANY ONE of the BISHOPS wishes otherwise.' Eleven letters from Dr. Doddridge to the late Dr. Wood of Norwich, come next, and are chiefly filled with expressions of friendship, notices relative to the state of the dissenting interests at that time, and the progress of the writer's pursuits. These are followed by a letter from Dr. Ascough, in which a most advantageous representation is given of the docility of the present king, his brothers and sisters, who were just put under the superintendence of the dean, and in behalf of whom he asks Dr. Doddridge's advice. *Two* letters from Dr. Rich. Grey, of Hinton, strongly mark his regard for Dr. D. and his opinion of his literary talents and worth. Between these and *five* letters,

ters, from the late Dr. Hunt of Oxford, is inserted a letter from Dr. Doddridge to a lady, under dejection on account of religion, which is fraught with piety and good sense. Dr. Hunt's letters furnish a pleasing transcript of his mind. We see in them traits of an amiable temper, unaffected piety, and steady patriotism. As a proof of the last, may be mentioned a course of sermons preached by him in opposition to the rebellion of the year 1745. Dr. Hunt mentions also his preparing an edition of *Abdellatiph*, and a *History of Egypt*, the fate of which we know not. In the hands of his successor Dr. White, they might be brought forward with advantage. The next are *two* letters from the earl of Halifax, relative to the raising a regiment in Northampton at the time of the rebellion, which bear the fullest testimony to the loyalty of Doddridge. These are followed by *eighteen* others from the late Mr. Neal, which, on the whole, are the best in the present collection. They every where evince the author to be a man of solid sense, firm in his principles, and faithful to his friend. The zeal he manifests for Christianity is rational and manly; and his solicitude to promote, by what he conceived the best means, the end of religion, is every where conspicuous. The *five* letters of Mr. Baker of the R. and A. SS. have nothing which entitles them to particular notice. Mr. West's *seven* letters must give pleasure to every liberal and good mind. They are obviously such as might be looked for from a strenuous advocate, upon conviction, for religion, who, at the same time that he possessed considerable talents, was a polite scholar, amiable, and a man of good breeding. The subsequent letters: *two* from bishop Maddox, *one* from bishop Sherlock, *one* from Dr. Cotton of St. Albans, and *one* from bishop Hildesley, particularly the last, are all to the honour of their respective writers; as also are the *two* from the duchess of Somerset. The concluding one from lord Lyttleton we shall add at length.

DEAR SIR,

Hagley, Oct. 5, 1751.

MY concern was so great on the account I received from the bishop of Worcester of the ill state of your health, that in the midst of my grief for the death of my father, when I had scarce performed my last duties to him, I wrote to you at Brissol; which letter, I find, you never received. Indeed, my dear friend, there are few losses I should more sensibly feel than yours, if it should please God to take you from me; but, I trust, he will be so gracious to your family and your friends, as to prolong your life, and defer your reward for some time longer; and I am persuaded, no human means can be found better than that which has been prescribed to you of removing to Lisbon, and passing the winter in that mild climate; only let me entreat you to lay by all studies while you are there; for too much application (and a very little in your state is too much) would frustrate the benefit which we may hope

tions, and personal and other Disqualifications, of the Voters.
By Samuel Heywood, Esq; of the Inner Temple. 8vo.
484 p. Pr. 7s. 6d. in boards. Johnson. 1790.

THE author having, in his preface, given the general outline of his work, we shall report it in his own words.

Under each division I have given the history, as well as the present state of the law; and in general the modern practice will be found at the conclusion of each respective head. Feeling no prejudice in support of any established system, I have paid little regard to the commentaries of others; but have resorted, with unremitting industry, to the original authorities, and endeavoured to deduce the law from the fountain-head. I have, however, acted fairly by my readers; and, upon all occasions, given them the authorities on both sides. It is for them to judge how far my observations are well founded; they may dispute the conclusions I have drawn from the premises here laid down, or take that for the rule which I have considered as the exception. At all events, I flatter myself that this publication, as a *mere repertory of cases*, may save some trouble to the profession, be a convenient companion at a poll, and perhaps not wholly without its use on the table of a committee. The statutes cited are generally given in the very words of the statute-book, and the cases carefully examined, with the original journals and reports. I am sensible that the accuracy of such a work must stamp its value in the public estimation.

We think that the author has done great justice to his undertaking; and that his work will prove not only an useful repertory of cases, but will be esteemed as one of the best essays upon election law now extant.

ART. XVII. *Treatise on the Law of Elections, arranged and laid down according to the Acts of Parliament relating thereto.*
By John Potter, of Guilford, in the County of Surrey, Attorney, &c. 8vo. 61 p. Pr. 3s. stitched. Guilford, Ruffell. London, Evans. 1790.

THIS pamphlet is introduced by a preface, consisting of a variety of extracts from the chapter on parliaments, contained in Sir William Blackstone's excellent commentaries; and the treatise itself is (as far as it goes) literally what the title page states it to be, the Law of Elections, arranged and laid down according to the acts of parliament relating thereto, consisting merely of short extracts from the *several acts of parliament* concerning matters previous to an election—freedom of election—qualification of the candidates—qualification of the electors—polling—return of the writ—privilege of parliament—adjournment—prorogation and dissolution.

ART.

ART. XVIII. *Impartial Thoughts upon the beneficial Consequence of enrolling all Deeds, Wills, and Codicils, affecting Lands throughout England and Wales.* By Francis Plowden, Esq; Conveyancer. 8vo. p. 184. Brooke. 1789.

MR. PLOWDEN in his address to the public acquaints them, that 'from his experience of the mischiefs arising from the imperfection of the present registering acts for the counties of York and Middlesex, as well as from the want of an universal enrollment of deeds and wills affecting lands, he feels it his duty to apprize the public of the evil they are suffering, and to suggest a remedy that will not only eradicate the disorder, but add strength and vigor to the part affected.' With this view the author states it, as his design, 'to reduce the several acts of parliament upon the subject, to one plain, consistent, and efficient statute;' and as a previous step, 'expects that the public will approve of his going rather largely into the inconsistencies and mischiefs of such acts, as he has thought necessary to be repealed.' And he concludes, by observing, that 'the considerations, motives, and reasons, for his digesting and proposing to the public, a plan for an universal enrollment of all deeds and wills affecting land, will, he hopes, have their full weight in forming the opinions of individuals upon the expediency of it. *These are, to the land owner, the increase of the value of his land, by clearing and confirming his title to it, and facilitating the means of settling, changing, or selling it: to the monied man, the multiplication, certainty, and faith of land securities: to the lawyer, the ease, satisfaction, and surety, both of his client and himself, in all negotiations respecting lands: to the financier, the general rise of the value of land in the market, which must proportionably raise the price of the funds: to the senator, the good and quiet of the subject, the consistency and certainty of the law, and the welfare and prosperity of the nation.*

The author, in considering this subject, divides his matter into a variety of sections, or heads, under which, among others, he treats upon the notoriety of the first alienation of land—of uses—of the introduction of secret conveyances—and the absurdity and inefficacy of the 4th and 5th William and Mary, to prevent fraud by clandestine mortgages—he likewise discusses the present state of the registry of deeds and wills under different acts of parliament, and shews the distinction between that and enrollments at common law—he treats likewise on the enrollment of deeds by statute—and after discussing these subjects in a variety of different views, and shewing how far the legislative regulations are, in their present state, efficacious, and wherein they are defective, the author submits to the public, a bill for requiring the enrollment of all deeds, which he submits to the public for their consideration, and
for

for the suggestion of such amendments, as may occur to those who shall look into the subject.

Though we have our doubts, as to the wisdom and utility of any plan which has for its object the general enrollment of deeds and instruments, by which all the arrangements and internal regulations of private property would be exposed to the eye of the curious and inquisitive, we highly approve of the candid and open manner with which Mr. Plowden has submitted his thoughts to the public consideration, and must agree with him, that much alteration is necessary to give efficiency to the registering acts, should they ever be extended throughout the kingdom: yet we cannot but be of opinion, that many of the difficulties that now present themselves would be got rid of, by simply making the registry universal notice of the contents of every deed therein contained, as the consequence of that would be, to prevent all persons from engaging in any purchase or security, without first getting an insight into the nature and contents of every instrument to which they were directed by the registry; which would effectually prevent many of the frauds that are now practised, by tacking securities and other expedients which are let in, by reason of the registry not being considered as constructive notice to all persons of the existence of all deeds therein contained, and of their contents. This, with some further regulations that might be suggested would, we conceive, give such efficacy to a general registry, as would answer the purposes of society, without exposing the private concerns of individuals, to the prying eye of mere curiosity and impertinent observation.

ART. XIX. *Considerations on the Qualifications, Clerkships, Admissions, and Practice of Attornies, with some Hints on the Necessity and Means of correcting several prevalent Abuses, in a Letter to the Right Hon. Lord Kenyon, and Lord Loughborough, Chief Justices of the Court of King's Bench and Common Pleas.* By Charles Martyn, of Lambeth Terrace, Attorney and Solicitor. 8vo. p. 53. Pr. 1s. 6d. Whieldon, 1790.

THE author, after stating a variety of instances of improper persons who are daily admitted into this branch of the law, and of the practices by which they gain a livelihood out of the inferior and ignorant part of society, on whom they constantly prey under the licence and cover of their legal character, which they exert to all the purposes of rapine, extortion, and villainy; proposes regulations which may tend in some degree to check the progress of the set of miscreants of this kind already admitted, by regulating the manner of taking affidavits on motions in court, and punishing any

any malpractices that shall be detected, with immediate disgrace, which should be attended with public notoriety; and to prevent their increase, by placing checks on the future admission of persons of improper character.

ART. XX. *The Duty of Constables, containing Instructions to Constables, Petty Constables, Headboroughs, Tythingmen, &c. in the several Particulars of their Office.* 8vo. p. 48. Pr. 1s. Raikes, Gloucester; London, Robinsfons, 1790.

A useful pamphlet, and very proper for the purpose intended, viz. 'to be put into the hands of every high constable, petty constable, and tythingman, &c. at the time of their being sworn into office;' as it contains a clear and concise account of the duty of constables, on the various occasions and emergencies in which they are called upon to act.

E. E.

ART. XXI. *Poems; consisting of Modern Manners, Aurelia, the Curate, and other Pieces never before Published.* By the Reverend Samuel Hoole, A. M. In Two Vols. Crown 8vo. 388 pages. Price 6s. sewed. Doddey. 1790.

EVERY attempt to laugh vice out of countenance, and make vanity shrink back abashed, wounded by the shafts of ridicule, deserves praise; for when things are unnatural, a very little colouring will make them appear ridiculous to those careless observers, who go with the tide, and must peep through the magnifying glass of other men's wit, before they can discern the real nature of the objects that continually surround them.

The poems we have just perused, gave rise to these reflections, and in the one on *Modern Manners*, the best imitation we have met with of the *New Bath Guide*, there are many humorous sketches and shrewd remarks, though the pictures may mostly be termed caricatures. Letters from raw country cousins suddenly introduced into fashionable life, must necessarily be amusing, as the absurdity of departing so widely from nature, will forcibly strike those who are brought into such an artificial world, after they have acquired habits more consonant with her simple dictates.

Aurelia, as the author modestly supposes, made us think of the *Rape of the Lock*; but ingenious imitations should never be stigmatized as if they were servile copies. In an attempt to write a pathetic tale (the *Curate*) the author has not succeeded so well, in our opinion, as in the humorous letters; however, this little story, and the shorter pieces, which conclude the second volume, have some claim to praise.

With respect to auricular orthography, he seems to have a happy knack; but we cannot transcribe a whole letter, and must

content ourselves with adding a couple of stanzas from Letter V.
vol. i. p. 48.

- But how shall I tell all the horrid disasters,
That came, like a *dell-buge*, since you left the hall?
Some devilish old witch has been hither to blast us,
And conjured, men, maids, dogs, cats, kittens and all.
- A pot of the lobster you did up so clever,
Was eat up by one of my masters relations;
Miss Kitty's dog *Fiddle*, more saucy than ever,
Has done what she should not on Dodd's Meditations.*

M.

ART. XXII. *A Rowland for an Oliver; or a Poetical answer to the Benevolent Epistle of Mr. Peter Pindar: also the Manuscript Odes, Songs, Letters, &c. &c. of the above Mr. Peter Pindar, now first published, by Sylvanus Urban.* 4to. 50 p. Pr. 2s. 6d. Kearsley. 1790.

PETER PINDAR here appears, *in utrumque paratus*, no less ready to bespatter himself in the name of Mr. Nichols, than to abuse Mr. Nichols in his own. In this answer it was evidently his intention to underwrite himself, and it would be unjust to deny that he hath succeeded.

Mr. N. however, though the chief, is not the sole object of his abuse; the King and Queen as usual, the Dukes of Gloucester, Richmond, and Leeds, Lord Hawkesbury, Mr. Pitt, and Sir Joseph Banks, not to mention Messrs. Walpole, Gough, and Hayley, nor Mesdames Seward, Yeardsley, and More; come all in for their shares, so that Sylvanus has the consolation of being not alone.

The pretence of annexing the odes, songs, letters, &c. is to ridicule the manner of reviewing in the *Gentleman's Magazine*; but the true reason perhaps may be drawn from the first of them, which is entitled PETER's *Apology*.

PETER'S APOLOGY.

- Ladies, I keep a rhyme-shop—mine's a trade;
I sell to old and young, to man and maid:
All customers must be oblig'd; and no man
Wishes more universally to please:
I'd really crawl upon my hands and knees,
T' oblige—particularly lovely woman.
- Yet some, (the devil take such virtuous times)
Fastidious, pick a quarrel with my rhymes,
And beg I'd only deal in love-sick sonnet—
How easy to bid others cease to feed!
On beauty I can quickly *die* indeed,
But, trust me, can't *live long* upon it.

• Instead

* Instead of a formal commentary on *every* composition, I shall make short work with them, by giving them their true character in a few words, as for example :

Impudence, Egotism, and Conceit.'

The titles of the other pieces are, Ode to my Barn—To my Barn—Ode to Affectation—To Fortune—Ode to Madam Schw—g and Co. on their intended voyage to Germany, written 1790,—Ode on Matrimony—To Chloe—An Apology for going into the Country—Ode to Lais—A Consolatory stanza to Lady Mount E——, on the death of her pig, Cupid. To Mr. J. Nicholls, on his History of the Progresses of Queen Elizabeth—To Delia—To Fortune—To Chloe—To a Friend in Disgrace. We shall insert two short ones from p. 45, 46.

TO DELIA.

- * Whilst poets pour their happiest lays,
And call thee ev'ry thing divine;
Not quite so lavish in thy praise,
To censure be the province mine.
- * Though born with talents to surprise,
Thou seldom dost those pow'rs display:
Thus seem they trifling in thy eyes;
Thus heav'n's best gifts are thrown away.
- * Though rich in charms, thou know'st it not;
Such is thine ignorance profound:
And then such cruelty thy lot,
Thy sweetest smile inflicts a wound.'

TO FORTUNE.

- * Yes, Fortune, I have sought thee long,
Invok'd thee oft, in prose and song;
Through half Old England woo'd thee:
Through seas of danger, Indian lands,
Through Afric's howling, burning sands:
But, ah! in vain pursued thee!
- * Now, Fortune, thou wouldst fain be kind;
And now I'll plainly speak my mind—
I care not straws about thee:
For Delia's hand alone I toil'd;
Unbrib'd by wealth, the Nymph has smil'd;
And bliss is ours without thee.'

We are sorry to see at the close of this pamphlet a second part advertised; for whilst we profess ourselves friends to *well directed* SATIRE, we cannot help lamenting that talents which certainly might be more laudably, and, we doubt not, advantageously employed, should be so directed as we generally find them in our author.

N.

ART. XXIII. *A Poetical Epistle to John Walcot, commonly known by the Appellation of Peter Pindar.* 4to. 28 p. pr. 2s. Ribeau. 1790.

WE must acknowledge that we take up with a kind of prophetic dread every epistle addressed to this redoubted humourist;—the sight of it only has the same effect as the benumbing torpedo's touch; for, taught by experience, we always expect to meet with dry outrageous invectives and the silent homage of imitation. The present writer would fain be bitter; but he sinks into childish scurrility—indeed, all those who have railed at Peter in *print* prove to a demonstration that they relish his jokes by servilely, though lamely, copying his witty quaint style.

Peter, however, will not feel himself much hurt by the following threat.

‘ You, WALCOT, are ambassador from hell,
In wretchedness to chain the frantic world,
The devil gave thee art, but I foretel
All thy mischiefs will on thy head be hurl’d.’

ART. XXIV. *The Prison, a Poem.* 4to. 52 p. pr. 2s. 6d. Moore. 1790.

As the advertisement conveys some information, which we should have read with doubt if it had come from any other quarter, we shall insert it, merely to say, that the sentiments which this review of prisons breathes, do honour to the heart of the writer, and that the language does not shew any want of education.

ADVERTISEMENT.—‘ The following lines are submitted with the greatest deference to public decision; and as the writer is entirely destitute of all those acquisitions that education bestows, he hopes that candour will plead his excuse for impropriety of expression, or any other mistake or defect that is not of material concern.’

Prepared for indulgence by this modest preface, we were often surprised into approbation. The argument is a clear analysis of the whole.

‘ Introduction of the subject—Its universal import—Access to the prison—The debtors described—The felons—The miseries to which they are exposed—The different sentiments which they excite, with an exemplification and exceptions—Their incorrigibility—Enumeration of their offences—Their manner of passing their time—Disquisition on the mal-practices that prevail in some prisons—Benevolence of Mr. Howard—The penal laws considered—Panegyric on English judicature—A digression that comprizes the following particulars; demolition of the Bastille; instances of arbitrary power and judicial severity in other countries, contrasted with our own methods of trial and punishment; torture; military captives; and a summary view of the acts of violence that have heretofore prevailed in this kingdom.—Trial of the prisoners—Their punishment—Excellent design of the Philanthropic Society—Conclusion.’

The

The following stanzas introduce the subject with some degree of propriety. p. 1.

Now winter, issuing from his northern source,
Assumes the empire of our milder skies;
Fierce drive his blasts, with still increasing force,
And snow-whelm'd earth in waste subjection lies.

All nature droops beneath th' oppressor's sway;
Heard far around afflicted want complains;
While every object prompts a kindred lay,
Or calls the muse to swell her solemn strains.

She comes; and lo! above the rest, explores
The drear recess of yonder firm-built pile,
That seems a fortress, form'd for deathful stores,
From foreign arms to guard this envied isle.

But there no warriors foreign arms repel;
For depredators of our native climes
In painful durance fill each doleful cell
Till justice hears and dooms their several crimes.

Though wild desires their sensual breasts enflame,
The dissolute may sure awhile suspend
Voluptuous joys, to view this den of shame,
The place where oft they ultimately end,

Nor let integrity, with cold neglect,
Instead of searching through its wards unclean,
Believe the jail can ne'er her sons affect,
And shrink to distance from the dreadful scene."

ART. XXV. *Female Characters in married Life: an Epigrammatic Satire. Humbly addressed to the Wife without a Fault.*
4to. p. 38. pr. 2s. 6d. Stalker, 1790.

THERE is some coarse humour and truth in these sketches, though the deformed features are sometimes swelled to unnatural ugliness by the rude hand of a humorist, who seems to delight in heightening the colours of a caricature, till a sneer of disgust effaces from the countenance of the reader the half involuntary smile which a vulgar witicism had imperceptibly diffused over it. The portrait of the pet-fondler does not appear to be overstretched, p. 17.

Of softer nature she—all pliant, kind!
Th' Extreme of gentleness in speech and mind!
To all degrees alike!—to feed her cats,
Who fatted rabbits buys, instead of rats;
Who lap-dogs physics for an appetite;
Yet to make robins sing, puts out their fight.
Of kittens, puppies, marks their several ages,
With children's names, within the sacred pages;
Employs her husband's talents, different ways,
To clean her cages, or comb Shock for fleas.

Apes chatter, parrots squawl, cats mew, dogs bark.
The husband's pent, like Noah in his ark!

ART. XXVI. *The Grave of Howard. A Poem.* By W. L. Bowles. 4to. p. 11. pr. 1s. Salisbury, Easton. London, Dilly, 1790.

THIS appears to be a hasty composition; and, considering the subject, we were a little disappointed to find it less interesting than some pretty lays which we have lately perused, written by the same author.—It would not, perhaps, be unfair to conclude, from a pensive monotony which always pervades this poet's rhymes, that his muse flags, when he would fain take a sublime flight, and mount from the diffuse graces of sentiment to the concentrated energy of impassioned admiration; but we shall give an extract, p. 5.

‘How awful did thy lonely track appear
O’er stormy misery’s benighted sphere!
Barbaric legions train’d to spoil and blood,
Heart-struck, and wond’ring, and relenting, stood,
To see thee, shrouded in a human form,
Alone fair Mercy’s great behests perform!

As when an angel all-serene goes forth
To still the sweeping tempest of the North,
Th’ embattled clouds that hid the struggling day
Slow from his face retire in dark array,
On the black waves, like promontories, hung,
The radiance of his passing path is flung,
Till blue and level heaves the burning brine,
And all the scatter’d rocks at distance shine:
So didst thou wander forth with cheering eye,
Bidding the sullen shades of misery fly,
Hushing the bitter storm, and stilling wide
Of human woe the loud-lamenting tide!’

ART. XXVII. *Ode on the Distant View of France, from Dover Cliff, in the Year 1789.* 4to. 10 p. pr. 1s. Becket, 1790.

AN ode to hail the rising liberty of France, in which national prejudices are made to give way to more enlarged views. It concludes with this exhortation, which will serve as a specimen.

‘Malignant shadows! hence, away!
Hie to some dark, unletter’d shore,
Behold the dawn of Reason’s day!—
Britain and France contend no more.
In Freedom’s cause, from age to age,
Shall both with equal warmth engage,
Pursue the same exalted plan,
To vindicate on earth the Rights of Man.’

ART. XXVIII. *Dinarbas; A Tale: Being a Continuation of Rasselas, Prince of Abyssinia.* 12mo. p. 336. pr. 3s. sewed. Dilly, 1790.

DR. JOHNSON'S *Rasselas, Prince of Abyssinia*, is so well known, that any comments on it might appear to be almost impertinent; but it is necessary to inform the public, why the author of *Dinarbas* attempted to continue, or rather to give a happier termination to the story; and we shall use his own words:

‘Sir John Hawkins, in his life of Dr. Johnson, says, ‘that the writer had an intention of marrying his hero, and placing him in a state of permanent felicity.’ This passage suggested the idea of the continuation now offered, with the greatest diffidence, to the reader, and without any thought of a vain and presumptuous comparison; as every attempt to imitate the energetic style, strong imagery, and profound knowledge, of the author of *Rasselas*, would be equally rash with that of the suitors to bend the bow of Ulysses.

‘It is indeed much to be regretted, that the same pencil which so forcibly painted the evils attendant on humanity, had not delineated the fairer prospect.’

The good sense which runs through this continuation, makes us lament, that the author did not work on softer materials, which he might have moulded into a new form, and rendered both amusing and instructive. We have very seldom met with a continuation of any dramatic writer or novelist which did not appear laboured and spiritless, and the remark may be extended to most productions that are distinguished by the cold correctness and insipid uniformity which points out the measured lines of the copyist.

As a distinct work, *Dinarbas* has considerable merit; but if *Rasselas* was to have been made happy, without contradicting, or taking all force from the former energetic remarks and inferences, it must have been done by Dr. Johnson himself. The style without the vapid tone of tautology, which renders a servile imitation very wearisome, made us recollect the *Rambler*; but if this work had not been a professed conclusion of one of that writer's productions, we should simply have remarked that, without the stiff gait of affectation, the writer had let us see that Johnson had been his model:—a quotation or two will enable the author to speak for himself.

P. 3. ‘How we may be received by the inhabitants of the happy valley, replied the prince, or how we may be entertained by our own reflections, is to me uncertain. I wish we may not be more discontented with the valley than we were while unacquainted with other scenes: wandering has often given a momentary desire of settled residence; but activity is natural to man, and he who has once tasted the joys of liberty and action, will no more be contented with perpetual rest and seclusion, than he, who may have wished for sleep in a moment of lassitude, would desire to remain inactive on his couch, after

the light of the sun has awakened him from oblivion and repose. I am, however, neither displeased with our past attempts, nor hopeless for our future success: as we advance in years, the fire of imagination will cool, and the agitation of restlessness subside: we have laid up a stock of knowledge which will teach us to distinguish real merit from false pretension. Reason, whom we have already perceived from afar, advances towards us as youth recedes, and I doubt not but, by taking her for our guide, we shall enjoy that serenity, calmness, and justness of perception, which are alone worthy of a thinking being."

We shall add some observations on simplicity, without any further comments on the work.

P. 312. 'Imlac,' said Rasselas, 'I have often observed with what skill those who possess the advantages of a superior education and knowledge of the world, can, without apparent incivility, lessen, in his own opinion, that man who has intruded himself on their company, or who has abused the privileges they have allowed him; he has no reason to complain, yet he feels himself uneasy in their presence, and is awed into respect without the shame of reproof.'

'This is one of the many advantages of good breeding, a quality which has perhaps more power than any other, since it will for a time conceal even want of talents, and want of virtue. How necessary is it therefore to acquire this pleasing pre-eminence, without which the most essential endowments are abashed before inferior merit. Politeness may be called the portrait of virtue, and its resemblance is so perfect, that nothing but the solidity of the original is wanting: ceremony and affectation are poor imitators of true good-breeding, which is easy and simple, like nature itself. If I was to form a system, it would be that of simplicity; it should pervade all works of imagination, all enquiries of science, all performances of the chisel and pencil, all behaviour, and all dress. Carry this idea even to the most awful height, what is simplicity, but truth, the great basis of virtue and religion? When I call this a system, it is only to comply with the common mode of speech, which would make of the most natural ideas a philosophical discovery. Simplicity is the child of nature: the love of it seems implanted in us by Providence; yet all the labour of erring mortals is to depart from this great and open road, and to return to it when they have seen the fallacy of winding paths, and doubtful mazes.'

'My brother,' said Nekayah, 'when you extol with reason the universal merit of simplicity, you certainly do not mean to imply a neglect of combination of ideas in the works of art or science, or a neglect of common forms in dress or manners.'

'So far from it,' replied the prince, 'that as nature is varied, so must be the imitation or investigation of it; and to affect singularity, either in habit or behaviour, would be wandering from the very rule that I have been proposing.'

'To explain this,' said Imlac, 'we need only have recourse to our own feelings and perceptions: the variety of nature is infinite; but it is harmonized by general effect. The verdant leaves of the trees participate of the azure of the sky, and their trunks of the colouring of the earth: the most discordant sounds in music, the most distant ideas in metaphysics, are combined by gradation, or opposed by contrast; yet even in contrast there is an imperceptible connexion that unites the whole. Without one great plan, to which all is subservient, our
general

general conduct in life, and our finest productions of art or genius, are like a republic without laws, or a monarchy without a king.

‘Simplicity, by those whose wayward minds are not susceptible of its charms, is supposed to exclude pomp and elegance; yet what is pomp without dignity, and elegance without grace? Both are the offspring of nature, and sisters to simplicity.’

‘I know,’ said Zelia, ‘that no other power obtains access to our hearts: the various inflexions of voice, the painful efforts of the musician, who shows his art in deviating from nature, excite our wonder; but the nightingale, and he whose notes are equally pathetic and simple, inspire us with more than admiration.’

ART. XXIX. *The Adventures of John of Gaunt, Duke of Lancaster.* By James White, Esq; Author of *Earl Strongbow, Conway Castle, &c.* In Three Volumes, 12mo. p. 766. pr. 9s. sewed. Robinsons. 1790.

IN John of Gaunt we observe the same discrimination of character, which rendered Earl Strongbow amusing; but this romance is not so entertaining, because it is spun out too much by unnecessary speeches; besides, the bundle of diverting episodes before us, seems to want a more important main story to connect them, and give that kind of restless interest to the whole, which impels a reader to follow wherever the author chooses to lead. We are therefore, even whilst we praise some detached parts, inclined to think it inferior to the work which we have already alluded to—yet, in travelling with the Black Prince and his illustrious companions, in their journey to the tournament at Carnarvon, we met with many shrewd remarks and animated sketches of characters, evidently caught from life, and placed in a good light—for the author has the art of throwing forward what distinguishes the man. We shall subjoin two or three of his portraits, which can more conveniently be taken out of their niches than the rest.

P. 113. Vol. I. ‘The Black Prince and I (there being a scarcity of ladies) preferred setting down by the patriarch, who described to us in these words the various characters of the assembly: You perceive the person who dances with the lady Altisidora; that is, Sir Hubert, of a noble house in Norfolk. He is here stiled, *the modest knight who affects to be immodest.* Diffident by nature, yet not beyond what is commendable, he hath encouraged the opinion that he shall arrive at fame, and succeed in the general favor, by the reverse of this good quality. It diverts me not a little, to behold an ingenuous young man endeavouring to banish the blush of virtue from his face; or, what is still more laughable, attempting, with a countenance occasionally suffused with scarlet, to assume that cool and genuine impudence, which is unvarying, inveterate, incurable. You cannot offer to Sir Hubert a more grateful kind of flattery, than to pretend to consider him as a shameless fellow. Employ him in any business that may require effrontery, and you bind him to your interests for ever. So

numerous, my children, are the habits and disguises in which vanity petitions the world to take notice of her.

‘The next, continued he, that seems worthy of your observation, is friar Matthew, an Augustine, now dancing with dame Eleanor. He is but lately out of his noviciate, and pants for the prize of elegance, particularly in language. For this purpose he hath laboured considerably, but, alas! to little effect. He reads much, which, without diminishing his ignorance, hath augmented his presumption. He hath every grammar and vocabulary by heart; yet is ever sinning against propriety of speech, and violating the dignity of the English tongue.’

P. 250. Vol. 1. ‘Sir Percival was a portly man, of a clear skin, cleanly in his person, and sumptuous in his attire. His sole exercise was walking to and fro in the great hall, with one hand in his bosom, and the other behind his back. In his attitude there was a slight stoop, not unsuitable to his time of life; in his gait a slow movement of the hinder parts from right to left, which occasioned a regular and not ungraceful dangling of his skirts; circumstances that, together with a gentle agitation of his head, which was more the effect of old age than of affectation, diffused over his person a gentlemanly appearance. His principal enjoyment during these his ambulations, was to gaze ever and anon at the hereditary suits of armour that hung against the arches, and at pictures of grim knights with battle-axes and maces, the Percivals of ancient days. It was easy to divine, from the satisfaction in his face, that he blessed the powers above that he was of so dignified an extraction. Sir Percival, however, had something affable and mild about him, and his domestics and retainers were affectionately attached to him.’

M.

ART. XXX. *Louisa. A Novel.* By the Author of *Melissa* and *Marcia*; or the *Sisters*. 3 Vols. 12mo. 780 p. pr. 9s. sewed. Hookham. 1790.

THE analysis of a novel so replete with incidents as that now before us, would greatly exceed the bounds of our Review. The heroine (whose attractions are such as to captivate every beholder) is the supposed daughter of Sir Edward Roseville, but in reality the offspring of an illicit amour between her mother and a Russian prince. She is forcibly carried off by one admirer, rescued by another, reduced from affluence to poverty, and rejects the man of her choice from motives of delicacy. Her virtue, as may be supposed, does not pass unrewarded; Fortune pours down her favours into her lap, and she arrives at the summit of earthly felicity. Upon the whole, however, this novel is superior to the greater part of the flimsy contents of circulating libraries.

B.

ART. XXXI. *An Inquiry into the Nature of Zemindary Tenures in the landed Property of Bengal, &c. in two Parts, with an Appendix, including a Discussion of the great national Question; ‘Whether, by the Grant and Condition of such Tenures the Zemindar,*

Zemindar, or the Sovereign-Representative-Government, is to be considered the legal real Proprietor of the Soil, as Landlord,—according to the Laws and Constitution of the Mogul Empire in India, which are referred to, as proper to ascertain the Rule of Right, in an Act of British Legislature passed in the Year 1784. By J. G. late Serrishtehdar of Bengal, &c. 4to. 101 p. Debret. 1790.

IN 1786 Mr. James Grant was appointed chief Serrishtehdar of Bengal, &c. or general superintendant of the Native Revenue Accounts, and keeper of all the rules, forms, and ordinance, in the native administration and collection of the revenues, &c. which office not being deemed necessary, by the succeeding administration of Lord Cornwallis, the appointment was abolished soon after his taking the government. The object of this performance is to prove the propriety of that office being continued, to defend the old system under which the revenues of the company in Bengal were collected, and to reprobate the new system which has just been adopted, of letting the lands in those provinces on a ten years lease or settlement; by which the Zemindars are in some degree allowed to possess the right of proprietary to the lands under their jurisdiction, on paying a fixed unalterable tribute for that period to the supreme government. Some measure of this nature has been long contended for in the British Parliament as likely to afford security to landed property, and relief to the natives; but Mr. G. asserts that it will have a contrary effect, with respect to the ryots, or labouring husbandmen, and prove detrimental to the Company as sovereigns, and sole universal proprietary lords of the land, as giving a new unnatural constitution to the British provinces in India. Time must determine how far he is correct in his opinions, as the experiment is now actually begun. A considerable part of the work consists in discussing the rights of the Zemindars under the Mogul Government, which has been much agitated in the British parliament, and a number of authorities, sunnuds, grants, &c. are referred to, to prove that they were only contractors, or farmers general of the revenues, and consequently possessed no rights but what they derived from the grants of the sovereign, by virtue of their office, of which they might legally be deprived by the power under which they held it. As several of the most intelligent men in the kingdom on India affairs, have been divided in opinion on this point, we shall not attempt to determine how far Mr. Grant has elucidated the subject; since, although he appears to be possessed of very considerable information, his composition is rather deficient in point of clearness and perspicuity.

ART. XXXII. *Observations on Mr. Dundas's India Budget.* 8vo. 48 p. Price 1s. 6d. Debrett. 1790.

THE object of these observations is chiefly to shew, that the system of collecting the revenues in India, as established by Mr. Hastings, is still continued by Lord Cornwallis in *all its parts*. The performance has therefore very little reference to the statement of the budget, except in so far as relates to several circumstances brought forward in the speeches of Mr. Dundas and Mr. Francis relative to the different articles of revenue in Bengal, and the situation of the Zemindars, &c. And its general tendency is either an oblique defence of Mr. Hastings, or an attempt to prove that the British Parliament are prosecuting one man for a conduct which they approve in another.

A motion to this effect was proposed to be brought forward by Major Scott about a week before the dissolution of parliament, but was deferred.

The following observation respecting a gradation of ranks in Bengal, which Lord Cornwallis has attempted to put in a train of establishment, we are afraid is too faithful a representation of the state of that country.

‘ I do not believe it possible, that by any arrangement we may form, we can alter the nature of the people of Bengal; they have been, and ever will be, divided into two classes, very rich, and miserably poor; I mean the Hindoos. From the nature of our government, we have effectually destroyed the Mahometan nobility and country Gentlemen; and if we were to re-establish them, they would soon find out how absurd it was, that a great kingdom, with *regular gradations of rank* in it, and inhabited by eighteen millions of people, should be governed by a few thousand men, from a distant quarter of the globe.’

E.

ART. XXXIII. *A short Retrospect of the Conduct of Administration to some of the principal Powers of Europe.* In a Letter to a Friend. 8vo. 75 p. pr. 2s. Debrett. 1790.

THE purpose of this pamphlet is to prove, that the conduct of administration to foreign powers, without being extremely exceptionable, is not such as might have been reasonably expected; that the singular advantages of their situation, though not totally neglected, have been by no means properly improved, and that our political and commercial advantages have not been advanced in the proportion they ought. The reasoning our author employs, however, is very far from being satisfactory. He every where takes more for granted than he proves, and deals so much in *perhaps* and *supposes* as to leave his reader with little information and less conviction. That the

the absolute neutrality of the British court during the revolution in France, is an *objection* we can by no means agree to, nor do we think, that the French democracy has yet done much more than ought to be done. Their garden was full of weeds; the whole required to be grubbed up. As to the conduct of our Ministry with regard to Spain, which he reprobates, how can that be a subject for argument or speculation, of the merits of which few men can say at present they know any thing?

H. H.

ART. XXXIV. *Cursorry Reflections on public Men and public Measures on the Continent. In a Letter to a Friend.* 118 p. pr. 2s. 6d. Stockdale. 1790.

THESE are introduced by a general reflection on the uncertainty of the science, if it may be called a science, of politics: the indulgence that, in consequence of this, is usually granted to ministers, and the misconduct into which they are apt to fall from this indulgence, as well as from flattery, falsehood, and other circumstances. Our author, after an eulogy on the character and public conduct of the present minister of England, proceeds to illustrate, by occurrences which have happened since the year 1765, the truth with which he sets out, that it is impossible to reason with any precision *à priori*, on the events of political measures, which necessarily depending on remote and latent contingencies, and being exposed to numberless accidents, are often productive of effects not only contrary to what were intended, but what never could be expected from any possible combination of circumstances whatever. This truth is placed in a striking point of view by the present situation, compared with the views and measures of France a few years back. On the policy and perfidy of the French monarchy, and on the conduct of other states to which he is led by their relation to France, he makes various, and we think judicious, observations. He reviews the conduct of the late emperor, and particularly towards his subjects in the Netherlands, whom he drove to the necessity of revolting against his government. He urges many plausible reasons for the propriety and practicability of turning the Austrian Netherlands into an independent republic.

I.

ART. XXXV. *An Attempt to explain the Terms Democracy, Aristocracy, Oligarchy, Monarchy, and Despotism.* By James Edward Hamilton, Esq. 8vo. 16 p. pr. 6d. Debrett. 1790.

FROM this short and sensible pamphlet (for our author is a better politician than a financier) we learn that *Democracy* is

‘where the people select from among themselves a certain number of individuals, and for a limited time, to manage all matters regarding the society.’ *Aristocracy* is a government vested for life, in individuals chosen by the people from among themselves. *Oligarchy* is a government vested in a few families. *Monarchy* is a government in which the power of legislating and executing the laws is vested in a single person. In considering our own constitution, he thinks it only wants some improvement to be rendered the best possible for the happiness and prosperity of individuals. To some of the above definitions objections might be offered, did we not recollect that there is no government on earth the plan and the execution of which agree.

ART. XXXVI. *A Letter to the People of England, upon the present Crisis.* By James Edward Hamilton, Esq. 8vo. 15 p. pr. 6d. Debrett, &c. 1790.

THE author, fearing lest the people should be discouraged on the approach of a war, prescribes a cordial draught, which will remove anxiety and uneasiness. The ingredients are these:

One penny a pound on butchers' meat	would produce about	£.3,000,000
A halfpenny a pound on wheaten meal	- - -	5,000,000
A farthing a pound on horse-corn	- - -	5,000,000
A farthing a pound on all distillable, or distilled, or brewed grain	- - -	3,000,000
Excise on spirits, a few port duties, more for regulation than finance, and incidents	- - -	2,000,000
Land Tax	- - -	2,000,000
		<hr/>
		£.20,000,000
Expence of collecting	- - -	1,000,000
		<hr/>

Net income - 19,000,000

In lieu of all taxes.—The pamphlet contains ample directions for using this medicine, but no *well-attested* instances of its good effects!

ART. XXXVII. *Second Letter to the People of England, upon the present Crisis.* By James Edward Hamilton, Esq. 8vo. 15 p. pr. 6d. Debrett. 1790.

THIS letter contains a farther explanation of the contents of the former, and a string of arguments against the minister's plan for paying off the national debt. It seems unfortunate for this country

country that so many private individuals are capable of paying off this debt, and so few ministers have the least idea of it!

ART. XXXVIII. *The Critical Period: or, Seasonable Truths relative to the General Election in Great Britain and Ireland.* 8vo. 82 p. Pr. 1s. 6d. Kearley. 1790.

THESE truths have been published over and over again, although we see no objection to their being reprinted at this time. They may do some good, and can do no harm. The author seems to be no party man, and argues with calmness and good sense. We are inclined to think with him that a parliamentary reform must begin with the *electors*, and pass from them to the *elected*. The right to *poll* is, with too many, the right to *sell*; and what the candidate *buys* he will undoubtedly think he has a right to *sell* again.

ART. XXXIX. *The Members' and Electors' useful Companion for the present General Election: containing an alphabetical List of the Boroughs, &c. of Great Britain: The Right of Election, and Number of Voters: A List of the late Members, and a blank Column for the newly-elected Members.* 19 p. pr. 1s. Stockdale. 1790.

To persons interested in elections, or who wish to complete an accurate list of the new parliament, this pamphlet will be found useful. The *number of voters* is not always correct, but as a contested election only ascertains this, it is easy for those who use the pamphlet to improve it in this respect.

ART. XL. *Dictionnaire Raisonne de plusieurs Mots qui sont dans la Bouche de tout le Monde, et ne presentent pas des Idées bien nettes.* Par Monsieur ***.—*A Rational Dictionary of several Words which are generally used without having any determinate Ideas affixed to them.* By Monsieur ***; 8vo. 288 p. Paris. 1790.

A philosopher of the first class, decorated with every literary honour, observed to a civilian that there was no such thing in France as *public law*, or a public constitution: that the only public law among Frenchmen, was, to live as they have always lived; or, in case of new circumstances, to change their mode of living by adopting that which is conformable to the general inclination of the community.—The civilian replies, in substance, that as well might it be asserted that a man might live to the age of fourscore without any particular temperament or habit of body, as that the French monarchy has subsisted for fourteen hundred years without a public law or constitution.—A conversation is carried on between the philosopher and the civilian,

civilian, in which the latter shews the impossibility of establishing any new form of government on the basis of a majority in any community, or the general inclination; but that, on the other hand, there is such a thing as natural equity or public law, the principles of which are as deeply fixed in the nature of things, and the mind of man, as even those of mathematical science. The reasoning of the civilian, that is of our author, on this subject is not more ingenious than just.

* What you call mathematical truth (or process of reasoning, in the French original, *ordre mathématique*) is the establishment of certain axioms whose truth is already recognized, axioms that either spring up immediately from the fountain of nature and reason, or that are admitted, for carrying on the structure, by way of hypothesis or lemma.—By approximating two of these axioms, the one to the other, we directly perceive relations which themselves produce new ideas, called consequences: which consequences become themselves principles, capable of producing other principles, either by the relations in which they stand to one another, or to the common principles from whence they are both derived: and thus that chain of truths is formed, *quæ pertingit a summo ad imum*, and resolves problems in the minutest details.

—Now, says the civilian to the academician, what is to hinder us, in the case in question, to establish this chain?—PRINCIPLES, says the academician: nature has not furnished any of these; and with regard to hypotheses and lemmas, what one supposition agreed on is sufficient to establish, a contrary supposition is able to destroy.—The civilian replies to both parts of this argument, 1st, As to the principles which are implanted in your breast by nature, or natural reason and truth; these principles are not given to you as a proper and exclusive patrimony; but to you and to me and all who have occasion to make use of them. Thus I should agree with you that truth stands in opposition and contradiction to the co-existence of two things that imply contradiction*. I might have my own maxims, wholly unknown to you, on the subject of what is fitted to establish solid peace among fellow-citizens, and the nature and foundation of that social contract which unites a great number of men in one family: it is sufficient to my purpose that I give you a general and simple idea of it. 2dly, A supposition agreed on [*convention*] may indeed be destroyed by a contrary supposition; but so long as it is not, it retains its existence and authority. It is sufficient for the foundation of an edifice, it being always understood that, if ever the supposition or hypothesis be overturned the superstructure raised on that foundation will no longer be *interesting*. But to the destruction of one such hypothesis another will probably succeed which shall serve as a basis to some other edifice. Now, in mathematics,

* The meaning of the author is, not only that two things whose co-existence implies a contradiction cannot be true; but that the very nature and essence of truth consists in an opposition to such a supposed co-existence.

from which you reason, have you not perpetually to do with mere *hypotheses* and *postulata*? and various combinations and calculations which have no object if those *hypotheses* and *postulata* on which alone they are founded, be destroyed?—If you say that the mathematical combinations and calculations, whatever become of the assumptions in which they are founded, are nevertheless true; I reply, that the case is precisely the same with moral and political calculations and combinations. It is for this reason that I observed to you, that the edifice would no longer be *interesting*. I did not say that it would *tumble down*. If it be well cemented all its parts will subsist in compact on a hypothetical base; which will be ranked in the number of things possible, at least, if not of those that actually fall within the sphere of our observation.

‘The truth is, that in mathematics our ideas are all of them decomposed, and reduced to such a degree of simplicity that they will always appear the same to all men, just as they speak and understand the same language. Every word is *the* proper word: no room for ambiguity or equivocation.—In this simplicity things are received purely as they are in their own nature. There is no movement of the heart, neither love nor hatred, nor desire nor fear, nor any other obstacle to the admission of truth.

‘Far different is the case in moral and political science. Our ideas are complicated and their relations compounded. Hence they are *obscure* and *confused*, and the lines that bound them indistinct and faint.

‘Again, our heart is subject to different passions, to love, hatred, fear, and desire. These play about objects with which we are but little acquainted; and names are substituted in the place of things. These names are only an imperfect representation of objects imperfectly known: and draw a veil over monsters that are naturally fitted to fill us with horror. We approach, we grow familiar with them. On the other hand, there are words of which we become passionately fond: they become the idols which we adore; and to which we address our vows. These vows we convert into principles: and if truth herself should arraign these principles, she would be found in the wrong, lose her cause, and be found guilty. It is absolutely necessary that we have names or words: without names or words we cannot express our ideas. But names ought never to be made the subjects of controversy. It is not to names that we ought to shew respect, but to truth.’

Our ingenious author proceeds to illustrate the necessity of determining the ideas annexed to certain technical terms, on subjects of great importance, which are in every body’s mouth, without being well understood.

There are some of these words common to all languages and all nations; some that are peculiar to the French language, and form the French public law; and a third sort that are wholly unknown to France. These three classes of words naturally divide this work into three parts.—The words that are common to all languages, and which form the first part of this dictionary are, *anarchie*; *civisme*, *amour de la patrie*, *esprit de corps*;

corps; constitution; despotisme et monarchie; liberté, propriété, sûreté de l'un et de l'autre; loi; nation.—The words peculiar to France, contained in part second are, *nation Francoise; roi; états généraux; parlements et cours souveraines.*—The strange words, comprized in part third, are, *prérogative royale; pouvoir exécutif; liste civile; mots Anglois à traduire; mots Polonois.*

The English words to be translated are, 'The COMMONS,' in contradistinction to the upper house: 'a word, says our author, borrowed *without necessity* to signify what in France is called the *tiers état.*' MOTION, in French *proposition.* AMENDMENT, in French *correction, ou modification.* ADDRESS TO THE KING, in French *memoire de remonstrances, ou représentations.*—The Polish word in use among the Poles, and borrowed by them from the Romans, is VETO.

What we have extracted from the preface to this work will suffice to shew the ingenious subtlety and the comprehensive views of the author, as well as the moderation and justness of his principles in matters of government. He is an advocate, and a very powerful one, for the limitation, not the subversion of the monarchy, by the introduction of novelty after novelty without end.

This writer holds an eminent place, as a metaphysical reasoner, even among the numerous writers of a metaphysical nation. He is solid though refined, and knows to distinguish the summits of mountains from the clouds.

ART. XLI. *Familiar Letters, addressed to the Inhabitants of Birmingham, in Refutation of several Charges advanced against the Dissenters, by the Rev. Mr. Madan, Rector of St. Philip's, in his Sermon, entitled, 'The principal Claims of the Dissenters considered, preached at St. Philip's Church, on Sunday, Feb. 14, 1790.'* By Joseph Priestley, LL.D. F.R.S. Part II. 8vo. 20 p. Pr. 6d. Part III. 40 p. price 1s. Part IV. 48 p. pr. 1s. Birmingham, Thompson; London, Johnson. 1790.

IN the fourth letter, Dr. Priestley considers the nature of the Test and Corporation Acts; and shews, that so far from their being necessary to the security of the church, it existed without them in the fullest vigor, from the reign of Henry VIII. to that of Charles II. that the safety of the establishment in Ireland is unendangered by the repeal of the Test Act; that the Catholic religion continues in France though Protestants are admissible into places of power and trust; and that the church of Scotland subsists without any Test. He next shews the inadequacy and impolicy of such a Test, and declares the intentions of the dissenters to persevere in their efforts for its abolition,

abolition. The doctor proceeds with a complaint, certainly not made without reason, of a paper dispersed among the bishops, previous to the late discussion in parliament, which contained mutilated extracts from his writings, tending to give an unfair view of his principles and conduct, and which, aided by the eloquence of Mr. Burke, excited the indignation of the house, not only against himself, but the dissenters in general.

In the fifth letter, which begins the third part, the doctor treats of a complete toleration; and asserts, in opposition to Mr. M. that while the act which makes it confiscation of goods, and imprisonment, to deny the doctrine of the Trinity, remains on the statute book, the dissenters do not enjoy complete toleration. In the sixth letter, he adduces the common arguments against religious establishments in general. In another letter, marked also VI. he insists on the same topics in opposition to what Mr. Madan has advanced.

The seventh letter, which begins the fourth part, is intended to counteract any unfavourable impression which Mr. Madan's reply might make with respect to the doctor himself. The eighth treats, in general terms, of what the doctor calls 'Mr. Madan's Apology for the Dissenters,' in other words of the concessions which he has made in his last publication. In the ninth letter, our author enters into an examination of Mr. Madan's further argument, in support of his position, that the dissenters are, unquestionably, republican; and adds some strictures on the late decision. Letter 10, treats of the ecclesiastical constitution of Ireland. The 11th contains a few brief remarks on the nature of controversy. The 12th is a comment on the principles of the church of England; and the 13th respects the subscription which is required by that church to her articles. As a specimen of the style of these letters, we select the following passage, which certainly contains some wit, and is well calculated to remove a very false and illiberal prejudice.

'The philosophic world has of late been amused with a story of a poisonous tree in the island of Java, that would not suffer any plant to grow, or any animal to approach, within twelve miles of it. But the murder of this king (ch. i.) has a far more baneful and extensive influence; and according to appearance, we can never remove far enough from it. I should think, however, that the clergy should fix some time, *a thousand years* for example (for I would not be unreasonable in fixing too short a term of probation) after which, if the dissenters should behave like other subjects, and kill no more kings, it should be deemed illiberal in such preachers as Mr. Madan to charge us with the crimes of *republicanism* and *king-killing*. However, it seems hardly fair to infer a *habit* from a *single act*, and we are not charged with killing any more kings than one.'

We were much concerned (for the honour of a certain learned society) at the perusal of the following fact.

'As Mr. Madan lays much stress on arguments from *authority*, I will inform him of one with which he is probably unacquainted. The dissenters have not only been defeated in the *house of commons*, but in the *Royal Society* also. A friend of mine was lately recommended to this philosophical society by myself, Mr. Kirwan, Mr. Watt, Dr. Crawford, Dr. Watson, Dr. Price, and Dr. Kippis. His knowledge of philosophy and chemistry far exceeds mine, and I entertained no doubt but that a certificate *so signed* could not fail to be successful. But, as my information goes, "Bishop Horsley, the king's two librarians, and many church dignitaries came to vote against him," and the votes of two thirds of the company present being necessary to an election, he was rejected. Unfortunately, he was known to be not only a friend of *mine*, but to have been active in the measures to procure a repeal of the Test and Corporation Acts, and was sent to London as a delegate from the dissenters in a northern county. Had my own election been depending, it would certainly have met with the same fate. I will venture to say that, had the clergy looked through the three kingdoms, they could not have found an abler man to put an affront upon. It therefore shews, what is much to Mr. Madan's purpose, the superiority of those who oppose the repeal of the acts in question over those who desire the repeal, not only in the *house of commons*, but even in the *Royal Society*.'

For our account of the first part of these letters, see p. 87.

ART. XLII. *A Free Examination of Dr. Price's and Dr. Priestley's Sermons.* By the Rev. W. Keate, Rector of Laverton, &c. and Editor of W. Bull's Address to the Steward of the Manor. With a Postscript, containing some strictures upon an Address to the Opposers of the Repeal of the Corporation and Test Acts. 8vo. p. 64. pr. 2s. Doddsley. 1790.

Mr. Keate is of opinion that Dr. Price and his associates are in pursuit of an ideal liberty, which never can be realized, while they treat with disrespect that system of liberty which has stood the test of experience. He opposes the idea of a parliamentary reform, because no two projectors are agreed upon the subject.—On these topics Mr. K. advances nothing new. In a note however at the end of his examination, he very ably contends against the assertion of Lord Chatham, 'that we have a Calvinistic creed, a Popish liturgy, and an Arminian clergy.'

In opposition to Dr. Priestley he urges the danger of giving way to a party who have not specified the extent of their claims, since the Doctor has asserted, that the 'dissenters are entitled even to *more* than they have solicited.' He remarks, that the example of Holland has been absurdly introduced in this dispute, since, though from the necessity of employing foreign troops they have dispensed with a test in the army, the great civil
officers,

officers, as burgomasters, &c. are all of the established religion.

We cannot agree with our author in opinion respecting Mrs. Barbauld's elegant publication, the *Address to the Opposers of the Repeal*, which he considers as written 'with great intemperance and foreness from disappointment.' He observes that the ferment of which that author complains was wholly excited by the dissenters themselves.* He defends the English seminaries; and remarks, with respect to the prosperity of France, that the completion of things is not yet seen; and that notwithstanding the various refinements in their civil code, Popery is, by the national assembly, in concurrence with their king, established as the national religion, by an ordinance for ever.

ART. XLIII. *A Vindication of the History of the Corporation and Test Acts.* 8vo. 35 pages. pr. 1s. Johnson. 1790.

IN this manly and spirited vindication Mr. Lofft enters into a fuller investigation of the versatility of Sir John Rous. He continues to assert the propriety and advantage of admitting dissenters into offices of trust and power, and that this measure is far from being calculated to excite in them a disposition to reform or subvert the constitution.

At the end is given the resolutions of the clergy, &c. of Suffolk, with the protest against them.

ART. XLIV. *An arranged Catalogue of the several Publications which have appeared relating to the enlargement of the Toleration of Protestant-Dissenters; and the Repeal of the Corporation and Test Acts: with Reference to the Agitation of those Questions in Parliament, from 1772 to 1790 inclusive.* 8vo. p. 65. pr. 1s. Johnson. 1790.

A SHORT detail of the successive efforts which have been made by members of the establishment, by protestant dissenters, and by Roman catholics in favour of religious liberty, is given as an introduction to the catalogue; and to this narrative is subjoined the *Address to the People of England*, which was published by the committee of protestant dissenters appointed to conduct the late application to parliament. The enumeration of every article in a catalogue of writings, the bare titles of which extend to more than thirty pages, will not be expected within the limited bounds of our review. It is sufficient to say that it appears to have been made with faithfulness and accuracy. Its usefulness to collectors, and those who wish to know what has been written on the subject, is too obvious to be mentioned.

D.

ART. XLV. *A Statement of Dr. White's literary Obligations to the late Rev. Mr. Samuel Badcock and the Rev. Samuel Parr, LL.D.* By Joseph White, D. D. 8vo. 108 p. price 2s. 6d. Oxford, Prince and Cook. London, Robinsons. 1790.

IN consequence of the publication by Dr. Gabriel, of which an account was given in our 5th vol. page 361, and of the reports circulated respecting the share which the late Mr. Badcock and Dr. Parr had in the composition of the Bampton lectures, Dr. White has here laid before the public a narrative of the assistance he received from those gentlemen: to which the following introduction is prefixed.

'Much having been asserted concerning my literary connections with the late Mr. Badcock, and the supposed injustice of my conduct to him and his sister, my continued silence may possibly be construed into a confession of guilt. It is therefore necessary for me to state what was my connection with Mr. B. what was my conduct towards him, and what was his sense of that conduct. This will explain and justify my conduct towards his sister, and those who acted in her behalf. In doing this, I have two things to lament, the irksome necessity of publishing any private and confidential letters (even though addressed to myself, and relating to my own affairs), and my having incautiously destroyed many others, which the same necessity, and that only, would have compelled me to print. Those which I now produce are designed to substantiate a very plain narrative, with which I disdain to mix the language of invective either against the dead or the living.'

This publication consists chiefly of letters from Mr. Badcock to Dr. White respecting the Bampton lectures, interspersed with several articles relative to a review, in which Mr. B. was engaged. But no notice whatever is taken of Dr. Gabriel, or of any other persons who were most active in propagating the reports of the assistance he had received from Mr. B. and Dr. Parr.

From this statement Dr. W. appears to stand in the same predicament as we supposed in our former review. Badcock and Parr were assistants whom either his diffidence in himself, or his indolence, induced him to call upon; and in particular sermons they both contributed largely; but the plan of the whole, and the execution of the greatest part, still appear to have been Dr. White's.

It is not easy, from this statement, to appreciate the value of the contributions of Mr. Badcock and Dr. Parr to those sermons; for although Dr. W. seems to have stated with a minute exactness every passage which they furnished; yet as much of Dr. Parr's assistance consists of verbal alterations, or additions of epithets, &c. it would be almost necessary to compute the number of words in a sermon to ascertain the proportionate part belonging to him. And as those corrections abound in the parts written by Mr. B. it would require another arithmetical process to distinguish what properly belonged to each. For

these particulars we refer to the pamphlet itself. On a general view, however, the following appears to be nearly an abstract of the whole of their assistance.

Lect. 1. Mr. B. wrote the greatest part (to the 40th page). Dr. P. made a great many corrections, and appears to have added a page or two. Lect. 2. Mr. B. none—Dr. P. ten corrections, and about two pages added. Lect. 3. Mr. B. 24 pages, from p. 118 to p. 141, about half—Dr. P. about 12 pages, p. 105 to 107, and 144 to 154, and several corrections and additions. Lect. 4. Mr. B. none—Dr. P. added three pages at the end, three epithets, and corrected three lines. Lect. 5. Mr. B. about a fourth, from p. 225 to 240—Dr. P. somewhat more, p. 210 to 225, and some other additions and corrections. Lect. 6. Mr. B. none—Dr. P. added page 253-4, corrected and substituted 12 lines. Lect. 7. Mr. B. about four-fifths, p. 289 to 327, except some few additions—Dr. P. nearly the remainder. Lect. 8. Mr. B. two fifths, p. 362 to 383—Dr. P. a few lines, and some epithets added. Lect. 9 and 10 Mr. B. none—Dr. P. furnished a considerable part of the 9th in additions and substitutions of various passages throughout the sermon, which appear to amount to about half. Of the 10th Dr. P. added and substituted the greater part. In the notes Mr. B. wrote about a fourth*, and Dr. P.'s contributions seem to be nearly the same, viz. p. 14, 23—27—50 to 60—85 to 87, &c.

By adding these several parts together, the general result, as near as we can judge, appears to be, that Mr. B. composed or filled up of Dr. White's outlines about a third of the volume, and that Dr. Parr's additions, &c. may amount to about a fourth, including the tenth sermon. With respect to the merits of these parts, we recommend to such of our readers as wish to satisfy themselves, to compare lectures 2, 4, and 6, in which Mr. B. had no share, and Dr. P. but a very trifling one, with those parts of the other sermons which they are specifically stated to have written.

The letters from Mr. B. are inserted to shew that he wrote only parts of those sermons; that he 'conducted himself by Dr. W.'s hints, and only filled up the outline which he drew for his direction, &c.' p. 20.

Dr. W. appears to have furnished Mr. B. with some articles for a review. Several sermons are mentioned which Mr. B. lent to Dr. W. on different occasions, which are not relevant to this subject farther than as they tend to shew the whole of the obligations Dr. W. received from Mr. B.

* These notes consist of about nine pages at the beginning, part of p. 28 and 29—60 to 68—77 to 83. Those which relate to Socinianism Mr. B. seems to have been exceedingly anxious to have inserted, and almost insisted upon it in his letters, p. 33. These references are made to the second edition of the sermons.

The statement of Dr. Parr's assistance in the Bampton lectures, appears to have been drawn up by himself, from the following extract, p. 91.

‘It includes every thing, which, after a personal interview, and a second separate and careful examination, either Dr. Parr or myself had the least reason for believing to have been written by him. It is my duty to add, that I publish this statement by Dr. Parr's permission: and lest assistance so valuable should be in any degree depreciated, I shall explain, in his own words, the abbreviations used in the following list. “*Sub.* is used as an abbreviation for *substituted*, *corr.* for *corrected*, and *add* for *added*; and under the word *substitutiah* is often implied, not merely the preservation, but the expansion of some idea which Dr. Parr found in Dr. White's papers, and sometimes the addition of other connected ideas.’

The manner in which this list is drawn up is so curious that we cannot forbear giving a specimen of it, and recommending it to the consideration of such of our readers as may happen to revise or correct the works of any of their friends, and have a *just sense* of the value of *their own writings*, and of the alterations they may make, as it is certainly a very proper method of preserving to posterity every word they may have written!!

LECTURE I.

Page 2, line 22, “exemplary,” *add.*

Ibid. l. 23, “gracious,” *add.*

Page 3. l. 8, “the petulance of ridicule, and the malignity of reproach,” *sub.*

Ibid. l. 16, “They gazed perhaps” to “warnings of the preacher,” l. 20. *sub.*

Page 5, l. 8, 9, “with effect” and “with propriety,” *add.*

Page 8, l. 17, “no foundation” to “emotions of enthusiasm,” l. 19, *corr. &c. &c.*

Dr. Parr states that his first ‘declaration at Oxford, about the assistance he had given to Dr. W. was extorted from him upon hearing those unjust and provoking reports by which the whole of the Bampton lectures was then assigned to Mr. Badcock;’ and this Dr. W. says, ‘he *most implicitly and firmly believes*.’ Some other instances are also added, in which Dr. W. has been under obligations to Dr. P. for sermons, &c.

In our former review we mentioned the circumstance of a promissory note for 500l. having been given by Dr. W. to Mr. B. as a transaction for which we were unable to account; this Dr. W. has now explained in a manner which clearly proves that it was given for services to be performed in the history of Egypt, and which never were executed. In consequence of the plan he had formed, Dr. W. applied to Mr. B. for his assistance in the first part of the work, respecting the ancient history of Egypt, to direct him in which, he was to receive the general plan and an analysis of every part; whilst Dr. W. intended to collect materials from the historians of the east,
relative

relative to the middle ages, in which all our present histories of that country are very deficient, to enrich the modern part.

‘ This application was made personally at South Molton, in July, 1786, when I left 40l. with Mr. B. who was at that time employed in writing for some periodical publications, and depended principally on the profits arising from these employments. I was convinced that the attention he must necessarily pay to that part of the history he had undertaken, would render his perseverance in these labours in a great degree impracticable, and his means of subsistence scanty and precarious. I was at the same time sanguine in my hope that the work I had planned, would prove uncommonly lucrative; and I therefore took an early opportunity of assuring Mr. B. that he should amply partake of its fruits. With this view, on the 7th of August, 1786, I sent him the following note, &c. (See our Review, Vol. V. p. 365.) I purposely avoided making the note payable to order, thinking, however erroneously, that I should by this means afford security and encouragement to Mr. B. without the risque of its being presented for payment, should he die without rendering the future assistance, for which it was designed to compensate.

‘ I conceived that the *Ancient History* of Egypt would make one volume quarto, and the *Modern* another; and that the whole work would produce such a sum as would enable me to discharge the note with a considerable remainder to myself.’

In the letter in which the note was enclosed, Dr. W. earnestly requested Mr. B. to take no notice of it in any letter he might send to him, with which injunction Mr. B. seems to have scrupulously complied, as no mention is made of it in the next letter he wrote; but in a subsequent one, dated September 2, in which he desires to see the plan fairly drawn out, and requires instructions, &c. he assures Dr. W. that the *memorandum* will never be made any use of by him, or by any one for him, living or dead.* Dr. W. in his answer gives some directions respecting the part he wished him to undertake. The whole of the note became payable in August 1787, after which Mr. B. wrote several letters to Dr. W. in none of which are any pecuniary claims that he had on him mentioned; ‘ though he was confessedly in a situation too necessitous to admit of false delicacy or mistaken tenderness, he only entreats him to procure the sale of some manuscript sermons.’

The last of these letters from Mr. B. is dated the 7th of March, 1788, acknowledging the receipt of Dr. W.’s favour, which is stated to have been a letter with a bill enclosed. Mr. B. died the 19th of May following. Respecting the payment of the note in question, Dr. W. gives the following account.

‘ When I was applied to, soon after his death, for the payment of the note mentioned in page 65, I was with difficulty prevailed on to believe that this note existed; so perfect had ever been my confidence in the honour of Mr. B. and such was the construction which that confidence had induced me to put on a letter already submitted to the

* An extract of this letter is inserted in Dr. Gabriel’s pamphlet.

reader. I engaged to pay Mr. B. 500l. upon the presumption of receiving an equivalent from his assistance in the history of Egypt. But as he died, without rendering me any part of that assistance, I therefore refused to pay his representative what I *thought* he could not legally demand; what Mr. B. never had claimed, and what I knew that, had he lived, he never could *equitably* have claimed.

‘ I afterwards consented to pay the whole sum, *partly* because I apprehended that my persisting to refuse the payment of it, might tend to the disclosure of the assistance which Mr. B. had given me in the Bampton lectures, and *partly* because I was informed that the note by Mr. B.’s death became a part of his assets, and as such, could *legally* be demanded.”

In the whole of this business Dr. White appears to have experienced very great injustice. That he was blameable in passing on the public, as his own, so great a proportion of the writings of Dr. Parr and Mr. Badcock, without acknowledgment, must be admitted; and although little more than a twelvemonth is allowed from the time of the appointment, to the preaching of the Bampton lectures, yet the shortness of that period will hardly be deemed a sufficient apology for seeking after so much assistance in the work. His conduct, however, by no means justifies that of his assistants; nor affords any excuse for the illiberal manner in which the assistance they gave has been propagated. No account is here given of the engagements under which Dr. P. acted; but those of secrecy he must in honour have been bound to observe; and he attempts to extenuate his preferring his claims by the plea of *sheltering himself from a claimant whose pretensions were unknown to him*. Mr. Badcock assisted under solemn engagements of secrecy, and received considerable sums of money in return, and so binding did he at one time think them, that in a letter dated the 14th of November, 1785, he writes,

‘ But if our correspondence should by any untoward circumstances be dissolved, yet nothing shall ever make me betray the confidence reposed in me. It shall not be said, that I have betrayed a friend, *even* though that friend may neglect me. Nay: a positive injury (much less neglect) should [not] make me violate the law of honour; for whatever fails me, I will never lose the noble satisfaction which arises from an upright mind, that would befriend another even to my own prejudice.’ P. 63.

This assurance however did not prevent him from disclosing the share he had in the Bampton lectures to Dr. Gabriel, to Mr. Hutton, and Sir John Chichester, as appears from Dr. Gabriel’s pamphlet. In that pamphlet also Dr. G. states, that Mr. B. told him he had received certain *pecuniary promises* from Dr. W. in consequence of the assistance he had given him, not one of which he had ever fulfilled, whereas in Mr. B.’s letters now published, the receipt of various sums is acknowledged*;

* It seems somewhat curious that in all these letters no specific sum is acknowledged—‘ I received your bank note. I received the bill you sent, &c. are the terms made use of.

at the same time he deprecates the idea of receiving any money as a recompence for what he had done, but accepts of it as a sum borrowed until he could repay ALL (p. 45 and 57); or if Dr. W. should not need it, he would throw the sum into a stock to be applied to their mutual account in a tour he most ardently longed to make with him to the continent.

The distressed and dejected situation in which Mr. B. languished for some time previous to his decease, will perhaps afford an excuse for his deviating from the line of conduct which he had prescribed to himself, but for the inveteracy with which his friends have preferred their accusations against Dr. W. respecting his conduct towards him, there does not appear at present any palliation.

A. D.

ART. XLVI. *Asiatic Researches.*

(Concluded from Vol. vi. p. 437.)

Art. XVI. *Contains a Method of calculating the Moon's Parallax in Latitude and Longitude*; by Mr. REUBEN BURROW.—This method Mr. B. thinks of so much the greater importance, as in the Nautical Almanac for 1781, the PROBLEM for calculating the place of the nonagesimal degree, recommended to astronomers as ‘superior to all other methods for calculating eclipses of the sun, and occultations of the stars,’ is in a great measure erroneous.—This deserves the attention of Dr. Maskelyne, and of the Board of Longitude.

In Art. XVII. *We have the Process of making Attar, or Essential Oil of Roses*; by Lieut. Col. Polier.—It is obtained by simple distillation. Forty pounds of roses, with their calyxes, (but with the stems cut close) are put into a still with sixty pounds of water. The mass being well mixed, a gentle fire is put under the still; and when fumes begin to rise, the cap is put on, and the pipe fixed. The chinks are then luted with paste, and the refrigeratory filled with cold water. When the impregnated water begins to come over, the fire is lessened by gentle degrees, and the distillation continued until thirty pounds of water are come over; which is generally done in about four or five hours. This water is to be poured on forty pounds of fresh roses; and thence are to be drawn from fifteen to twenty pounds of distilled water, by the same process as before. It is then poured into pans, either of earthen ware or of tinned metal, and left exposed to the fresh air for the night. The attar or essence will be found in the morning, congealed, and swimming on the the top of the water,

To

To this article is subjoined a paper by Mr. Macdonald, giving a short account of the gold-dust and mines, in the island of Sumatra; which the author takes to be the Ophir of Solomon. 'This conjecture (says he) derives no small force from the word ophire's being a Malay compound; signifying a mountain containing gold. The natives have no oral or written tradition on the subject; except that the island in former times afforded gold for exportation.'

Art. XVIII. *On the Literature of the Hindoos from the Sanscrit; communicated by Goverdhan Caul, with a commentary, probably by Sir William Jones.*—From this first chapter of a rare Sanscrit book, intitled Vidyaderśa, (A view of learning) we find that the Vedas are considered by the Hindoos as the fountains of all knowledge, human and divine.

The Vedas consist of three Candas, or general heads; namely, Carma, Inyana, Upasānā; or works, faith, and worship. The Atharvan is a sort of corollary from all three Vedas, and contains the quintessence of them. We are told that Colonel Polier possesses a complete copy of all the Vedas, in eleven large volumes.

The commentaries on these Hindoo Scriptures are innumerable; among which that of Vāsishtha is reputed the most excellent.

From the Vedas are deduced the Upaveda, or practical arts of chirurgery and medicine, music and dancing, archery, or the art of war, and architecture, under which the system of mechanical arts is included.

There are a great number of medical works in Sanscrit, which contain the names and descriptions of Indian plants and minerals, with their uses in curing disorders. Many books also, in prose and verse, have been written on music, with specimens of Hindoo airs in very elegant notation*: but the Silpa-sāstra, or body of treatises on mechanical arts, is believed to be lost.

Next in order are the Vedangas; of which three relate to grammar, one to religious ceremonies, a fifth to mathematics, and the sixth to the explanation of the obscure words in the Vedas. The Hindoo grammar is abstruse, and requires the lucubrations of many years before it can be understood: but the Sanscrit prosody is easy and beautiful; and it is remarkable, that the language runs very naturally into Saphics, Alcaics, and Jambics.—Astronomical works are exceedingly numerous.

Subordinate to the Vedangas are the Purana, or the series of sacred poems, the body of law, and the six philosophical sāstras.—The first Indian poet was Valmici, author of the Ra-

* What their notation is, we do not learn.

mayana, a complete epic poem, on one continued interesting and heroic action *.

The system of Hindoo law consists of many tracts in high estimation; a complete digest of which was compiled, a few centuries ago, by Raghunadan, (the Trebonian of India) in twenty-seven volumes: 'The grand repository, says our author, of all that can be known on a subject so curious in itself, and so interesting to the British government.'—The author concludes with this observation.——

'Wherever we direct our attention to Hindu literature, the notion of infinity presents itself; and the longest life would not be sufficient for the perusal of near five hundred thousand stanzas in the Purána's, with a million more perhaps in the other works before-mentioned; we may, however, select the best from each sastra, and gather the fruits of science, without loading ourselves with the leaves and branches; while we have the pleasure to find, that the learned Hindus, encouraged by the mildness of our government and manners, are at least as eager to communicate their knowledge of all kinds, as we can be to receive it.—Since Europeans are indebted to the Dutch for almost all they know of Arabic, and to the French for all they know of Chinese, let them now receive from our nation the first accurate knowledge of Sanscrit, and of the valuable works composed in it; but if they wish to form a correct idea of Indian religion and literature, let them begin with forgetting all that has been written on the subject, by ancients or moderns, before the publication of the Gita.'

Art. xix. is the translation of an Indian grant of land, in the same inflated style with Art. iii.—The following stanzas (for so they are called) are curious.

'He who seizes land, given by himself or by another, will rot among worms, himself a worm, in the midst of ordure.'

'By seizing one cow, one vesture, or even one nail's breadth of ground, a king continues in hell, till a universal destruction of the world has happened.'

'A granter of land remains in heaven 60,000 years; a disseisor continues as many in hell.'

This article contains also, Remarks on the City of Tagæra; by Lieut. Fr. Wilford.

This famous city, known to the Greeks 2050 years ago, and for many ages the great emporium of the Decan, is now called Doulet-Abed.

Art. xx. gives a description of the Pangolin of Bahar; by Matthew Leslie, Esq. with a plate.

* Our author makes no mention of their dramatic poetry; but we are just now informed from good authority, that Sir William Jones has discovered an infinite number of plays in Sanscrit; one of which, a regular drama of seven acts, he has translated into English, and printed at Calcutta. Copies of it are expected by the first ships from Bengal.

The principal difference between this animal, and that of Buffon, is in the tail, which is much shorter, ends obtusely, and resembles in form and flexibility the tail of a lobster.

The pangolin, says Mr. Leslie, seems to constitute the first step from the quadrupede to the reptile; but we cannot venture to affirm more, until we have examined it alive, and observed its instincts; as it is said to be common in the country round Khanpur, and at Chatigam, where the Musselmans call it the Land-Carp; we shall possibly be able to give, on some future occasion, a fuller account of it.

Mr. L. adds, that there are, in our Indian provinces, many other animals, and many hundreds of medicinal plants, which have either not been described at all, or ill described, by the naturalists of Europe.

Art. XXI. is a translation from the Sanscrit of inscriptions on a very singular monument near Delhi, called the Staff of Firuz-shah, accompanied with a specimen of the original characters, and a figure of the monument.—One of the inscriptions runs thus, in the translator's version:—'May thy abode, O Vighraha! sovereign of the world, be fixed (as it ought) in the bosoms embellished with love's allurements and full of dignity, of the women with beautiful eye-brows, who were married to thy enemies!'

Art. XXII. is a conversation which the president had with Abram, an Abyssinian, concerning the city of Gwender, and the sources of the Nile.

According to the narration of this Abram, Gwender is the metropolis of Abyssinia, and as large as Grand Cairo. It lies between two broad and deep rivers, Caka and Ancrib, which flow into the Nile at the distance of about fifteen days journey. The walls of the houses are of red stone, and the roofs of thatch. The palace has a plaistered roof, stands in the heart of the city, and resembles a fortress. The markets abound in pulse, and have also wheat and barley, but no rice. Sheep and goats are plenty, and the inhabitants are extremely fond of milk, cheese, and whey; but the country people and soldiery make no scruple of drinking the blood, and eating the raw flesh of an ox, which they eat without caring whether it be alive or dead!—A kind of mead is their common inebriating liquor; though, in some places, wine is made in abundance. The troops of Gwender are considerable, are armed with muskets, lances, bows, scimiters, and hangers. The council of state consists of about forty ministers. Six or seven tongues are spoken in Abyssinia, but the most elegant is the Amharcik. As to the sources of the Nile, which our Abram it seems had seen with his own eyes, and its course through Ethiopia, all that he had seen or heard of, was conformable to Ludolf's description. 'But all these matters, added he, are explained, I suppose, in the writings of Yakub, whom I saw

saw thirteen years ago in Gwender. He was a physician, and had attended the king's brother in his last illness. The prince died; yet the king loved Yakub, and indeed all the court and people loved him. The king received him in his palace as a guest, supplied him with every thing that he could want; and, when he went to see the sources of the Nile, for he was extremely curious, he received every possible assistance from the royal favour. He understood the languages, and wrote and collected many books, which he carried with him.'—It was impossible for me to doubt, says the president, that he meant James Bruce, Esq.

Art. XXIII. is a curious paper on the trial by ordeal among the Hindoos; communicated by Warren Hastings, Esq.

The principal laws of Ordeal are as follow, verbally translated from Yagyawalcia.

'The balance, fire, water, poison, and the idol, are the ordeals used here below for the proof of innocence, when the accusations are heavy, &c.

'The sovereign having summoned the accused, while his clothes are yet moist from bathing, at sunrise, before he has broken his fast, shall cause all trials by ordeal to be conducted in the presence of Brāhmans.

'The balance is for women, children, old men, the blind, the lame, Brāhmans, and the sick; for the Sūdra, fire or water, or seven barley-corns of poison.

'He, who has recourse to the balance, must be attended by persons experienced in weighing, and go down into one scale, with an equal weight placed in the other, and a groove, with water in it, marked on the beam,

'Then he thus addresses the balance.

'*Thou, O balance, art the mansion of truth; thou wast anciently contrived by Deities: declare the truth, therefore, O giver of success, and clear me from all suspicion. If I am guilty, O venerable as my own mother, then sink me down; but if innocent, raise me aloft.*'—If he sink, he is convicted, or if the scales be broken; but, if the string be not broken, and he rise aloft, he must be acquitted.

'On the trial by fire, let both hands of the accused be rubbed with rice in the husk, and well examined: then let seven leaves of the Aśwatt'ha (the religious fig-tree) be placed on them and bound with seven threads.'

'He is then to address the fire thus:

'*Thou, O fire, pervadest all beings; O cause of purity, who givest evidence of virtue and of sin, declare the truth in this my hand.*'—When he has pronounced this, the priest shall place in both his hands an iron ball, red hot, and weighing fifty palas*. Having taken it, he shall step gradually into seven circles, each with a diameter of sixteen fingers, and separated from the next by the same space. If, having cast away the hot ball, he shall again have his hands rubbed with rice

* A pala is four carsha's, and a carsha eighty rastica's, or seeds of the Gunga-creeper, each weighing above a grain and a quarter, or correctly 1 $\frac{1}{16}$ gr.

in the husk, and shall show them unburned, he will prove his innocence. Should the iron fall during the trial, or should a doubt arise, on the regularity of the proceedings, he must be tried again.'

'If water be the trial, *Preserve me, O Varuna*, (says he) *by declaring the truth.*' 'Thus having invoked the God of Waters, the accused shall plunge his head into the river or pool, and hold both thighs of a man, who shall stand in it up to his navel. A swift runner shall then hasten to fetch an arrow, shot at the moment of his plunging; and if, while the runner is gone, the priest shall see the head of the accused under water, he must be discharged as innocent.'

'If poison be the trial, he prays thus:—'*Thou, O poison, art the child of Brahma, steadfast in justice and in truth: clear me then from this heavy charge, and, if I have spoken truly, become nectar to me.*'—Saying this, he shall swallow the poison *sánga*, from the tree, which grows on the mountain *Himálaya*; and, if he digest it without any inflammation, the prince shall pronounce him guiltless.

'Or the priest shall perform rites to the image of some tremendous deity, and, having bathed the idol, shall make the accused to drink three handfuls of the water, that has dropped from it. If, in fourteen days after, he suffer no dreadful calamity from the act of the deity, or of the king; he must indubitably be acquitted.'

Thus we see that superstition is nearly the same all over the world; and has been so in all ages.

Articles xxiv. and xxv. are two *Anniversary Discourses*, by the president; written with his usual elegance and ingenuity—but which cannot be easily abridged, and

Art. xxvi. and last, contains *Corrections of the Lunar Method of finding the Longitude*, by Mr. REUBEN BURROW.

We shall embrace the earliest opportunity after its arrival, of laying before our readers an analysis of the second volume of this curious work.

R.

ART. XLVII. *Trial for a Breach of Promise of Marriage. Miss Elizabeth Chapman, against William Shaw, Esq. Attorney at Law. Before the Right Honourable Lord Kenyon, in the Court of King's Bench, Westminster Hall, on Saturday, May 22, 1790.* 4to. 31 Pages. price 1s. 6d. Riebau. 1790.

THERE is nothing very interesting in this trial. The Jury gave only 20l. damages, yet as we conceive the young lady was a sufferer, we cannot but recommend the perusal of this pamphlet, to young ladies in general, any half-hour they can spare from the circulating library.

ART. XLVIII. *The Journal of the Proceedings of the Guardian, Commanded by Lieutenant Riou, bound to Botany Bay, from the 22d of December, to the 15th of January, 1790, with Authentic Copies of Lieut. Riou's Letters to the Board of Admiralty, &c.* 8vo. 45 pages. Price 1s. Ridgeway. 1790.

THE same as published in the papers from the copy at the Admiralty. The steady perseverance, bravery, and decision of Lieut. Riou, in circumstances that seemed to require greater than human wisdom, can never be sufficiently admired. The philosopher will think him entitled to something more than common approbation.

ART. XLIX. *A Narrative of the Mutiny on Board his Majesty's Ship Bounty; and the subsequent Voyage of Part of the Crew, in the Ship's Boat, from Tofoa, one of the Friendly Islands, to Timor, a Dutch Settlement in the East Indies. Written by Lieut. William Bligh, Illustrated with Charts. 4to. 88 pages. price 7s. in boards. Nicol. 1790.*

THIS narrative is only a part of a voyage undertaken by this unfortunate ship, for the purpose of conveying the bread-fruit tree from the South Sea islands, to the West Indies. What is here related, is not the first in point of time; that part of the voyage which preceded, will be published hereafter. Lieut. Bligh considered it necessary to publish the present narrative, as soon as possible, for his own vindication.

In August, 1787, he was appointed to command the *Bounty*, a ship of 215 tons burthen, carrying 4 six pounders, 4 swivels, and 46 men, including himself and every person on board. They sailed from England in December, 1787, and arrived at Otaheite on the 26th of October, 1788. On the 4th of April, 1789, they left Otaheite, and at this period the narrative begins. He had then on board 1015 fine bread-fruit plants, besides many other valuable fruits of that country, which they had been collecting for 23 weeks, and were in the highest state of perfection. As the mutiny followed almost immediately, we shall give an account of it in his own words.

‘ On the 11th of April, I discovered an island in latitude 18° 52' S. and longitude 200° 19' E. by the natives called Whytootackee. On the 24th we anchored at Annamooka, one of the Friendly Islands; from which, after completing our wood and water, I sailed on the 27th, having every reason to expect, from the fine condition of the plants, that they would continue healthy.

‘ On the evening of the 28th, owing to light winds, we were not clear of the islands, and at night I directed my course towards Tofoa. The master had the first watch; the gunner the middle watch; and Mr. Christian, one of the mates, the morning watch. This was the turn of duty for the night.

‘ Just before sun-rising, Mr. Christian, with the master at arms, gunner's mate, and Thomas Burket, seaman, came into my cabin while I was asleep, and seizing me, tied my hands with a cord behind my back, and threatened me with instant death, if I spoke or made the least noise: I, however, called so loud as to alarm every one; but they had already secured the officers who were not of their party, by placing

placing centinels at their doors. There were three men at my cabin door, besides the four within; Christian had only a cutlass in his hand, the others had muskets and bayonets. I was hauled out of bed, and forced on deck in my shirt, suffering great pain from the tightness with which they had tied my hands. I demanded the reason of such violence, but received no other answer than threats of instant death, if I did not hold my tongue. Mr. Elphinston, the master's mate, was kept in his birth; Mr. Nelson, botanist, Mr. Peckover, gunner, Mr. Ledward, surgeon, and the master, were confined to their cabins; and also the clerk, Mr. Samuel, but he soon obtained leave to come on deck. The fore hatchway was guarded by centinels; the boatswain and carpenter were, however, allowed to come on deck, where they saw me standing abaft the mizen-mast, with my hands tied behind my back, under a guard, with Christian at their head.

• The boatswain was now ordered to hoist the launch out, with a threat, if he did not do it instantly, to take care of himself.

• The boat being out, Mr. Hayward and Mr. Hallet, midshipmen, and Mr. Samuel, were ordered into it; upon which I demanded the cause of such an order, and endeavoured to persuade some one to a sense of duty; but it was to no effect: 'Hold your tongue, sir, or you are dead this instant,' was constantly repeated to me.

• The master, by this time, had sent to be allowed to come on deck, which was permitted; but he was soon ordered back again to his cabin.

• I continued my endeavours to turn the tide of affairs, when Christian changed the cutlafs he had in his hand for a bayonet, that was brought to him, and, holding me with a strong gripe by the cord that tied my hands, he with many oaths threatened to kill me immediately if I would not be quiet: the villains round me had their pieces cocked and bayonets fixed. Particular people were now called on to go into the boat, and were hurried over the side: whence I concluded that with these people I was to be set adrift.

• I therefore made another effort to bring about a change, but with no other effect than to be threatened with having my brains blown out.

• The boatswain and seamen, who were to go into the boat, were allowed to collect twine, canvas, lines, sails, cordage, an eight and twenty gallon cask of water, and the carpenter to take his tool chest. Mr. Samuel got 150lbs. of bread, with a small quantity of rum and wine. He also got a quadrant and compass into the boat; but was forbidden, on pain of death, to touch either map, ephemeris, book of astronomical observations, sextant, time-keeper, or any of my surveys or drawings.

• The mutineers now hurried those they meant to get rid of into the boat. When most of them were in, Christian directed a dram to be served to each of his own crew. I now unhappily saw that nothing could be done to effect the recovery of the ship: there was no one to assist me, and every endeavour on my part was answered with threats of death.

• The officers were called, and forced over the side into the boat, while I was kept apart from every one, abaft the mizen-mast; Christian, armed with a bayonet, holding me by the bandage that secured my hands. The guard round me had their pieces cocked, but, on my daring the ungrateful wretches to fire, they uncocked them.

• Isaac.

• Isaac Martin, one of the guard over me, I saw, had an inclination to assist me, and, as he fed me with shaddock, (my lips being quite parched with my endeavours to bring about a change) we explained our wishes to each other by our looks; but this being observed, Martin was instantly removed from me; his inclination then was to leave the ship, for which purpose he got into the boat; but with many threats they obliged him to return.

• The armourer, Joseph Coleman, and the two carpenters, M^rIntosh and Norman, were also kept contrary to their inclination; and they begged of me, after I was astern in the boat, to remember that they declared they had no hand in the transaction. Michael Byrne, I am told, likewise wanted to leave the ship.

• It is of no moment for me to recount my endeavours to bring back the offenders to a sense of their duty: all I could do was by speaking to them in general; but my endeavours were of no avail, for I was kept securely bound, and no one but the guard suffered to come near me.

• To Mr. Samuel I am indebted for securing my journals and commission, with some material ship papers. Without these I had nothing to certify what I had done, and my honour and character might have been suspected, without my possessing a proper document to have defended them. All this he did with great resolution, though guarded and strictly watched. He attempted to save the time-keeper, and a box with all my surveys, drawings, and remarks for fifteen years past, which were numerous; when he was hurried away, with 'Damn your eyes, you are well off to get what you have.'

• It appeared to me that Christian was some time in doubt whether he should keep the carpenter, or his mates; at length he determined on the latter, and the carpenter was ordered into the boat. He was permitted, but not without some opposition, to take his tool chest.

• Much altercation took place among the mutinous crew during the whole business: some swore 'I'll be damned if he does not find his way home, if he gets any thing with him,' (meaning me); others, when the carpenter's chest was carrying away, 'Damn my eyes, he will have a vessel built in a month.' While others laughed at the helpless situation of the boat, being very deep, and so little room for those who were in her. As for Christian, he seemed meditating instant destruction on himself and every one.

• I asked for arms, but they laughed at me, and said I was well acquainted with the people where I was going, and therefore did not want them; four cutlasses, however, were thrown into the boat, after we were veered astern.

• When the officers and men, with whom I was suffered to have no communication, were put into the boat, they only waited for me, and the master at arms informed Christian of it; who then said—'Come, Captain Bligh, your officers and men are now in the boat, and you must go with them; if you attempt to make the least resistance you will instantly be put to death:' and, without any farther ceremony, holding me by the cord that tied my hands, with a tribe of armed ruffians about me, I was forced over the side, where they untied my hands. Being in the boat we were veered astern by a rope. A few pieces of pork were then thrown to us, and some clothes, also the cutlasses I have already mentioned; and it was now that the armourer

and carpenters called out to me to remember that they had no hand in the transaction. After having undergone a great deal of ridicule, and been kept some time to make sport for these unfeeling wretches, we were at length cast adrift in the open ocean.

After some account of the ringleaders, who appear to have acted with the basest treachery and ingratitude, Capt. Bligh enquires into what might be the cause of a revolt so unexpected; and is of opinion, that 'the mutineers had assured themselves of a more happy life among the Otaheitans, than they could possibly have in England; which, joined to some female connections, have most probably been the principal cause of the whole transaction.' Several circumstances are here brought, respecting the Otaheitan women, and the behaviour of the natives in general to the crew, which justify this opinion, but scarcely any thing that lessens or excuses their perfidy. The persons in the boat now consisted of nineteen, including Lieut. Bligh. His first determination was to seek a supply of bread fruit and water at Tofoa, and afterwards to sail for Tongataboo, and there solicit Poulaho the king to equip the boat, and grant a supply of water and provisions, so as to enable them to reach the East-Indies. The quantity of provisions in the boat was 150 lb. of bread, 16 pieces of pork, 2 lb. in each, 6 quarts of rum, 6 bottles of wine, 28 gallons of water, and four empty barrecoes. This quantity, for nineteen men in their situation, scarcely contradicts the saying, that "The tender mercies of the wicked are cruelty."

Wednesday, April 29, they got to Tofoa, too late at night to be able to land with safety; next morning some part of the crew landed, and brought away a quantity of water. A glass of wine and a morsel of bread was the dinner of these poor men on this day. On the 30th they landed again, and procured a few cocoa nuts, being willing to husband their own provisions as much as possible. The wind preventing them from getting to sea, they landed next day again, and after a fatiguing search, returned with only some water and plantains, two of which, with an ounce of pork and half a glass of wine, was the proportion allotted to each for his dinner. May the 1st, made a fruitless attempt on land for provisions, but finding a convenient place to remain in, part only staid in the boat; next day the party on land met with two men, a woman, and a child, and soon after others came, and a friendly intercourse began to be established, the captain receiving some few provisions in exchange for buttons and beads. May the 2d, they were visited by two chiefs, who enquired after Captains Cook and Clerk; the natives, however, became numerous and troublesome, and an attack was plainly in agitation. Captain Bligh had no sooner put himself and his men on board the boat, (except one poor man whom the natives killed) than the attack began by about 200 of them; resistance was impossible; providence, however,

so far favoured the boats crew, that they were able to put to sea, and it being now almost dark, the natives gave up the pursuit.

The boat now bore away across a sea, where the navigation is but little known, the crew having promised to be contented with one ounce of bread, and a quarter of a pint of water, *per* day; the whole stock was 150lb. of bread, 28 gallons of water, 20lb. of pork, 3 bottles of wine, and 5 quarts of rum. A storm coming on in the evening, they were under the necessity of throwing overboard such of their cloaths as could be spared to lighten the boat, and to prevent the bread from being wetted and spoiled. This expedient gave them more room to bale the water out, and get the bread stowed in a chest which fortunately the carpenter had. Their dinner on this day, May 3, was a *tea-spoonful* of rum to each person, with a quarter of a bread fruit, which was scarcely eatable. He now wished to direct his course to the W.N.N. to get a sight of the Feejee islands. May 4th blew a storm from N.E. to E.S.E. which occasioned great hardships to them from the wet and cold. Nothing material to transcribe occurs for some days, without our being obliged to refer to the charts. On the 8th they were chased by a canoe, which did not come up with them. The greater part of the journal now exhibits a series of distresses and difficulties, in which the resolution of the crew is honourably conspicuous. The captain every day minutes down his bearings and supposed latitudes and longitudes, for which we must refer to the journal itself, as without the charts they would not be easily understood.

Their distress on the 24th of May is thus described,

‘I determined,’ says capt. B. ‘to know the exact quantity of bread I had left; and on examining found, according to my present issues, sufficient for 29 days allowance. In the course of this time, I hoped to be at Timor; but, as that was very uncertain, and perhaps after all we might be obliged to go to Java, I determined to proportion my issues to six weeks.—I therefore fixed, that every person should receive one 25th of a pound of bread for breakfast, and one 25th of a pound for dinner; so that by omitting the proportion for supper, I had 43 days allowance. At noon some noddies came so near to us, that one of them was caught by hand. This bird is about the size of a small pigeon. I divided it, with its entrails, into 18 portions, and by the method of, *Who shall have this?* it was distributed with the allowance of bread and water for dinner, and eat up bones and all, with salt water for sauce.’

The method of division by *Who shall have this?* is thus performed. One person turns his back on the object that is to be divided; another then points separately to the portions, at each of them asking aloud, ‘Who shall have this?’ to which the first answers by naming somebody. This impartial method of division gives every man an equal chance of the best share.

May 20th, they landed on a projecting part of the main, bearing from S.W. by S. to N.N.W. $\frac{1}{4}$ W; here they found plenty of oysters and fresh water, and being enabled to kindle a fire, made a stew with some bread and pork, of which each man got a pint. Their bodily complaints were, dizziness in the head, weakness of the joints, and violent tenesmus; most of them having had no evacuation by stool since they left the ship! These complaints, however, were not, the captain says, alarming. On this island, (12° . $39'$. S.) they found several fruits, and were enabled to add something to their stores; no natives appeared until May 31, just as they had stored their boat with oysters, &c. and were about to sail, when twenty natives came running and hallooing, and made signs for the boats crew to come to them, but the latter chose to make the best of their way, directing their course within two small islands, that lie to the north of the island they had just left, passing between them and the main land towards Fair Cape, with a strong tide in their favour. The coast seemed to incline to the N.W. and W.N.W. agreeably to capt. Cook's survey. After sailing some time, they landed on an island of good height, and sent out parties to seek supplies. Here the first symptoms of discontent appeared among the men, which capt. Bligh quelled, by the very singular expedient of challenging the principal malecontent to fight him! In this place they found oysters and small dog-fish, with water. Sunday June 1. left it, but landed again soon on a neighbouring island, the latitude of which was 11° . $47'$. S. Here likewise they picked up some scanty provisions.

June 12 they discovered Timor, the coast of which they had thus reached in an open boat in 41 days after leaving Tofoa, having in that time run, by their log, a distance of 3618 miles, without losing a man, notwithstanding the extremity of their distresses. The remainder of the journal is a pleasing account of their reception at Timor, and their subsequent voyage to Europe, for which we refer to the work itself.

This journal, considered as part of a larger work, forms a very important acquisition to our knowledge of the South Sea Islands. The courage and perseverance of Capt. Bligh and his associates after they were driven from the ship, the excess of their distresses, their steady adherence to an œconomy of provisions scarcely sufficient to preserve life, without having lost a man or been afflicted with any fatal disorder, the many little circumstances too numerous for us to extract, but sufficiently interesting to detain the reader of the work itself, altogether exhibit a sublime picture of human resolution, and, what Capt. Bligh appears never to have lost sight of, a firm confidence, amidst the greatest distresses, in the protection of providence,—We have only

only to add, that no accounts have hitherto been received of the ship and the mutineers; it is not improbable that the restless spirit and sensual disposition which incited them to mutiny may have ere now proved their destruction.

ART. L. *Incidents of youthful Life; or, The true History of William Langley.* Fo. cap. 8vo. p. 157. Pr. 1s. 6d. sewed. Faulder. 1790.

THIS little volume is written in an easy style, and familiar incidents are related in an unaffected manner, but they want life and interest; it may be found a useful book in schools to teach boys to read, for the words are short, and the lessons it contains, though cold, are harmless.

ART. LI. *A Plan for promoting the religious Observance of the Sabbath-Day: and a Friendly Remonstrance, designed for the Adult Poor; submitted to the Consideration of the Patrons of Sunday Schools, and other Benefactors to the Lower Class of People.* By Mrs. Trimmer. Pr. 4d. Longman. 1790.

THAT the observance of the sabbath-day is not a religious obligation, is a doctrine which naturally follows a relaxation of public morals, and even the ingenuity of some men has been employed to prove that a sense of this duty is but prejudice, and to class an attendance on divine worship among the superstitions of the day. Observation, however, points out to us a thousand evils which result from the profanation of the sabbath, while no attempt has been made to prove one single good effect arising from it.

'The lamentable neglect,' says Mrs. Trimmer, 'of the sabbath which prevails among the generality of the adult poor, need not be pointed out, to those who are daily witnesses of it: yet from attentive observation, I am inclined to think, that numbers who make a custom of absenting themselves from public worship, have fallen into this ill habit, through causes very remote from contempt of the divine command, and may be easily prevailed upon to amend their lives in this particular.'

We perfectly agree with our authoress in this sentiment; insensibility and ignorance are the common causes of this neglect, and hence we are led to think well of the plan proposed; which is 'to make *Parochial Gifts, Occasional Collections, and Private Donations*, instrumental to the religious observance of the sabbath-day.' An experiment has been made of the effects of this mode on the poor of Brentford, and this our readers will not be sorry to see in the authoress's own words.

'For the satisfaction of such persons as may be desirous of knowing

knowing in what manner the experiment was made here, I shall give a short account of the proceedings.

The first step was, to expostulate in a friendly manner with some of the poor who occasionally applied for relief, on the sad practice they had fallen into of profaning the sabbath. The generality of them agreed that it was very wrong, and expressed a wish that circumstances would admit of their attending divine worship, but seemed to think there were insuperable obstacles in their way; two only attempted to *justify* themselves, by saying, 'they must take the sabbath for the purpose of washing their linen and cleaning their houses:'—these persons soon yielded to the reasons that were offered; one of them has never since missed being at church, both morning and afternoon, and has repeatedly declared that she will constantly attend in future; the other has generally been once a day. The most prevailing excuse amongst the women was, the want of Sunday apparel: this was silenced by arguments. The original plan was then sent to every poor person that had been accustomed to partake of the gifts, and with it the friendly remonstrance; together with 6 tickets, on which the respective names of the poor were written. The remonstrance was universally read, and received by those to whom it was addressed as kindly intended; the tickets were regarded as an earnest of some benefit, which it depended upon themselves to secure.—On the ensuing Sunday, as has been already mentioned, they flocked to the chapel, both men and women; in great numbers, behaved very properly, and left their tickets with the clerk, who stood ready to receive them at the Church door.

Inquiry was made the next day after those who sent their tickets for sickness, and some relief afforded, to such as stood in need of it: but several of them had the advantage of weekly pay from those excellent institutions called *Friendly Societies*.

After the poor had attended three Sundays, each received, on delivering their ticket, a note for a loaf of bread, to be had on the day following, at the baker's whose name was inserted on the ticket; with this they went quietly home, and had no farther trouble than to go themselves, or send a child, the next day, for the loaf.

As some of the persons who had been accustomed to have the gifts belonged to the congregation of Dissenters, notes were sent to the minister for them; and when he made his distributions, notes were sent by him to such of the church of England people on the list as used to share them in former winters.

In this manner the poor have been repeatedly supplied, several times, with bread and coals, to the general satisfaction of all parties.—The baskets provided for the accommodation of lying-in women, have been lent to those only who were on the lists.—When the people had given in all their tickets, they received them back again. It was very pleasant to observe such as had given constant attendance desirous of having the circumstance remarked, and requesting a fresh supply; but it would have saved some trouble had we given them a larger number at first.—Many women were under the necessity of bringing children with them; and now and then
there

there has been a little disturbance with the very young infants; but those of two or three years old behave in general so well, that there is no wish to keep their mothers at home on their account. Besides the benefit which it is to be hoped the minds of our poor neighbours will receive from frequently assembling together, for the purpose of keeping the commandment of their God, they will probably derive advantage to their health by the practice of cleaning themselves once a week.

'The time is now approaching when our winter funds being exhausted, the poor will have but little to expect.—Some of the most unprincipled will very likely absent themselves; and some will, from various causes, be under a necessity, during the *summer months*, of remitting their constant attendance; the latter, I apprehend, will inform us of this: and as a check upon the rest, a notice to the following purport, signed by the Minister, will be prepared to be sent, as their tickets are missed.

"It has been observed, that since the gifts ceased, you have left off attending divine worship. Those who assisted you last winter are very sorry to find you came to the *house of God* only for *worldly gain*; and you are desired to take notice, that if you continue to be a **SABBATH BREAKER**, your name will be struck out of the list of *orderly people*, and you will not be allowed any part of the gifts next year."

'That the execution of this plan may be rendered as easy as possible, to those who shall think it worth a trial, the form of the list and tickets may be had, ready prepared for use, at the publisher's of this Tract.'

The objections that occur to this plan are ably answered by Mrs. T. and, indeed, it occurs at first sight, that here a connexion is formed between *religion* and *interest*, but it must be remembered that the adult poor are in general notorious in ignorance and stupidity, that in every attempt to make them know and reflect, something must be addressed to the senses, and some allurements placed before them, which to well informed minds, would be unnecessary, and indeed insulting. And encouraging the poor to be regular in their attendance on divine worship by the inducements of a loaf of bread, an article of clothes, or a small sum of money, will, we hope and indeed are almost confident, lead them to reflect that the favour of the rich, and the pity and assistance of the charitable are to be gained by decent and virtuous behaviour; whereas in the present system of things we have too much reason to think the very reverse is their belief, and hence it becomes so easy to seduce the poor to be the agents in any mischief, or even villainy. Upon the whole therefore we cannot but think that this plan bids fair for success, and that our authoress will hereafter be enabled to assure us,

'That those who came to scoff, remain'd to pray.'

To this plan is annexed a *Friendly Remonstrance to the adult Poor*, in which the nature and duty of the religious observance
of

of the Lord's Day are explained in a plain and pious manner, and well adapted to the capacities of those for whom it is intended. It is sold by itself at 3d. or 20s. per hundred, and is a valuable present to the poor, and to young people in general.

C. C.

ART. LII. *A Sketch of the Lives and Writings of Dante and Petrarch. With some Account of Italian and Latin Literature in the Fourteenth Century.* Fo. Cap 8vo. 114 p. Pr. 2s. 5d. sewed. Stockdale.

THIS accurate sketch contains some information, brought forward with that silent unobtrusive ease which distinguishes the writings and manners of a gentleman; and in the language, there is a degree of purity, bordering on elegance, which equally points out the well bred man, who writes at his leisure and tranquilly revises his work undisturbed by pecuniary cares. The following extract will give an idea of the plan, and of the style.

P. 1. 'The revival of letters, and the progress of genius and manners, have ever been dear to the lovers of literature; and when every concomitant circumstance is minutely traced by the historian and antiquary, we are apt to contemplate with pleasure the struggles of expiring barbarity, and the rise of elegance and polite learning. That Italy should be the country which first shewed the symptoms of an anxious desire to throw off the shackles of ignorance, and break the bonds of barbarism, is not the least surprising, since (to use the words of a learned historian), even in the darkest periods of monastic ignorance, she had always retained a greater degree of refinement and knowledge than any other European country. In the beginning of the fourteenth century, and at the end of the sixteenth, refinement seemed to exert herself with some degree of power; and more particularly in forming, under Leo the Xth. a body of men, who for abilities, learning and accomplishments, might vie with those of the Augustan age. The great patronage extended to men of learning, by a prince, who, to the deeper studies of the scholar, added the polite and refined manners of the courtier, could not fail to draw into being the poet, philosopher, and painter. But as the first dawn of the morning is often surveyed with as much pleasure as the sun in his meridian brightness, the editor will therefore attempt to trace the early productions of Italian poetry, and excuse himself from proceeding farther; since that subject is likely soon to receive ample illustration from one of the first critics of the age. It has been remarked that Europe may perhaps behold ages of a bad taste; but will never again relapse into barbarism:—the sole invention of printing has forbidden that event. In the fifteenth century, this art, whose first materials were rough, and execution clumsy, was the means of multiplying manuscripts, and circulating more freely the remaining relics of knowledge.'

M.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL SOCIETY OF MEDICINE AT PARIS.

Feb. 26. The prize for the question on the use of purgatives and cold air in the small-pox [see our Rev. Vol. II. p. 238] was adjudged to Dr. F. Salva Campillo, of Barcelona, and the accessit to Dr. Mazeron Desvergnès, of Evaux in Combraille: two other papers were honourably mentioned.

For answers to the question on the steeping of hemp, [see as above, p. 237] were given to Mr. Luce, apothecary, of Grape, a medal of 100l. (4l. 3s. 4d.); to Mr. Pajot des Charmes, of Abbeville, and Mr. Faure, M. D. of Paris, a smaller medal each. Dr. Salva Campillo sent also a supplement to his former paper which had obtained a prize, [*ibid.*]

The prize for the question on the nature of different kinds of milk [see our Rev. Vol. I. p. 225] was divided; 900l. (37l. 10s.) to Messrs. Parmentier and Déyeux, who wrote a memoir conjointly, and 300l. (12l. 10s.) to Drs. Abr. Van Stipriaan Luiscius, of Delft, and Nich. Bondt, of Amsterdam, who wrote another in the same manner. Honourable mention was made of another by Mr. Boysson, apothecary, of Aurillac.

On the subject of medical topography, small gold medals were given to Messrs. Vincent, jun. and Baumes, for the med. top. of the city of Nîmes; Mr. Gallot for that of Poitou; and Mr. Mallet de la Brosfière, for those of Cayes, Port au Prince, and Mol St. Nicholas, in St. Domingo, and of St. Maloes.

A paper on the rickets, [see our Rev. Vol. III. p. 501] by Mr. Baumes, M. D. of Nîmes, was honourably mentioned, and a prize of encouragement of 200l. (8l. 6s. 8d.) adjudged to him. To Mr. Waters, M. D. of Weteren in Flanders, a small gold medal was adjudged, for a paper on the subject of epispastics [see our Rev. Vol. I. p. 225.]

The following are the questions now proposed by the society.

1. Are there any slow or chronic diseases, in the sense admitted by Stoll and some of the moderns? If there be, what are their symptoms, and how ought they to be treated? [see our Rev. Vol. I. p. 226, and Vol. III. p. 500.]

2. What is the nature of pus, and by what signs may it be distinguished in different diseases, particularly in those of the breast?

3. To determine by experiments and observations the nature of the virus which attacks and softens the bones in the rickets, and thence to inquire whether the treatment of that disease might not be improved, [see Vol. III. p. 501.]

4. To ascertain, in the treatment of diseases in which the different kinds of epispastics are indicated, in what cases we ought to prefer some particular one to any other, and in what cases they ought to be applied either as far as possible from the seat of the disease, on the parts near it, or on the part itself.

5. To determine by a series of observations, what are the good or ill effects that arise from the use of the different kinds of bran, considered as an aliment or medicine, when given to animals?

6. To ascertain, by accurate experiments, the nature and difference of the gastric juice in the various classes of animals; its use in digestion; the principal alterations of which it is susceptible; its influence in the production of diseases; in what manner it modifies the action of medicines; and in what cases itself may be employed as a medicine. [See below, p. 233, and Vol. III. p. 600.]

7. To determine, from the best knowledge we have of the nature of the milk of a woman, cow, ass, goat, sheep, or mare, and from observation, the medical properties of those different kinds of milk, and on what principles we ought to regulate their use in the treatment of different diseases.

8. To determine what precautions are to be taken, with respect to the temperature of the season and the nature of the climate, for preserving the health of an army towards the end of winter, and during the first months of a campaign; what diseases troops are most liable to at those periods; and what are the best methods of treating or preventing such diseases.

The prize for question 3, is 1400l. (58l. 6s. 8d.); those for 1, 2, 4, 6, 7, 600l. (25l.) each; for 8, 400l. (16l. 13s. 4d.); and for 5, 300l. (12l. 10s.)

The papers in answer to 1, 2, must be sent, post-free, to M. Vicq d'Azyr, rue de Tournon, No. 13, before the 1st of Dec. next: those on 3, before the 1st of Dec. 1791: on 4, 5, 6, before the 1st of May, in the same year; and on 7, before the 1st of May, 1792. No time is set for those on question 8.

The society, desirous of preventing those evils to which healthy nurses are exposed when they suckle new-born infants attacked with the venereal disease, and aware of the importance of the subject, and how essential it is to have accurate notions of it, announce their intentions of shortly publishing a programma for those purposes. As it will demand much time and extensive research to give a satisfactory answer, they think it proper to communicate their design before-hand in the following terms.

1. The diagnosis presents great difficulties. It is necessary to inquire how the venereal disease of new-born infants may be distinguished from every other, at all resembling it, to which children at that period are liable; and to determine whether children born of a venereal mother have, at the birth, symptoms sufficiently marked for them to be deemed infected, and treated as such. This examination must be made in the first weeks in particular.

2. The difference between the venereal disease of new-born infants, and that which appears in those of a more advanced age, must be pointed out; and whether such difference has any influence on the method of cure. 3. The precautions necessary to render the treatment of such infants effectual, and exempt from danger, must be pointed out; at the same time appretiating the value of the methods already proposed with those views.

The readings at this meeting were as follows: On the preventive and curative treatment of the diseases of seamen: by Mr. Desperriers. On the true nature of the leprosy of the Hebrews: by Mr.

de Chamferu. On the nature of the substance of the brain, and some singular properties of it. The results of the prize essays on steeping hemp and flax, [see above, p. 225.] by abbe Tessier. Elogy of Mr. Camper: by Mr. Vicq d'Azyr.

HISTORY OF ACADEMIES.

ART. II. Lausanne and Paris. *Histoire & Mémoires de la Société des Sciences physiques de Lausanne, &c.* History and Memoirs of the Physical Society of Lausanne: Vol. II. for the Year 1784-6. 4to. 623 p. with plates. 1788.

After an historical preface, in which it is observed, that the preceding volume of the Society's memoirs met a flattering reception, are the following papers. 1. On the phosphorescent property of mineral substances when rubbed: by count Razoumowski. 2. On paving and cleansing streets as connected with the healthiness of cities: by abbé Bertholon. 3. On the influence of the stars, and more especially of the moon, on vegetation: by J. Ph. de Limbourg, sen. M. D. 4. On distinguishing the species, kinds, and varieties of quadrupeds, from exterior characters: by Mr. Berthout van Berchem, jun. 5. Description and natural history of the wild goat of the Alps of Savoy: by the same. The history and description of this animal had never before been well given, and are of the more importance, as from its numbers decreasing we have reason to fear, that the species may shortly become extinct. 6. Description of the mountain hare, or *lepus versicolor*: by Mr. Arnstein, M. D. This has by many been confounded with the common hare. Mr. Pallas calls it *lepus variabilis*. The hair, which is grey in summer, becomes perfectly white in winter. 7. On the glow-worm: by count Razoumowski. 8. On cetaceous animals: by Mr. H. Merck of Darmstadt. The principal view of Mr. M. is to compare the osteology of these animals with that of quadrupeds: this memoir is occupied wholly by the bones of the head. 9. On the hoop-titmoufe: by Mr. Van Berchem, jun. 10. Account of a monstrous horn of a stag: by Mr. Reynier. 11. On a fossil head and horns from Ireland: by count Razoumowski. 12. On the nature of the roses of mosses, and the reproduction of that family of plants, with a description of a new species: by Mr. Reynier. According to Mr. R. the rose of mosses is a heap of dry pulverulent leaves, disposed on the summit of the stalks and branches, with a small bottom at the centre, and is a monstrosity owing to the influence of the climate. The parts of fructification are not in it, but in those urns or capsules that appear in most mosses from January to May, and which are at the extremity of a filament that issues from the juncture of the leaf with the stalk. 13. Description of the golden favrodine: by the same. This plant, which was discovered in Switzerland by the late Mr. Favrod, is not only a new species, but of a new genus. It approaches the lapathum, oxalis, and rheum; particularly the lapathum acutifolium: its principal marks of distinction are, that its calix is divided into three parts, and that it has three pistils, with from six to nine stamina. 14. Botanical remarks on the roots of an old plumb-tree: by Mr. Van Berchem, sen. 15. Analytical experiments on the stone of Goumoëns: by count Razoumowski. It is a kind of marle, abounding so much with calcareous earth as to be capable of making lime, and emitting a strong bituminous smell when rubbed. 16. Description of a cuprous stone

stone found near the summit of the Grand St. Bernard: by the same. It is a fatty, opaque quartz, white spotted with black, or black spotted with white. The black colour is owing to a kind of cuprous stearite. 17. Mineralogical observations on the deposits (*apports*) made by the sea on the coasts of Holland: by the same. 18. On the sedative salt, and composition of borax: by Mr. H. Exchaquet and prof. Struve. 19. On the use of phosphoric salts in the arts, and on the artificial composition of gems. 20. New theory of salt-springs, and rock-salt: by prof. Struve. 21. On the management of the salt-springs of Fondément in the government of Aigle: by the same. 22. History and analysis of the waters of Brüttelen, in the bailiwick of Erlach or Cerlier: by count Razoumowski. 23. New observations on the analysis of mineral waters. 24. Chemical observations on the acid of birch. 25. Chemical attempts at making artificial pyrites. 26. On mines of native metal in the capillary form. 27. On the waters of Leyden: and 28. On lime: by the same. 29. Experiments on the gastric juice: by prof. Struve, [see our Rev. Vol. III. p. 600.] 30. On the devastation made by the larvæ of the may-bug in the year 1784, with the means of preventing such in future: by Mr. Van Berchem, sen. A deep ploughing in the autumn, when the may-bugs have been numerous, is the best method of destroying their larvæ. 31. On the water most beneficial to vegetation: by abbe Bertholon. 32. On the smut in wheat, its causes and prevention: by Mr. Cadet de Vaux. 33. Agricultural observations, with experiments on frequent ploughing light soils: by Mr. Van Berchem, sen. 34. On the importance of mineralogical observations: by Mr. J. Sennebier. 35. A description of several new mechanical methods of preventing, stopping, and in certain cases amending distortions of the spine: by Mr. Venel, M. D. 37. On the defects of the common instruments employed by engineers in mines, and on the means of using them in subterraneous geometrical operations to more advantage: by Mr. Wild, capt. general of the mines of Berne. 38. On the method of constructing extensive plans or geographical maps of countries abounding in lofty mountains and narrow straits: and 39. On the population of the parish of Aigle: by the same. This parish, situated in the neighbourhood of marshes, and in a narrow valley, offers some interesting phenomena. 40. Eulogy of Mr de Coppet.

This volume proves, that the science of physics is cultivated in Switzerland with great success.

M. Willemet. Journ. de Méd.

THEOLOGY.

ART. III. Winterthur. *Zweeen Volkflebrer, &c.* Two Teachers of the People, a Dialogue, copied by Jonathan Afahel. 8vo. 147 p. pr. 9 gr. (1s. 4d.) 1789.

Of these interlocutors, A. is a teacher of the elect, of the people of God; B, a teacher of the 18th century. B. inculcates the free use of reason, and abjures all superstitious belief in tradition, miracles, revelation, and inspiration: he meets with little success, however, in his office, as the people always require something positive, and those who think more deeply will not stir a finger to support him boldly and openly. This want of success A. attributes to his endeavouring to instruct his flock by writings, and not by example and conversation.

The titles of his works too, 'The Bible in familiar Language,' and 'Letters on the Plan and Design of Jesus,' he finds at variance with his principles; since, as he rejects every thing positive in religion, he ought to say nothing of Jesus, or of the Bible, as they both lay down what men are to think in the most positive manner. B. confesses, that he employs these names only to induce superficial thinkers the more easily to admit his system. A. observes, that he who has recourse to little means can never be capable of attaining great ends; and that whilst B. endeavours to undeceive the people, he confesses the necessity of their being deceived, and even deceives them himself. The defences that B. makes, on the score of positive religion having been so much abused, and of the promotion of the honour of Jesus by his system, are powerfully refuted, but without virulence; and thence A. proceeds to an exposition of his own principles. The first thing that becomes reason is the modest knowledge that it must not attempt to change what is immutable, since the grand test of right reason is its submitting to the nature of things, and not presuming to work on man otherwise than as the experience of all ages shows man may be worked upon. To this follows a recommendation of faith. But in our days there are so many kinds of faith, that it is not easy to make a choice. Of what faith then is A? Of that which arises not from the conviction of proof, but from the *immediate conviction* of the heart, through a kind of sympathy with the object: a faith or confidence like that which draws us towards a certain person in a secret inexplicable way, without our being able to say wherefore. Reason cannot require proofs for intuitive, perceptive credibility, without ceasing to be reason; and to this species of credibility belongs the truth of revealed religion. Nothing could be objected to this were our feelings sufficiently strong, or did they accord with our reason. When they do not, A. endeavours to prove, that reason should give way to our feelings. We leave it to others to determine, whether in his physiognomy the author has not admitted this to be the parent of all superstition.

We meet with more cool investigation in this work than is usual in the writings of its author: once now and then, though but seldom, we find such flights as the following: 'When they (A.'s flock) weep, heaven triumphs; and when they pray, tears of joy flow from the eyes of angels. Their tears flow down from the same source as those that flowed in Gethsemane, and a sigh of their believing love gives happiness to an immortal.'

At the end is written: 'copied August 1788, by a hand that cannot remain unknown. Revised April 4, 1789, by J. C. L.' [avater.]
Jen. Allg. Lit. Zeit.

ART. IV. Nuremberg. D. J. G. Rosenmülleri *Emendationes & Supplementa ad Scholiorum in Novum Testamentum, Tomum I.* &c. Emendations and Additions to the Scholia on the New Testament: by J. G. Rosenmüller. Large 8vo. 252 p. Price 1 r. (3s. 6d.) 1789.

These are published for the benefit of those who are in possession of the second edition of the *Scholia*, and contain all the alterations made in the third.
Jen. Allg. Lit. Zeit.

ART. V. Franckfort and Leipzig. *Der Brief an die Galater übersetzt und mit Anmerkungen begleitet, &c.* A Translation of the Epistle
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to the Galatians, with Remarks; attempted by Fred. Aug. W. Krause. 8vo. 80 p. 1788.

Mr. K. appears to have had the best expositors before him; he is in general very successful in his remarks, and we have but few faults to find with his performance. He promises us all the shorter epistles of Paul in like manner.

Jen. Allg. Lit. Zeit.

ART. VI. *Der Brief an die Epheser, &c.* A Translation of the Epistle to the Ephesians, &c. by the same. 8vo. 110 p. besides the Preface and Introduction. 1789.

This second attempt does Mr. K. more honour than the former, as he has here more difficulties to encounter.

Jen. Allg. Lit. Zeit.

ART. VII. Jena. *Kurzer Entwurf der Christlichen Sittenlehre, &c.* A short Sketch of Christian Morality, for the Use of Lectures: by D. J. C. Döderlein. 8vo. 313 p. Price 18 g. (2s 6d.) 1789.

The christian system of morality has certainly gained much by being separated from dogmatics, but the spirit has been too much confounded with the letter, and sufficient distinction has not been made between the times when the elements of this system were delivered, and the present. Jesus and the apostles had mostly to do with men whose morals were altogether depraved, and required a total change; but this is not the case now, when the principles of sound morality are instilled into the minds of our youth, in which they need only be confirmed. This compendium of Mr. D. on the subject deserves our warm recommendation. Its contents are:

Introduction. Chap. I. *On the moral nature of man.* On agency, and the exercise of it in perception, cogitation, volition, and action. II. *On the obstacles to morality.* The depravity of certain periods, though in none was it universal, distinguished from the common failings of mankind. The scriptures give no one general ground of moral corruption. The unscriptural doctrine of original sin refuted. III. *On the means of improving morals.* IV. *On virtue, and its several degrees.* V. *On christian morality.*

The body of the work is divided into three parts. 1. *On the knowledge of the laws of God.* It would be difficult to find any one general principle, from which all the duties of man might be deduced. 2. *Pure morality, or the sentiments of a christian.* 3. *Practical morality, or the effects of christian sentiments.* The right of making and keeping slaves defended. Monogamy nowhere enjoined in the New Testament: polygamy at least permitted in the first ages of christianity. The Mosaic prohibitions of matrimony are inapplicable to christians, &c. &c.

Jen. Allg. Lit. Zeit.

ART. VIII. Mayland. *Daniel, secundum Editionem LXX. Interpretum ex Tetraplis desumptam, &c.* Daniel, according to the Edition of the Septuagint, taken from the Tetrapla, published in Syriac, from a Syro-Estranghelic ms. in the Ambrosian Library, with a Latin Version, Preface, and critical Notes: by Caietan Bugati, Th. D. &c. 4to. 200 p. 1788.

The prejudices prevailing in Germany against the abilities of Mr. B. will be completely done away by this work. The Syriac is elegantly printed, with the Latin version in opposite columns. This

ms. is of excellent service for ascertaining the true places of the marks of Origen, which both in the Chigi ms. and the printed edition of it, which is not an exact copy, are frequently erroneous. The notes principally relate to a comparison of these two ms. many important passages in the latter of which may be corrected by the former. They contain also some valuable anecdotes. At the end some errors of Norberg, in his edition of Jeremiah and Ezekiel from the Mayland Syriac ms. are pointed out. *Jen. Allg. Lit. Zeit.*

ART. IX. Copenhagen. *M. F. Münteri Commentatio de Indole Versionis Novi Test. Sahidicæ, &c.* On the Sahidic Version of the New Testament, with Fragments of Paul's Epistles to Timothy from the Sahidic ms. in the Borgian Museum at Velletri: by Fred. Munter. 4to. 112 p. Price 1 r. (3s. 6d.) 1789.

Of this ancient and important version of the New Testament, hitherto little was known: it agrees most with the *cod. D.* or Cambridge, and next to that with B, or the vatican. It appears to have been of high antiquity, but subsequently revised in some passages after more modern Greek mss. Of new lessons, found no where else, it contains none of particular importance. Amongst the fragments here given, we observe, that in 1 Tim. iii. 16. it reads with the old versions not *θεός* but *ὁς ἐφανερώθη ἐν σαρκί*. Mr M. promises us the book of Job, and a considerable part of Proverbs, in the Sahidic version, and the book of Daniel in the Memphitic. In the New Test. where these two Coptic versions differ, we find the former approaches nearer the western ones, and the latter the Alexandrian: this is more apparent in the gospels than in the epistles. *Jen. Allg. Lit. Zeit.*

M E D I C I N E.

ART. X. Paris. The month of November was very mild and rainy till the 22d, and the wind very variable: thence to the end of the month the air assumed a greater degree of elasticity, and the weather was cold, with a northerly wind.

This constitution of the atmosphere induced 1. rheumatic complaints, regular, and easily removed by diaphoretic diluents preceded by venesection; 2. catarrhal disorders, mild, and but slightly inflammatory: frequently they showed themselves under the form of diarrhœa or colic, which were difficult of cure; 3. intermittent fevers. These were more numerous, obstinate, subject to relapse, and began to be irregular; 4. cutaneous diseases, which were very common and various. The shingles were pretty common: the red-gum in children, and erysipelatous fevers in adults, were common but regular. The small-pox continued to prevail, though never of a malignant kind: in the confluent, bleeding was frequently necessary after they were dried up, and even sometimes in the distinct. Bilious and malignant fevers were rare: the latter showed some alarming symptoms, but did not on that account prove fatal. Towards the end of the month inflammatory catarrhs were observed, and some effusions of the breast, which required only the common treatment. Apoplexies and paralytic affections were common. The gout was not very unfrequent.

Journ. de Médecine.

ART. XI. Paris. *Mémoire qui a remporté le Prix en 1789, au Jugement de les Soc. Roy. de Méd. de Paris, sur la Question proposée en ces*

R 4

Termes:

Termes : Determiner par l'Observation quelles sont les Maladies qui résultent des Emanations des Eaux stagnantes, &c. An Essay, which obtained the Prize [See our Review, Vol. III. p. 500.] from the Roy. Soc. of Medicine at Paris, in 1789, on the following Subject: to determine, from Observation, what are the Diseases arising from the Exhalations of stagnant Waters, or marshy Countries, that affect those who dwell in their Environs, or those who are employed in draining them, and what are the Methods of preventing and remedying such Diseases: by Mr. Baumes, M. D. &c. Large 8vo. 290 p. 1789.

Previous to considering the diseases incidental to marshy countries, Mr. B. thinks it necessary to ascertain the existence and nature of their effluvia, and compares their atmosphere with that of other places. The senses alone, he observes, acquaint us, that the former contains a superabundant humidity, a *spiritus rector*, and invisible substances capable of spontaneous inflammation. By chemical experiments he discovers, that it contains inflammable air, phlogisticated air, fixed air, and volatile alkaline air, from the combination of which results the mixture styled inflammable air of marshes. The capability of such substances acting on the human frame cannot be contested: hence the diseases prevailing in such countries are derived, and hence the modes of preventing and curing them may be deduced. All these subjects Mr. B. fully considers, noticing every circumstance that contributes to promote or lessen the effects of marsh effluvia, and supporting what he advances by a number of facts and practical observations.

Gazette Salulaire.

ART. XII. Paris. *N. Chambon de Montaux, &c. Observations clinice, &c.* Clinical Observations relating to the Treatment of rare and dangerous Diseases, or the Phenomena discovered on opening Bodies of those who died of such: by Nich. Chambon de Montaux, Physician to the Salpêtrière, &c. 4to. 478 p. Price bound 12 liv. (10s.) 1789.

The indefatigable author of this work is already well known to the world by his productions. The observations here given us being the result of his practice at the Salpêtrière, he premises a general view of the regimen and constitution of those who inhabit that abode of wretchedness and infirmity. A laxity of the solids, and dissolution of the fluids, always predominate. In fevers, which form the subject of the first part of the work, this is obvious. Inflammatory complaints are extremely rare. In intermittents Mr. C. found the lesser centaury, gentian, &c. more beneficial than the bark, which was injurious to those of irritable habits. From camphor and opium he obtained as little success as from the bark of St. Lucia. The small-pox form the subject of the second part. The third relates to diseases of the head. One of the effects of the constitution of this place is a gangrenous tumour in the cheek, to which children and young people are particularly subject. Mr. C. saw but one patient of this kind recover. A spasm of the œsophagus preventing deglutition was cured by a cataplasm of hemlock and henbane. To this follow diseases of the breast and of the abdomen. The last part includes various diseases, particularly chronic ones.

M. Roussel. Journ. de Méd.

ART.

ART. XIII. Vienna. *R. Steidele Versuche einiger specifischen Mittel wider den Krebs, &c.* Experiments on some specific Remedies against Cancer, malignant Ulcers, and convulsive Colics, with a remarkable Description of an old, large, and very bad Cancer in the Breast perfectly cured: by Raphael Steidele. 8vo. 1788.

The cancer which Mr. S. mentions was cured by the following application. *R. Decoct. Cort. Peruv. saturat. 3 iſs. Tinct. Opii, — Myrrhæ, ana 3ij. M.* It first occasioned the wound to suppurate more plentifully, and emit an extraordinary stench, but by persevering in its use, a perfect cure was obtained in ten weeks. In four cases of malignant ulcers Mr. S. employed the gastric juice of bees. During the first fortnight the pain generally became more acute, and the ulcers more foul; they even assumed a blackish and livid appearance, but on continuing the application of the juice on lint thrice a day, were healed. A woman forty years of age, in the fourth month of pregnancy, who had frequently been attacked with a cardialgia and constipation of the bowels, had laboured under these complaints for six days, and could find no relief from any medicine. When Mr. S. saw her she vomited up her fæces. He immediately ordered her a warm bath of milk and water, giving internally iced chocolate, and water cooled with ice. The first bath removed the constipation; and she was delivered, at her full time, of a healthy child. The same remedies, with the application of cold water to the abdomen, cured a convulsive colic in a child-bed woman, occasioned by a metastasis of the milk. To these Mr. S. subjoins a history of a contagious sphacelus which was communicated from one wounded man to four others in the same chamber. *M. Grunwald. Journ. de Méd.*

ART. XIV. Göttingen. *Observationum medicarum ac chirurgicarum Fasciculus, &c.* A Collection of medical and surgical Observations: by O. Huhn, M.D. 8vo. 48 p. with a Plate. 1788.

These observations are, 1, 2. two histories of anasarca, in which the patients died. 3. A nymphomania cured by tartarised antimony in small doses, camphor, and extract of henbane. 4. Case of sciatica. 5. Various diseases of the eyes. 6. A moveable cataract. 7. On the manner in which matter accumulates between the laminae of the cornea. 8. A venereal ophthalmia cured by purgatives of rhubarb with cream of tartar, and a grain of muriated quicksilver given daily in a large quantity of a decoction of sarsaparilla and dandelion: towards the end of the cure, opium was administered. 9—11. On diseases of the eyes. 12. Account of an instrument for remedying incontinence of urine in females. *Journ. de Médecine.*

ART. XV. Frankfort and Leipzig. *Wie können Frauenzimmer frohe Mütter gesunder Kinder werden, &c.* How may Women become joyful Mothers of healthy Children, retaining their own Health and Beauty? by Dr. G. Fred. Hoffmann (jun.). Price 12. g. (1s. 9d.) 1789.

The rules here laid down for the conduct of pregnant women we can warmly recommend; and what the author says respecting popular prejudices, and erroneous opinions, deserves to be read with attention.

Jen. Allg. Lit. Zeit.

ART.

ART. XVI. Leyden. *Dissertatio medica de Cortice Geoffræe Surinamensis, &c.* A medical Treatise on the Bark of the Geoffræa of Surinam: by Nich. Bondt, M. D. 8vo. 1788.

This species of *geoffræa* Mr. B. describes *geoffræa Surinamensis inermis, foliolis ovalibus, obtusis sive retusis, carina dipetala*. From repeated experience it appears to be perhaps infallible as an anthelmintic, except in cases of tania, in which no opportunity offered of trying it. On the difference betwixt this and the *geoffræa* of Jamaica, mentioned by Dr. Wright in the Phil. Transf. Vol. LXVII. Mr. B. observes, that the latter appears to be infinitely more violent, and to possess a narcotic quality, which has not been observed in the former. Wild valerian added to it increases its vermifuge properties.

M. Grunwald. *Journal de Médecine*.

ART. XVII. Wurtzburg. *Fasciculus Tentaminum physico-medico-electricorum, &c.* A Collection of physico-medico-electrical Experiments, with Remarks: by H. Groffer, M. D. 8vo. 66p. 1788.

The reader will here find many valuable remarks on medical electricity by a physician, who is in considerable repute. Mr. G. has employed it with success in rheumatism, gouty pains, a rheumatic head-ach, a periodical head-ach, a disorder of the eyes, &c.

M. Willemet. *Journ. de Méd.*

ART. XVIII. Copenhagen. *Selecta Diarii Nosocomii Regii Fridericiani Hafniensis, &c.* Extracts from the Journal of the Royal Hospital of Frederic, at Copenhagen: by Fred. Lewis Bang, Prof. of Med. and first Physician to the said Hospital. 2 Vols. containing the Years 1782-7. 8vo. 714 p. 1789.

Previous to his selection of cases, prof. B. gives an account of the hospital and its regulations. It appears that there are in it constantly near 280 patients, of which 170 are at the king's expence: the physician is obliged to visit the sick at least twice a day, to keep a journal of his remarks, to open bodies when necessary to discover the seat of a disease, and to carry his pupils for instruction to the bedsides of the patients. We shall notice a few of the observations. Many cases prove the efficaciousness of an aqueous solution of gum guaiacum in arthritic complaints. In putrid fevers, the patients have never recovered, if the parotid glands have suppurated. Blisters applied to the calves of the legs, and the camphorated mixture, have cured tremblings of all the limbs, accompanied with wandering pains. In an hæmorrhoidal strangury, Pyrmont water, glisters with opium, and leeches to the anus, have had good effects. Urtication, or stinging with nettles, has been found useful, with other remedies, in palsies. A spoonful of lemon juice twice a day, has proved very efficacious against pains of the limbs, accompanying or remaining after intermittents. Dropsies remaining after intermittents, have frequently been cured by the bark alone. Mr. B. notices an epidemic itch, the miasma occasioning which being repelled, produced various diseases, as fever, dropsy, diarrhœa, phthisis, and arthritic complaints: he also observes, that the itch has frequently procured ease to those affected with rheumatic pains.

M. Grunwald. *Journ. de Méd.*

ENTOMOLOGY.

ART. XIX. Naples. *Entomologia Neapolitana Specimen primum, &c.* First Specimen of Neapolitan Entomology; by Dominic Cyrillo, M. D. &c. Large Folio. Engraved on 11 plates. Price 1l. 6s.

This work, highly valuable to the entomologist, is most elegantly executed. The first plate contains the title, with a beautiful vignette: the 2d. the dedication to the king of the two Sicilies, in the English manner: 3d. the preface: the four next, the descriptions; and the four last, delineations of the insects described, coloured. Mr. C. promises us many scarce insects and nondescripts.

Jen. Allg. Lit. Zeit.

BOTANY.

ART. XX. Turin. *Auſarium ad Floram Pedemontanum, &c.* An Appendix to the Piedmontese Flora, with Notes and Emendations: by C. Allionio. 4to. 53 pages, and two plates. Folio. 1789.

Besides the notes and emendations, this contains several plants omitted in the *Flora Pedemontana*.

Jen. Allg. Lit. Zeit.

ART. XXI. Manheim and Straßburg. *N. Jof. Jacquin, ſelectarum Stirpium Americanarum Historia, &c.* History of select American Plants, in which are described, after the Linnæan System, all the more rare ones, observed by the author in Martinico, Jamaica, St. Domingo, and other Islands, and in the neighbouring Part of the Continent: by N. J. Jacquin. 8vo. 363 pages. Price 3l. [2s. 6d.] 1788.

As the fine folio edition of the American Flora, published at Vienna in 1763, with 183 plates, is now become scarce and dear, Mr. J. has permitted a cheap edition of it to be published without plates, as above.

Journ. de Méd.

POLITICAL OECONOMY.

ART. XXII. Paris. *Mémoire sur le Deſſèchement des Marais, &c.* Essay on Draining Marſhes, and the Advantage that may be made of Marſhes when drained, in general, and particularly of thoſe of Laon, which obtained the Prize from the Agricultural Society of Laon, in 1787: by Mr. Cretté de Palluel. 8vo. 103 pages, with plates. 1789.

Mr. de P. is a practical farmer, and has conducted his experiments in the great, on which account his work is valuable. Had he confined himself to the operations he describes; the expence of them, the previous state of the ground, and the alteration produced in it, we should have nothing to find fault with: but when, speaking of plants and trees best adapted for different marſhes after they are drained, he encroaches on the province of the natural historian, he sometimes falls into errors. The essay concludes with two interesting facts, illustrated by plates: the first, the draining of a marſh by causing the water, received into a canal with which it was intersected, to pass under a river, through a conduit, made with oak plant, 56 feet long, by which a declivity of two feet was gained: the other is of a very extensive marſh converted

converted into an excellent meadow, by means of a canal cut through its middle, and passing under a river, through a stone conduit, into another canal, which emptied itself into a second river.

Abbe Teflier. Journ. des Sçavans.

ART. XXIII. Paris. *Tableau de la Population de toutes les Provinces de France, &c.* A Table of the Population of all the Provinces of France, and of the Proportion, under every Point of View, of the Births, Deaths, and Marriages for Ten Years, taken from the Registers of each Generality, with Notes and Observations: also, a Memoir on the Militia, its Creation, Vicissitudes, and present State: with an Examination of the Question, whether the Militia-Service should be performed in Person, or converted into a general Tax: by the Chev. des Pommelles, Lieut. Col. of the 5th Reg. of the Etat-Major. 68 pages. 1789.

This work is clear and methodical. With respect to the comparative population of towns and villages, and of different climates or situations, the natural philosopher will find many useful data. The population of France the chev. des P. estimates at 25,065,883 souls; of which the females are to the males as nine to eight: in ten years, from 1777 to 1788, the births were 9,662,409, which gives 966,241 yearly: the proportion of males born is to that of females, as 17 to 16, and deaths of males are to those of females, as 19 to 18. With respect to raising the militia, the chev. is absolutely against commuting personal service with a tax.

Abbe Teflier. Journ. des Sçavans.

CLASSICAL LITERATURE.

ART. XXIV. Straßburg. *Emendationes & Observationes in Suidam, &c.* Emendations of, and Observations on, Suidas: by J. Schweighauser, Prof. of Greek and Oriental Literature. 8vo. 86 p. Price 9 gr. (1s. 4d.)

From this small but valuable work, we shall extract some passages principally deserving notice. 1. *Αγείρειν*. The prof. observes that ὁ γὰρ τρόπος ἐσθός ἦν καὶ ἔδει ἰσικῶς τοῖς ἀγείρειν are not, as Kuster seems to have supposed, words of the grammarian himself, but of another author, as appears from the καὶ αὐτὸς following, which Suidas usually employs when he gives an example from another. The person mentioned in the following example he concludes to be *Valerius*, from *Appian de Bell. Civ.* IV. 47, and a passage in *Valerius Maximus*. 2. *Ἀναδίσσασθαι*. *ὑπομεῖναι*. *Πόλις*. Πάνυ γὰρ βουληθῆναι τὸν Φίλιππον ἀναδίσσασθαι, ἢ καταφανῆ γενέσθαι Ῥοδίων τῇ ἐν τούτοις αὐτῷ προαίρεσιν, ἣ καὶ τὸν Ἡρακλείδην ἀπέλυσεν τῆς ὑποψίας. In the first part of this passage παν γαρ, &c. is given from the *ed. pr. Mediol.* and *Ald.* whence it appears, that *ὑπομεῖναι* is not here to be translated *patienter expectare*, as Kuster says: but *Quidvis enim sustinere maluisse Philippum, quam, &c.* 3. *Ἀξιόμειν*. The passage from Polybius after Ἀξιῶσι, is wholly from that author: the words τούτῃσι, αἰδίων εἰρήνῃ καὶ ελευθερίᾳ belong to the passage itself, and are not inserted as explanatory. Mr. S. too reads with Casaubon *Ἰερράιοι* for *γεραιοι*. As this fragment belongs to the 13th B. of Polybius, it ascertains the campaign of Antiochus M. to have been in the 4th year of the 143d Olympiad. 4. *Βορίαντος* is a name unheard of in Roman history. If we read *Βυρίαντος*, and

and *Καιπίων* for *Σκιπίων*, we shall have *Viriathus* and *Cæpio*, which renders the passage clear. So Mr. S. proposes, 5. for *Ούρεβιος* to read *Φούλβιος*, meaning the consul *Fulvius*. 6. *Επιτριβείη* Suidas explains by *παρερμηνείη* amongst other words, which sense of it, though not common, is supported by some passages from Appian: probably *ἐπαίρομενοι* should be read instead of *ἐπερχόμενοι* in Suidas, and of *ἐπίεσσομενοι* in Hesychius, by which those two writers explain the word *ἐπιτριβόμενοι*. 7. *Εργαστικός*. *Πολύβιος*. *Ἰδίως δὲ τῶν πολιτικῶν*, &c. The passage in Polybius X. 16, being without the words *ἰδίως δὲ*, they should be inserted before *Πολύβιος*, and written *ἰδίωτης*, as an explanation of the preceding word.

With respect to the happy collation of many passages, the application of various fragments to the explaining of historical matters, and the precision of its grammatical remarks, this work well deserves the attention of the learned.

Jen. Allg. Lit. Zeit.

ART. XXV. Gera. *Pherecydis Fragmenta*, &c. The Fragments of Pherecydes, collected from various Authors, with Emendations, Illustrations, and a Commentary on both the Writers of that Name, the Philosopher and the Historian; to which are subjoined the Fragments of Acusilaus and Indexes: by Fred. W. Sturz. 8vo. 238 p. pr. 18 g. (2s. 6d.) 1789.

This continuation of Mr. S.'s labours follows his publication of *Hellanicus passibus aequis*.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XXVI. Zurich. *Handbuch für Reisende durch die Schweiz*, &c. The Traveller's Companion through Switzerland, with an Appendix, containing an Account of the most remarkable Things in the different Places mentioned, and a Map, Vol. II. 8vo. 191 p. price sewed 1 fl. (2s. 3d.) 1789.

As a book of the kind was much wanted, this will be found useful, though a traveller will wish for much information which it does not contain.

Jen. Allg. Lit. Zeit.

ART. XXVII. Paris. *Voyage pittoresque de la Sicile*, &c. A picturesque Tour through Sicily, Malta, and the Lipari Isles, containing an Account of the Antiquities still to be met with in them, their principal natural Phenomena, the Drefs of their Inhabitants, and some of their Customs: by J. Houel, Painter to the King, &c. Fol. 44 numbers, price 12 l. (10s.) each, containing 264 plates.

This curious work (known we presume to many of our readers) is at length finished, after having employed some years in the execution. (We shall notice only a few of the latter numbers, which properly come within our plan.)

The port of Girgenti is the most considerable in Sicily; it exports upwards of 100,000 sacks of wheat, of two hundred weight each: the luxury, arts, and wealth, however, of the ancient Agrigentum have disappeared; but their sports, dances, jollity, and love remain, though changed in form. From the aioë they obtain a very strong white thread, frequently five feet long, used by astronomers for pendulums, as it has the property of suffering no elongation. The last plate of the work

work is a view of a grotto cut out of a rock, and supposed to be that of Calypso. Mr. H. has carefully surveyed the spot, and from its agreement with the description in Homer's *Odysssey*, concludes, that Malta is the ancient Ogygia, the island of Calypso.

No place, perhaps, merits attention under more points of view than Sicily, and Mr. H. has given us a grand and beautiful description of it, in which he has assembled its ancient and modern works of art, and every thing remarkable in its customs and natural history, in a most interesting manner, adorned with plates not inferior in execution. An index to the four volumes concludes the whole.

M. de la Lande. *Journ. des Sçavans.*

POETRY.

ART. XXVIII. Paris. *La Liberté du Cloître, &c.* The Convents set at Liberty; a Poem: by the Author of Letters to Emilia (M. de Moustier). 63 p. 1790.

As this bagatelle was written on the spur of the occasion, it cannot be supposed to stand the test of severe criticism: its title, however, the reputation of its author, and a number of entertaining passages, will ensure it success. A short preliminary discourse on the propagation and suppression of monachism is well written, We will give a couple of specimens of the style of this poem.

*De Bruno, de Rancé, les disciples austères
Seuls étoient, parmi nous, ce qu'ils avoient été;
Seuls, ils n'osoient encor braver les loix sévères
Du jeûne, du silence, & de la chasteté.
Mais des autres soldats la milice inconstante,
En uniformes noirs, blancs, bruns, bariolés,
Avoit abandonné l'église militante.
Ces déserteurs mondains s'étoient tous enrôlés
Sous les drapeaux charnels du prince de Cythère;
Quelques-uns s'étoient faits aumôniers de sa mère;
D'autres, enlumines des rubis de Bacchus,
Poteles, gros, gras, ronds, ventrus, dodus, jousflus,
En l'honneur de ce dieu chantoient les Bacchanales,
Et pleins de son esprit, tomboient sous le lutrin.
On eût dit en voyant ces trognes monachales,
Que Silene, chez nous, s'étoit fait Bernardin.*

*La liberté pourtant, de nos prisons mystiques
Ne voulant pas encor sapper les fondemens,
De leur saint institut laisse, pour momumens,
Avec le vieux sérail les abbeses antiques.
Ainsi, lorsqu' autrefois les Gaulois, les Normands,
Enlevoient des autels les riches ornemens;
Ces pieux conquérans respectoient les reliques.*

L'Esprit des Journaux.

ART. XXIX. Paris. *Régemens de la Société de la Charité maternelle, &c.* Regulations of the Society of Maternal Charity, made at the Meeting held the 13th of February, 1789. 8vo. 84 p. Sold for the Benefit of the Charity, at 1l. 4s. (1s.) 1789.

This establishment may be deemed not less important to the concerns of humanity, than the foundling hospital instituted the beginning of the present century. To the abuse of this it owes its origin. To prevent the murders so frequently perpetrated on the fruits of illegitimate love was the design of the foundling hospital, but the facility with which children were admitted induced many, who, being married, had not the dread of shame to encounter, to forego the ties of parental affection, in order to exonerate themselves from the expence of maintaining their children. Poverty might render many of these excusable, but to countervail this temptation is the design of the maternal charity. To every child admitted to their bounty they allot the sum of 192 liv. (81.) in the following manner: child-bed linen, 16s. 8d.; lying-in expences, 15s.; 6s. 8d. per month during the first year, 4l.; 3s. 4d. per month during the second, 2l.; trifling articles of clothing, 8s. 4d. Since its establishment in May 1788 [to March 1790] 974 mothers have been relieved, of whom 989 children were born. The effect it has on the foundling hospital may be presumed from the number of children received into the latter in 1788, falling short of that in 1787 by 132, and in 1789 the number was still less by 71. As no children but those born in wedlock are admitted to the charity, it tends greatly to promote matrimony and discourage illicit connections amongst the poor; an effect already experienced in several instances. It is supported by voluntary subscription; the same means which have enabled the foundling hospital to admit 4000 children annually, and to maintain, as it at present does, near 15000, in Paris and in the country.

Abbé Tossier. *Journal des Sçavans.*

ART. XXX. *La Nature considérée sous les differens Aspects, ou Journal d'Histoire naturelle, &c.* Nature considered under its different Points of View, or a Journal of Natural History, containing every Thing that relates to the Natural History of Man, the veterinarian Art, the History of different Animals, the vegetable Kingdom, Botany, Agriculture, and Gardening, the mineral Kingdom, the working of Mines, and the Uses of Fossils, Physics, Chemistry, Mathematics, Astronomy, Geography, Navigation, Commerce, Architecture, Engraving, all the Sciences depending on Physics in general, and all the Arts, with historical Accounts of learned Men, and a great Number of Copper-plates: by a Society of Literary Gentlemen; superintended and published by abbé Bertholon, prof. of experimental Philosophy to the States-general of Languedoc, and Member of several Academies. 8vo. in monthly Numbers of 128 p. each. Annual Subscription, 27l. (1l. 2s. 6d.) post-free throughout France. Also,

ART. XXXI. *Journal des Sciences utiles, &c.* A Journal of useful Sciences: by the same. 12mo. in monthly Numbers of 120 p. each. Subscription 25l. [1l. os. 10d.] post-free.

Journ. des Sçavans.

ART.

ART. XXXII. Berlin. *Antworten auf wichtige & würdige Fragen und Briefe, &c.* Answers to important Questions and Letters of wife and good Men: by J. C. Lavater. 8vo. 100 p. pr. 8 gr. (1s. 2d.) January, 1790.

As Mr. L. has received numbers of questions on religious, moral, literary, domestic, friendly, and even historical subjects, in order to save himself the trouble of a very extensive correspondence, and explain some passages in his writings that have been misunderstood, he has conceived the design of publishing his answers to the most important and generally useful. These, from which physiognomical subjects are excluded, will appear monthly, as long as they find a sufficient number of readers and purchasers.

Jen. Allg. Lit. Zeit.

ART. XXXIII. Nuremberg. *G. C. Leibnitii Epistolæ ad D. J. And. Schmidium, &c.* Letters from Leibnitz to J. A. Schmidt, Minister at Helmstadt; published from the Autographs, by G. Veesenmeyer. 8vo. 151 p. pr. 6 gr. (10d. $\frac{1}{2}$.) 1788.

These ninety-six original letters, written from 1693 to 1708, will not be an unacceptable present to the public. They chiefly consist of literary anecdotes of the times, principally historical, mathematical, or theological; and the project for the union of the Lutheran and reformed churches occupies a considerable share of them. An illegible passage in one of the manuscripts (p. 3.) might easily be thus filled up. *Commisi Dno. Leidenfroft, regiminis nostri sive cancellariæ secretario, ut me absente aperiat literas tuas, atque ex illis referat, quæ tua sententia futura est. Quare, quas mihi scribes proximas, iis circumdabis operculum, sic inscripturo: A Mr. Leidenfroft, Secrétaire de S. A. E. à ja regence—Hannoveræ, &c.*

Jen. Allg. Lit. Zeit.

EDUCATION.

ART. XXXIV. Halle. *Lesebuch für angebende weibliche Dienboten, &c.* Instructions for young female Servants: by the Authoress of Instructions for the Kitchen, and domestic Economy, Vol. I. 8vo. 70 p. 1789.

This work is written with judgment, simplicity, and zeal. We have introduced it into a large working school, and cannot but warmly recommend it to every teacher of females of the lower class, though, perhaps, to those whom it is intended to serve, instruction might be better conveyed under the guise of example than of precept. This volume contains rules for the behaviour of female servants with respect to themselves, and their duties towards their masters, their fellow-servants, their neighbours, strangers, and their servants, and on misfortunes happening to those whom they serve. The second is to include their particular duties, in different domestic situations.

Jen. Allg. Lit. Zeit.

T H E

ANALYTICAL REVIEW,

For JULY, 1790.

ART. I. *Traëts, Philological, Critical, and Miscellaneous.*
By the late John Jortin, D.D. &c. consisting of Pieces, many before published separately, several annexed to the Works of learned Friends, and others, now first printed from the Author's Manuscripts, in 2 Vols. 8vo. 1034 pages. Price 12s. in boards. White and Son. 1790.

THE advertisement prefixed to the first volume informs us, that,

'To offer an apology for republishing several of the pieces contained in these volumes is deemed unnecessary, as they have long since become equally scarce and desirable. The editor's motives are not lucrative: his principal view being to fulfil the expectation of some valued friends, who are partial to the memory of his deceased father; and also of other learned and respectable men, by whom he has been induced to think they may afford a pleasing gratification. Some few additions will be found, both in the remarks upon *Spencer* and *Milton*; and at the close of the *Lusus Poetici*. The second volume consists partly of extracts from Dr. Jortin's manuscripts; partly of other extracts from his *Miscellaneous Observations upon Authors*: and by such of the literati as have read those *Observations*, the new matter now introduced will perhaps be considered as a valuable supplement. His remarks on *Seneca* have already been given in periodical publications, which are now rarely to be met with; and, together with those on *Hesiod*, *Homer*, *Virgil*, *Horace*, *Ovid*, and *Josephus*, may furnish no mean assistance to any future editor of their respective works.'

The advertisement which contains some particulars of the doctor's family and life, by himself, and some respectable testimonies of his character as a man, and as a scholar, by others, is followed by the *Lusus Poetici*, printed by Bowyer, 1748, with some not before published. Two of the poems are in English.

The chief praise of modern Latin poetry, is diction, and to that, these poems have an eminent claim. Rather gracefully

to borrow than really to possess; with dexterity to unite the greatest variety of classic styles; to select the beauties of Virgil, Ovid, Horace, Catullus—is the ambition of the modern Latin poet, whether under the rod or armed with it. New thoughts, if they come, can seldom be admitted, for new thoughts cannot be expressed by prescription, and combinations not sanctioned by the Augustan oracles—may be barbarisms. If, as it has been said, he who writes in a modern language, writes on sand, he who writes in Latin or Greek, copies only what has been already written; he is in a state of servitude, and the day of servitude, says Homer, takes away man's better half. Meanness of occupation confounds powers; Latin *Milton* is the fellow-drudge of *Cowley*, perhaps with less dexterity; and *Dante* would have been a clown at the side of either *Scaliger*.

Far, however, from despising or discouraging the cultivation of classic verse, we think it eminently fitted for didactic poetry; two successful specimens are given in the elegant collection before us: the subject of the prophecy of Balaam is sublime; in the odes, there are many happy, and some original turns; but the *Epitaphium Felis*, and the *fragment of an epitaph on Pæta*, are admirable. We shall present them to our readers. P. 39, 47.

EPITAPHIUM FELIS.

‘ Fessa annis, morboque gravi, mitissima Felis,
Infernos tandem cogor adire lacus :

Et mihi subridens Proserpina dixit, “ Habeto
“ Elyfios soles, Elyfiumque nemus.”

Sed, bene si merui, facilis Regina Silentium,
Da mihi saltem unâ nocte redire domum ;

Nocte redire domum, dominoq; hæc dicere in aurem,
Te tua fida etiam trans Styga Felis amat.”

Decessit Felis Anno M DCC LVI. Vixit annos XIV. menses II,
dies IV.

INSCRIPTIONIS FRAGMENTUM.

D. M.

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‘ QVAE. TE. SVB. TENERA. RAPVERVNT. PAETA, IVVENTA,
O. VTINAM. ME. CRVDELIA. FATA. VOCENT.

VT. LINGVAM. TERRAS. INVISAQVE. LVMINA. SOLIS.

VTQVE. TVVS. RVRSVM. CORPORE. SIM. POSITO.

TV. CAVE. LETHAEO. CONTINGVAS. ORA. LIQVORE.

ET. CITO. VENTVRI. SIS. MEMOR. ORO. VIRI.

TE. SEQVAR. OBSCVRVM. PER. ITER. DVX. IBIT. EVNTI.

FIDVS. AMOR. TENEBRAS. LAMPADE. DISCVTIENS.

The *Lusus Poetici* are followed by remarks on Spencer: these the author calls p. 281.

‘ An essay, or rough draught of a commentary ; deficient, indeed, in many points ; yet in some measure useful, and entertaining to a poetical reader of Spencer. Much more might be done, particularly towards settling the text, by a careful collation of editions ; and by comparing the author with himself : but that required more time and application than I was willing to bestow, and more copies than I had by me. I had only two editions to consult.’

This is speaking with great modesty ; how far the mere English critic may be gratified, we cannot here presume to determine, but an ample feast is spread for the poetical reader, and much important classical criticism is interspersed : the same may be said of the *remarks on Milton*, though they are neither so copious nor so elaborate. Next to these comes an instructive and interesting *sermon, preached at the consecration of the Lord Bishop of Bangor, in Kensington Church* ; and this is followed by *miscellaneous remarks on the sermons of Archbishop Tillotson*, from which we present the reader with an extract. P. 367.

‘ Tillotson printed these sermons on the *Divinity of Christ*, to vindicate himself from the charge of Socinianism : that is, from an accusation entirely groundless. I have been told, that Crellius, a Socinian, — and a descendant from the more celebrated Crellius, — who used, when he came over hither, to visit the Archbishop, and to converse with him, justified him on this head ; and declared that “ Tillotson had often disputed with him, in a friendly way, upon the subject of the Trinity ; and that he was the best reasoner, and had the most to say for himself, of any adversary he had ever encountered.”

‘ But then, Tillotson had made some concessions concerning the Socinians, which never were, and never will be forgiven him ; and hath broken an ancient and fundamental rule of theological controversy ; “ Allow not an adversary to have either common sense, or common honesty.”

‘ Here is the obnoxious passage :

“ And yet, to do right to the writers on that side, I must own, that generally they are a pattern of the fair way of disputing, and of debating matters of religion without heat and unseemly reflections upon their adversaries. — They generally argue matters with that temper and gravity, and with that freedom from passion and transport, which becomes a serious and weighty argument ; and, for the most part, they reason closely, and clearly, with extraordinary guard and caution ; with great dexterity and decency, and yet with smartness and subtilty enough ; with a very gentle heat, and few hard words : virtues, to be praised, wherever they are found ; yea even in an enemy, and very worthy of our imitation. In a word, they are the strongest managers of a weak cause, and which is ill founded at the bottom, that perhaps ever yet meddled with controversy ; insomuch, that some of the protestants, and the generality of the popish writers, and even of the jesuits themselves, who pretend to all the reason and subtilty in the world, are in comparison of them but mere scolds and bunglers. Upon

the whole matter, they have but this one great defect, that they want a good cause, and truth on their side; which if they had, they have reason, and wit, and temper enough to defend it."

"The thought, which is contained in the last sentence, resembles that of Quintilian, who says of Seneca: "Multa probanda in eo, multa etiam admiranda sunt: eligere modo curæ sit, quod utinam ipse fecisset! Digna enim fuit illa natura, quæ meliora vellet, quæ quod voluit effecit." And again, "Velle eum suo ingenio dixisse, alieno judicio."

Now, by way of contrast, behold the character of the same persons, from the masterly and impartial hand of SOUTH:

"The Socinians are impious blasphemers, whose infamous pedigree runs back [from wretch to wretch] in a direct line to the devil himself; and who are fitter to be crushed by the civil magistrate, as destructive to government and society, than to be confuted as merely heretics in religion."

"Such is the true *agonistic* style and *intolerant* spirit; such the courage of a champion, who challenges his adversary, and then calls upon the *constable* to come and help him.

— *An tibi Mavors*

Ventosâ in linguâ, pedibusque fugacibus istis

Semper erit?

These remarks, we are told, are taken from the *appendix* to Dr. Birch's life of Tillotson. Sec. Ed. p. 426. No. III. Of the scriptural illustrations, that follow, it is difficult to say which are the most acute, or learned, or important; the very first may serve for a specimen: P. 380.

JUDGES XI. 39.

"Jephtha's daughter was devoted to God, and to the service of the high-priest, and of the tabernacle. It is strange that any commentators should have imagined that she was *sacrificed*. In like manner, the Locrians were obliged to send yearly to the temple of Minerva, at Troy, two virgins; who were to be slaves, and employed all their days in the dull office of sweeping and sprinkling the floor, to expiate the crime of Ajax.

"See Plutarch, *De serâ Numinis vindictâ*; or Bayle, CASSANDRE, Not. E."

The second, on 1 Sam. xxvi. 7. exhibits a profusion of learning on the *Σαυωρτης* of the ancient spear; the third, the message of Cush, 2 Sam. xviii. 32; that on Matt. xvii. 21; on Mark ix. 49. deserve the utmost attention; with that on John i. 1. we will conclude: P. 402.

JOHN I. 1.

The word was God.—Θεὸς ἦν ὁ Λόγος.

"It is difficult to translate this, because our language doth not distinguish between Θεός, and ὁ Θεός. The difference between them is observed by Origen, Clemens Alexandrinus, and others.

"This text Julian had in view, when he said, "Neither Paul, nor Matthew, nor Luke, nor Mark, presumed to call Christ God; but only honest JOHN." Τὸν γὰρ Ἰησοῦν ἔτι Πάυλος ἐτολμήσεν ἰππεῖν Θεόν, ἔτι Ματθαῖος, ἔτι Λουκᾶς, ἔτι Μάρκος, — ἀλλ' ὁ Χρηστὸς Ἰωάννης

ἑαυτοῖς. This shews the injudiciousness of those Socinians, who would change the place, and read, *Θεὸς ἦν ὁ λόγος.*

These are followed by *strictures* on the *articles*, subscriptions, tests, &c. which, if they do not exhibit the author as a latitudinarian, are at least greater proofs of polemic dexterity and liberality of sentiment, than of strict adherence to certain established doctrines.

Such is his definition of the word subscription. P. 417.

‘Subscription to the articles, liturgy, &c. in a rigid sense, is a consent to them all in general, and to every proposition contained in them; according to the intention of the compilers, when that can be known; and according to the obvious, natural, usual signification of the words.

‘Subscription, in a second sense, is a consent to them in a meaning, which is not always consistent with the intention of the compilers, nor with the more usual signification of the words; but is consistent with those passages of scripture which the compilers had in view.

‘Subscription, in a third sense, is an assent to them, as to articles of peace and uniformity; by which we so far submit to them, as not to raise disturbances about them, and set the people against them.

‘Subscription, in a fourth sense, is an assent to them, as far as they are consistent with the scriptures, and with themselves; and no farther.’

Curfory Observations on a variety of words, things, and men: *Anecdotes* and *Translations* from the *Lusus Poetici* conclude the first volume. From the anecdotes we present the reader with the following trait of humour.

‘One of Père Simon’s favourite paradoxes, was his hypothesis of the *Rouleau*. He supposed that the Hebrews wrote their sacred books upon small sheets of paper, or something that served for paper, and rolled them up one over another, upon a stick; and that these sheets, not being fastened together, it came to pass, in process of time, that some of them were lost, and others displaced. We might as well suppose, that the artist who invented a pair of breeches, had not the wit to find some method to fasten them up; and that men walked, for several centuries, with their breeches about their heels; till, at length, a genius arose, who contrived buttons and button-holes.’

The second volume contains six letters; one to Mr. *Avifent*, the author of ‘An Essay on Musical Expression, concerning the Music of the Ancients, inserted from the essay, 3d. edit. Davis, 1779; the second is from, the third to, bishop *Sherlock*, both complimentary; the fourth is in Latin to *Caspar Wetstein*, and contains some philological criticisms; the fifth is to an unknown lady, who had consulted the author’s opinion concerning a ms. of an anonymous scribbler; the sixth contains some remarks on Mr. Phillips’s life of cardinal Pole; from the

appendix to Dr. Neve's animadversions on that work, No. I. These letters deserve the attention of every reader.

From page 49 to 138 inclusive, follow critical remarks on Greek authors, all acute, all learned; some, which we extract from those on Homer, may serve as a specimen:

We think the following conjecture on II. 509. the genuine reading.

‘Sarpedon and Patroclus come down from their chariots, to fight, v. 426. Thrasymelus, the charioteer of Sarpedon, is slain, 463. and Sarpedon, 481. In 506. it is said

‘Μυρμιδόνες δ’ αὐτῷ σχέθον ἵππους φουδιώλιας.

ἱμῖνους φοβέσθαι, ἐπὶ λίπον ἄρματ’ ἀνάκτοι.

———— *Postquam reliquissent currus dominorum suorum.*

‘This is unintelligible. Perhaps it should be;

‘———— ἐπὶ λίπον ἄρματ’ ἀνάκτες.

‘———— *Postquam Domini, nempe Sarpedon, et Thrasymelus currum reliquissent.* Thus ἄρματα will be put for ἄρμα, the plural for the singular. To avoid this, we might read, —ἐπὶ λίπον ἄρμα Φάνακτις, with an Æolic digamma. See Clarke on II. II. 172.

‘Ἀναξ ἄρματος is the master, the owner, or the driver of the chariot. Thus, II. B. 777.

‘———— ἄρματα δ’ ἐν πεπυρασμένα κίτῳ ἀνάκτων

Ἐν κλισίῃς.

In the proposed alteration of v. 722 of the same book, we do not think Mr. J. has penetrated the poet's meaning:

‘Hector giving way, and retiring, Patroclus slays many of the Trojans. Whilst Hector is deliberating with himself, Apollo comes up to him.

‘Ἀνὴρ ἰσάμενος αἰζήνῃ τε, κρατερῷ τε,

Ἄσιός, ὅς μῃ τρωῶν ἦν Ἕκτορος ἵπποδάμοιο, —

Τῷ μιν ἰσάμενος προσεφάνει Φοῖβος Ἀπόλλων.

Ἕκτορ, τί πτε μάχης ἀποπάνειαι; ἔδῃ τί σι χρεῖ.

Ἄθ’ ὅσον ἦσσαν ἱμῖν, τόσον σίε φέρτερος εἶμι.

Τῷ κε τάχα συγερῶς πολέμῳ ἀπερωήσεις.

Ἄλλ’ ἄγε, Πατρόκλῳ ἔφειπε κρατερὸν ὕχας ἵππους —

‘What says the personated Asius to Hector? — he says, “I wish I were a stouter warrior than you; I would drive you out of the field forely handled.” This is absurd, and one friend doth not accost another in this style.

‘I believe it should be,

‘Τῷ κε τάχα συγερῶς πολέμῳ ἀπερωήσεις

‘*Tunc professō statim suo malo o pugnā recederet.*

‘Meaning Patroclus, whose name is here suppressed, and who is named in the next line.’

Asius, in our opinion, would have said an absurdity, if he had said what the alteration proposes, for if he supposed that it required a stouter warrior than Hector to drive Patroclus off the field, Hector was not equal to the task. A similar manner of speaking is used by Hector to Polydamas, who was likewise his friend and relation. See *Ilias*. M. 248, seq. The warriors of Homer speak from the heart, without compliment; and

and Apollo, in the semblance of Phœnops, a son of Asius the Hyrtacide, charges Hector with downright fear of Menelaus, a warrior inferior to Patroclus, in another place: *Ilias*. P. V. 587. seq.

To read *Κακῶς* for *Κακοῖς* in *Ψ*. V. 492. mends the sense. Perhaps it might be read:

‘*Ἄσαν, ἰδομενεύ τε.—κακοῖς ἐπὶ ταῖς ἰσῖαις.*’

Ξ. 199. ‘Ulysses, intending to tell Eumæus a thumping lie, begins his story with saying that he is a Cretian;

‘*Ἐκ μὲν Κρήτης γένος εὐχόμεν ἰνέσσω.*’

‘To say that the poet intended this as a sneer upon the Cretians, who were always liars, is, perhaps, a false refinement;—and perhaps is not so.’ See *Epist. ad Tit.* c. 1, v. 12.

It is difficult to tell the sense of this observation; the poet may mean, and may not mean—so much is certain, that Ulysses meant to persuade Eumæus that he was telling him truth; and if Crete lay at that time under the imputation of being inhabited by a race of liars, he defeated his own purpose at the very onset, by making himself a Cretan.

Mr. J. tells us, that he has ‘observed in Homer a defect, and an inaccuracy, which, I think, hath escaped the notice of all his commentators and examiners. It is this:

‘He often introduceth his heroes acting and fighting, after they had received wounds, which would not admit of such efforts, and such violent exercise; and he forgets to introduce some deity *ex machinâ* to heal them. I except therefore Æneas and Hector, and those who are supposed to have recovered their strength by divine assistance. But, *Sarpedon* is active in the war; *Ulysses* wrestles with Ajax, and conquers in the race; *Diomedes* fights with Ajax; *Teucer* shoots at the mark;—who all had received wounds; and yet, as Homer well observes, a wounded man cannot fight: *Il.* *Ξ*. 63.

——— *ἔ γάρ πως βεβλημένον ἐστὶ μάχισθαι.*

See *Ilias*, E. 660. *Θ*. 324. *Δ*. 368. 434. *Π*. 426. *Ψ*. 709, 755, 812, 859.

Of the many attempts made to discover Homer’s fits of somnolency, this observation of our author appears to be one of the most successful—perhaps, however, the very motive which made Mr. J. hazard it, viz. the uniform silence of all the ancient and modern commentators and examiners, proves most against it. We are ignorant of ancient Therapeutics, and Homer’s, are at all times very expeditious; Menelaus is wounded after his single combat with Paris, as soon healed by Machaon, and in the battle almost immediately subsequent to his wound, slays *Scamandrius*. *Il.* E. Ver. 49. seq. Eury-pylus is attended by Patroclus, and it is true neither he, nor Agamemnon, Ulysses or Diomedes, recover with equal rapidity, but likewise some time is suffered to elapse before they are called upon to exert themselves; not till the games exhibited for Patroclus; that some time intervened, the story itself, and

the following lines, prove sufficiently: Achilles threatened to give Hector's corpse to the dogs, but, says Homer, τ. 185.

‘ Ἀλλὰ κυνὰς μὲν ἀλάλει Διὸς θυγάτηρ Ἀφροδίτη

ἤματα καὶ γυκίας.—

Sarpedon indeed scales the Grecian wall in the twelfth book; but he is wounded in the fifth, and though it is not expressly told that his father Zeus did more than avert his death, yet we need not suppose that he would help his son by halves. Teucer only received a contusion from Hector.

From page 138 to 505 we have *critical remarks on Latin authors*—all made with the same felicity, the same acuteness, with equal ease and diligence.—Every scholar of taste, ought to acquaint himself with the criticisms of a man, who, in our opinion, may challenge the first names in foreign and English literature. We have not, however, room, nor do we think it necessary to give further extracts from observations that ought *all* to be read.—We shall just observe, that Seneca has a great share of our author's attention: the remarks on him are inserted from ‘The Present State of the Republic of Letters for August, 1734. Article IX.’

Critical Remarks on modern Authors, follow the former; from which we present the reader with the article on Pope, and that on Voltaire.

‘What passed, between Mr. Pope and me, I will endeavour to recollect, as well as I can; for it happened many years ago, and I never made any memorandum of it.

‘When I was a Soph at Cambridge, Pope was about his translation of Homer's *Ilias*, and had published part of it.

‘He employed some person (I know not who he was) to make extracts for him from Eustathius, which he inserted in his notes. At that time there was no Latin translation of that commentator. *Alexander Politi*, (if I remember right) began that work some years afterwards, but never proceeded far in it. The person employed by Mr. Pope was not at leisure to go on with the work; and Mr. Pope (by his bookseller, I suppose) sent to Jefferies, a bookseller at Cambridge, to find out a student who would undertake the task. Jefferies applied to Dr. Thirlby, who was my tutor, and who pitched upon me. I would have declined the work, having as I told my tutor, other studies to pursue, to fit me for taking my degree. But he,—*qui quicquid volebat valde volebat*,—would not hear of any excuse. So I complied. I cannot recollect what Mr. Pope allowed for each book of Homer; I have a notion that it was three or four guineas. I took as much care as I could to perform the task to his satisfaction: but I was ashamed to desire my tutor, to give himself the trouble of overlooking my operations; and he, who always used to think and speak too favourably of me, said, that I did not want his help. He never perused one line of it, before it was printed; nor perhaps afterwards.

‘ When I had gone through some books (I forget how many) Mr. Jefferies let us know that Mr. Pope had a friend to do the rest, and that we might give over.

‘ When I sent my papers to Jefferies, to be conveyed to Mr. Pope, I inserted, as I remember, some remarks on a passage, where Mr. Pope, in my opinion, had made a mistake. But, as I was not directly employed by him, but by a bookseller, I did not inform him who I was, or set my name to my papers.

‘ When that part of Homer came out, in which I had been concerned, I was eager, as it may be supposed, to see how things stood; and much pleased to find that he had not only used almost all my notes, but had hardly made any alteration in the expressions. I observed also, that in a subsequent edition, he corrected the place to which I had made objections.

‘ I was in some hopes in those days (for I was young) that Mr. Pope would make enquiry about his *coadjutor*, and take some civil notice of him. But he did not; and I had no notion of obtruding myself upon him.—I never saw his face.*

‘ Scanderberg was son of a *Despot*, or little Prince of Albany; that is to say, of a *vassal* Prince—for so the word despot signified: and it is strange, that the word despot should be appropriated to *Monarchs*, who have made themselves absolute.’ VOLTAIRE. *Essai sur l'Histoire*. II. 229.

‘ What ignorance! to imagine that *despotic* or *despotism* had its derivation from the title of these petty rulers. ‘I though tributary princes have worn the pompous name of *Despot*, yet originally Δεσπότης is a lord or master, relatively to Δούλος a slave; and so *despotism* means, properly and strictly, *arbitrary* and *uncontrollable power*. See Philemon, p. 362.

‘ A total ignorance of the learned tongues; an acquaintance with modern books, and with translations of old ones; some knowledge of modern languages; a smattering in natural philosophy, poetical talents, a vivacity of expression, and a large stock of impiety;—these constitute a *Voltaire*, or a modern genius of the first rank, fit to be patronized by princes, and caressed by nobles; whilst learned men have leave to go and chuse on what tree they will please to hang themselves.

‘ Voltaire observes, that one comedy of Machiavel is worth all those of Aristophanes; and that Tasso and Ariosto greatly surpass Homer. *Essai*, &c. III. 45.

‘ One of the causes which induced him to pass such a judgment is this. He understood something of Italian: Greek and Latin he could not read; and so knew no more of Aristophanes

* The above is copied from Dr. Jortin's *Adversaria*. See also Johnson's Life of Pope, p. 42. 43. Who, on the reading of a narrative so simple, yet in its concomitancies so pathetic, can help exclaiming with the poet,

Probitas laudatur—et alget!

Editor's Friend.
and

and Homer than he had learned from French translations. Such men depreciate the ancients and the learned moderns, for reasons which are obvious enough.

The volume is concluded by *Maxims and Reflections*, which shew much knowledge of men and life.

R. R.

ART. II. *Bruce's Travels to discover the Source of the Nile.*
[Continued from page 147.]

WE are now arrived at the second volume, which contains Annals of Abyssinia, translated from the original. They begin with the year 1268, and continue, though more or less deficient in authenticity, and of intermediate dates and materials, in an uninterrupted series of reigns, to our author's arrival in 1769.

Not to perplex the reader with a motley catalogue of distorted names and contested events, we pass the eighteen first reigns, to 1540, and to the name of *Claudius*, or *Atzenaf Segueu*, whose reign is made memorable by his achievements against the Moors of Adel, who had distracted Abyssinia; and by the singular character of Christopher de Gama, who had been sent to his assistance by the governor of Goa. The following stratagem against Jonathan, a rebel auxiliary of the Mahometan army, will put the reader in mind of the celebrated one in the second Punic war, contrived by *Claudius Nero* against Asdrubal, when on his way to join his brother: P. 175.

The king in person at the head of his army became now an object of such consideration, as to make the Mahometan chiefs no longer retire as usual to winter in Adel, but canton themselves in the several districts they had conquered in Abyssinia, and lay aside the thoughts of farther wasting the country, to defend themselves against so active and spirited an assailant. They agreed then to join their whole forces together, and march to force the king to a battle. Osman of Ganzé, vizir Mudgid who had settled in Amhara, Sabereddin *, and all the lesser rebel officers of Siré and Serawé, effected a junction about the same time without opposition. Jonathan alone, a rebel of great experience, had not yet appeared with his troops. The king, on the other hand, did not seem over anxious to come to an engagement, though his army was every day ready for battle; and his ground was always taken with advantage, so that it was almost desperate to pretend to force him.

Jonathan at last was on his way to join the confederates; but the king had as early intelligence of his motions as his friends; and, while he was yet two days march distant from the camp, the king, leaving his tents standing and his fires lighted, by a forced march in the night came upon him, (while he thought him blocked up by his rebel associates at a distance) and, finding Jonathan without preparation or

* Constant in the faith.

defence,

defence, cut his whole army to pieces, slew him, and then returned to his own tents as rapidly as he went, having ordered small detachments to continue in the way between him and his camp, patrolling, lest some ambush should be laid for him by the enemy, who if they had been informed of his march, though they were too late to prevent the success of it, might still have attempted to revenge it.

But intelligence was now given to the Moors with much less punctuality and alacrity than formerly. So generally did the king possess the affections of the country people, that no information came to the confederate army till the next day after his return, when, early in the morning, he dispatched one of the Moorish prisoners that he had taken three days before, and spared for the purpose, carrying with him the head of Jonathan, and a full account of the havoc to which he had been a witness.

This messenger bore also the king's defiance to the Moors, whom he challenged, under the odious epithets they deserved, to meet him; and then actually to shew that he was in earnest, marched towards them with his army, which he formed in order of battle. But though they stood under arms for a considerable time, whilst several invitations to single combat were sent from the Christian horsemen, as their custom is, before they engage, or when their camps are near each other, yet the Moors were so astonished at what had happened, and what they saw now before them, that not one officer would advise the risking a battle, nor any one soldier accept of the challenge offered. The king then returned to his camp, distributed the whole booty among his soldiers, and refreshed them, preserving a proper station to cover the wounded, whom he sent off to places of security.

John, called *Bermudes* by our author; an attendant on a former embassy from Portugal to Abyssinia, who had been made abuna or patriarch; was sent to Europe to solicit assistance; he obtained an order from the king for *Don Garcia de Neronha*, who was then going out viceroy of the Indies, to send 400 Portuguese musqueteers from India to the relief of Abyssinia; but he dying, the scheme was protracted for upwards of a year, till his successor, *Don Stephen de Gama*, undertook to conduct a fleet in person to the coast of the Arabian gulph; and, after some exploits against the Moors, dispatched his youngest brother, *Don Christopher*, a nobleman of great hopes, with the promised troops, increased to upwards of 450, to Abyssinia. P. 182.

The army under *Don Christopher* (says our author) marched to *Askeeko*, where the next day came the governor *Don Stephen*, and the principal officers of the fleet, and took leave of their countrymen; and after receiving the blessing of *Don John Bermudes, Patriarch of the Sea*, the governor and rest of the Portuguese embarked, and returned to India.

Don Christopher, with the greatest intrepidity, began his march towards *Dobarwa*, the easiest entrance into Abyssinia, though still over rugged and almost inaccessible mountains. The *Baharnagash* had orders to attend him, and furnish this little army with cattle both for their provision and carriages; and this he actually performed. But the carriages of the small train of artillery giving way in this bad road, and there being nobody at hand to assist them with fresh ones in case the

the old failed, Gama made certain carriages of wood, after the pattern of those they had brought from Portugal; and, as iron was a very scarce commodity in Abyssinia, he made them split in pieces some barrels of old and useless firelocks for the wheels with which they were to draw their artillery.

The queen, without delay, came forward to join Don Christopher; who, hearing she was at hand, went to meet her a league from the city, with drums beating and colours flying, and saluted her with a general discharge of fire-arms, which terrified her much. Her two sisters accompanied her, and a number of attendants of both sexes. Don Christopher, at the head of his soldiers, paid his compliments with equal gallantry and respect. The queen was covered from head to foot, but lifted up her veil, so that her face could be seen by him; and he, on the other hand, appointed a hundred musqueteers for her guard; and thus they returned to Dobarwa mutually satisfied with this their first interview.

Don Christopher marched from Dobarwa eight days through a very rugged country, endeavouring, if possible, to bring about a junction with the king. And it was in this place, while he was encamped, that he received a message from the Moorish general, full of opprobrious expressions, which was answered in much the same manner. Don Christopher continued his march as much as he could on account of the rains; and Gragnè, whose greatest desire was to prevent the junction, followed him into Tigrè. Neither army desired to avoid the other, and they were both marching to the same point; so that on the 25th of March 1542, they came in sight of each other at Ainal, a small village in the country of the Baharnagash.

The Moorish army consisted of 1000 horsemen, 5000 foot, 50 Turkish musqueteers, and a few pieces of artillery. Don Christopher, besides his 450 musqueteers, had about 12,000 Abyssinians, mostly foot, with a few bad horse commanded by the Baharnagash, and Robel governor of Tigrè. Don Christopher, whose principal view was a junction with the king, though he did not decline fighting, yet, like a good officer, he chose to do it as much possible upon his own terms: and therefore, as the enemy exceeded greatly in the number of horse, he posted himself so as to make the best of his fire-arms and artillery. And well it was that he did so, for the Abyssinians shewed the utmost terror when the firing began on both sides.

Gragnè, mounted on a bay horse, advancing too near Don Christopher's line, that he might see if in any part it was accessible to his cavalry, and being known by his dress to be an officer of distinction, he was shot at by Peter de Sa, a Portuguese marksman, who killed his horse, and wounded the rider in the leg. This occasioned a great confusion, and would probably have ended in a defeat of the Moors, had not the Portuguese general also been wounded immediately after by a shot. Don Christopher, to shew his confidence of victory, ordered his men forthwith to pitch their tents, upon which the Moors retired with Gragnè (whom they had mounted on another horse) without being pursued, the Abyssinians having contented themselves with being spectators of the battle.

Don Christopher, with his army and the empress, now entered into winter-quarters at Affalo; nor did Gragnè depart to any distance from him, but took up his quarters at Zabul, in hopes always to fight
the

the Portuguese before it was possible for them to effect a junction with the king. The winter passed in a mutual intercourse of correspondence and confidence between the king and Don Christopher, and in determining upon the best scheme to pursue the war with success. Don Christopher and the queen were both of opinion, that, considering the small number of Portuguese first landed, and their diminution by fighting, and a strange climate, it was risking every thing to defer a junction till the winter was over.

* The Moorish general was perfectly of the same opinion; therefore, as soon as the king began his march from Dembea, Gragnè advanced to Don Christopher's camp, and placed himself between the Portuguese army and that of the king, drawing up his troops before the camp, and defying the Portuguese to march out, and fight, in the most opprobrious language. Don Christopher, in a long catalogue of virtues which he possessed to a very eminent degree, had not the smallest claim to that of patience, so very necessary to those that command armies. He was brave to a fault; rash and vehement; jealous of what he thought military honour; and obstinate in his resolutions, which he formed in consequence. The defiance of this barbarian, at which an old general would have laughed, made him utterly forget the reasons he himself frequently alledged, and the arguments used by the queen, which the king's approach daily strengthened, that it was risking every thing to come to a battle till the two armies had joined. He had, however, from no other motive but Gragnè's insolence, formed his resolution to fight, without waiting a junction; and accordingly the 30th of August, early in the morning, having chosen his ground to the best advantage, he offered battle to the Moorish army.

* Gragnè, by presents sent to the basha of Zibid, had doubled his number of horse, which now consisted of 2000. He had got likewise 100 Turkish musqueteers, an infinite number of foot, and a train of artillery more numerous and complete than ever had been seen before in Abyssinia. The queen, frightened at the preparation for the battle, fled, taking with her the Portuguese patriarch, who seemed to have as little inclination as she had to see the issue of the day. But Don Christopher, who knew well the bad effects this example would have, both on Abyssinians and Portuguese, sent twenty horse and brought them both back; telling the patriarch it was a breach of duty he would not suffer, for him to withdraw until he had confessed him, and given the army absolution before the action with the infidels.

* The battle was fought on the 30th of August, with great fury and obstinacy on both sides. The Portuguese had strewed, early in the morning, all the front of their line with gun-powder, to which, on the approach of the Turks, they set fire by trains, which burnt and disabled a great many of them; and things bore a prosperous appearance, till the Moorish general ordered some artillery to be pointed against the Abyssinians, who, upon hearing the first explosion, and seeing the effect of some balls that had lighted among them, fled, and left the Portuguese to the number only of 400, who were immediately surrounded by the Moorish army. Nor did Gragnè pursue the fugitives, his affair being with the Portuguese, the smallness of whose number promised they would fall an easy and certain sacrifice. He therefore attacked their camp upon every side with very little success, having

having lost most of his best officers, till, unfortunately, Don Christopher, fighting and exposing himself every where, was singled out by a Turkish soldier, and shot through the arm. Upon this all his men turned their thoughts from their own preservation to that of their general, who obstinately refused to fly, till he was by force put upon a litter, and sent off, together with the patriarch and queen.

• Night now coming on, Don Christopher had got into a wood in which there was a cave. There he ordered himself to be set down to have his wounds dressed; which, being done, he was urged by the queen and patriarch to continue his flight. But he had formed his resolution, and, without deigning to give his reasons, he obstinately refused to retreat a step farther. In vain the queen, and those that knew the country, told him he was just in the tract of the Moorish horsemen, who would not fail soon to surround him. He repeated his resolution of staying there with such a degree of firmness, that the queen and patriarch, who had no great desire for martyrdom, left him to his fate, which presently overtook him.

• In one of Don Christopher's expeditions to the mountains, he had taken a very beautiful woman, wife to a Turkish officer, whom he had slain. This lady had made a shew of conversion to Christianity; lived with him afterwards, and was treated by him with the utmost tenderness. It was said, that, after he was wounded and began to fly, this woman had given him his route, and promised to overtake him with friends that would carry him to a place of safety. Accordingly, some servants left by the queen, hidden among the rocks, to watch what might befall him, and assist him if possible, saw a woman, in the dawn of the morning, come to the cave, and return into the wood immediately, whence there rushed out a body of Moorish horse, who went straight to the cave, and found Don Christopher lying upon the ground sorely wounded. Upon the first question that was asked him, he declared his name, which so overjoyed the Moors, that they gave over further pursuit, and returned with the prisoner they had taken. Don Christopher was brought into the presence of the Moorish general, Gagnè, who loaded him with reproaches; to which he replied with such a share of invectives, that the Moor, in the violence of his passion, drew his sword and cut off his head with his own hand. His head was sent to Constantinople; and parts of his body to Zibid and other quarters of Arabia.

• The Portuguese camp was now taken, and all the wounded found in it were put to death. The women, from their fear, having retired all into Don Christopher's tent, the Turks began to indulge themselves in their usual excesses towards their captives, when a noble Abyssinian woman, who had been married to a Portuguese, seeing the shocking treatment that was awaiting them, set fire to several barrels of gunpowder that were in the tent, and at once destroyed herself, her companions, and those that were about to abuse them.

The distresses of Abyssinia from the Moors having ceased, by a league made with the *basha* of Masuah by the successor of Claudius, a new and more terrible enemy to that country arose, in the barbarous race called Galla, who invaded it under *Melec Segueda*. This race appears to have been to Abyssinia what the ancient Scots were to England. Stimulated to
invasion

invasion by want, protected by poverty at home, and too prolific to be sensible of defeat. Such is, from this period, their share in the events of Abyssinian history; they occupy so much of our author's attention, that we present the reader with the following copious account of them: P. 216.

The Galla are a very numerous nation of shepherds, who probably lived under or beyond the line. What the cause of their emigration was we do not pretend to say with certainty, but they have, for many years, been in an uniform progress northward. They were at first all infantry, and said the country they came from would not permit horses to breed in it, as is the case in 13° north of the line, round Senaar. Upon coming northward, and conquering the Abyssinian provinces, and the small Mahometan districts bordering on them, they have acquired a breed of horses, which they have multiplied so industriously that they are become a nation of cavalry, and now hold their infantry in very little esteem.

As under the line, to the south of Abyssinia, the land is exceedingly high, and the sun seldom makes its appearance on account of the continual rains, the Galla are consequently of a brown complexion, with long black hair. Some, indeed, who live in the vallies of the low country, are perfectly black. Although the principal food of this people at first was milk and butter, yet, when they advanced into drier climates, they learned of the Abyssinians to plow and sow the fields, and to make bread. They seem to affect the number seven, and have divided their immense multitude threefold by that number. They all agree, that, when the nation advanced to the Abyssinian frontiers, they were then in the centre of the continent. The ground beginning to rise before them, seven of their tribes or nations filed off to the east towards the Indian Ocean; and, after making settlements there, and multiplying exceedingly, they marched forward due south into Bali and Dawaro, which they first wasted by constant incursions, then conquered and settled there in the reign of David III. in 1537.

Another division of seven tribes went off to the west about the same time, and spread themselves in another semicircle round the south side of the Nile, and all along its banks round Gojam, and to the east behind the country of the Agows, (which are on the east side of the Nile) to that of the Gongas and Gafats. The high woody banks of this river have hitherto been their barrier to the southward; not but that they have often fought for, and often conquered, and still oftener plundered, the countries on the Abyssinian side of that river; and, from this reign downwards, the scene of action with the Abyssinians has constantly been on the east side of the river. All I mean is, they have never made a settlement on the Abyssinian side of the Nile, except such tribes of them as, from wars among themselves, have gone over to the king of Abyssinia, and obtained lands on the banks of that river, opposite to the nation they have revolted from, against which they have ever after been the securest bulwark.

A third division of seven tribes remained in the center, due south of the low country of Shoa; and these are the least known, as having made the fewest incursions. They have, indeed, possessed Walaka, a small province between Amhara and Shoa; but this has been permitted politically

politically by the governor of Shoa, as a barrier between him and Abyssinia, on whose sovereign he scarcely acknowledges any dependence but for form's sake, his province being at present an hereditary government descending from father to son.

• All these tribes of Galla gird Abyssinia round at all points from east to west, making inroads, and burning and murdering all that fall into their hands. The privities of the men they cut off, dry, and hang them up in their houses. They are so merciless as to spare not even women with child, whom they rip up in hopes of destroying a male. The western part of these Galla, which surrounds the peninsula of Gojam and Damot, are called the Boren Galla; and those that are to the east are named Bertuma Galla, though this last word is seldom used in history, where the Galla to the westward are called Boren; and the others Galla merely, without any other addition. All these tribes, though the most cruel that ever appeared in any country, are yet governed by the strictest discipline at home, where the smallest broil or quarrel among individuals is taken cognizance of, and receives immediate punishment.

• Each of the three divisions of Galla elect a king, that is, there is a king for every seven tribes. There is also a kind of nobility among them, from whose families alone the sovereign can be chosen. But there are certain degrees of merit (all warlike) that raise, from time to time, their plebeian families to nobility, and the right of suffrage. No one of these nobles can be elected till past forty years of age, unless he has slain with his own hand a number of men, which, added to his years, makes up forty.

• The council of each of the seven tribes first meets separately in its own district: here it determines how many are necessary to be left behind for the governing, guarding, and cultivating the territory, while those fixed upon by most votes go as delegates to meet the representatives of the other nations at the domicil, or head-quarters of the king, among the tribe from which the sovereign of the last seven years was taken. Here they sit down under a tree which seems to be sacred, and the god of all the nations. It is called Wanzey, has a white flower, and great quantity of foliage, and is very common in Abyssinia. After a variety of votes, the number of candidates is reduced to four, and the suffrage of six of these nations go then no farther; but the seventh, whose turn it is to have a king out of their tribe, choose, from among the four, one, whom they crown with a garland of Wanzey, and put a sceptre, or bludgeon, of that wood in his hands, which they call Buco.

• The king of the western Galla is stiled Lubo, the other Mooty. At this assembly, the king allots to each their scene of murder and rapine; but limits them always to speedy returns in case the body of the nation should have occasion for them. The Galla are reputed very good soldiers for surprise, and in the first attack, but have not constancy or perseverance. They accomplish incredible marches; swim rivers holding by the horses tail, (an exercise to which both they and their horses are perfectly trained;) do the utmost mischief possible in the shortest time; and rarely return by the same way they came. They are excellent light horse for a regular army in an enemy's country.

Iron

* Iron is very scarce among them, so that their principal arms are poles sharpened at the end, and hardened in the fire, which they use like lances. Their shields are made of bulls hides of a single fold, so that they are very subject to warp in heat, or become too pliable and soft in wet weather. Notwithstanding these disadvantages, the report of their cruelty made such an impression upon the Abyssinians, that, on their first engagements, they rarely stood firmly the Galla's first onset. Besides this, the shrill and very barbarous noise they are always used to make at the moment they charge, used to terrify the horses and riders, so that a flight generally followed the attack made by Galla horse.

* These melancholy and frantic howls I had occasion to hear often in those engagements that happened while I was in Abyssinia. The Edjow, a body of Galla who had been in the late king Joas's service, and were relations to him by his mother, who was of that clan of southern Galla, were constantly in the rebel army, and always in the most disaffected part, who, with the troops of Begemder and Lasta, attacked the king's household, where he was in person; and, though they behaved with a bravery even to rashness, most of them lost their lives, upon the long pikes of the king's black horse, without ever doing any notable execution, as these horses were too well trained to be at all moved by their shrieks when they charged, though their bravery and fidelity merited a better fate.

* The women are said to be very fruitful. They do not confine themselves even a day after labour, but wash and return to their work immediately. They plow, sow, and reap. The cattle tread out the corn, but the men are the herdsmen, and take charge of the cattle in the fields.

* Both sexes are something less than the middle size, exceedingly light and agile. Both, but especially the men, plait their hair with the bowels and guts of oxen, which they wear likewise, like belts, twisted round their middle; and these, as they putrify, occasion a terrible stench. Both copiously anoint their heads and bodies with butter or melted grease, which is continually raining from them, and which indicates that they came from a country hotter than that which they now possess. They greatly resemble the Hottentots in this filthy taste of dress. The rest of their body is naked; a piece of skin only covers them before; and they wear a goat's skin on their shoulders, in shape of a woman's handkerchief or tippet.

* It has been said *, that no religion was ever discovered among them. I imagine that the facts upon which this opinion is founded have never been sufficiently investigated. The Wanzey-tree, under which their kings are crowned, is avowedly worshipped for a god in every tribe. They have certain stones also, for an object of their devotion, which I never could sufficiently understand to give further description of them. But they certainly pay adoration to the moon, especially the new moon, for of this I have frequently been a witness. They likewise worship certain stars in particular positions, and at different times of the year, and are, in my opinion, still in the ancient religion of Sabaism. All of them believe that, after death, they are to live again; that they are to rise with their body, as they were on earth, to enter into

* Jerome Lobo Hist. of Abyssinia ap. Le Grande.

another life they know not where, but they are to be in a state of body infinitely more perfect than the present, and are to die no more, nor suffer grief, sickness, or trouble of any kind. They have very obscure, or no ideas at all of future punishment; but their reward is to be a moderate state of enjoyment with the same family and persons with which they lived on earth. And this is very nearly the same belief with the other Pagan nations in Africa with which I have conversed intimately; and this is what writers generally call a belief of the immortality of the soul. Nor did I ever know one savage that had a more distinct idea of it, or ever separated it from the immortality of the body.

The Galla to the south are mostly Mahometans; on the east and west chiefly Pagans. They intermarry with each other, but suffer no strangers to live among them. The Moors, however, by courage, patience, and attention, have found out the means of trading with them in a tolerable degree of safety. The goods they carry are coarse Surat blue cloaths, called *marowty*; also myrrh and salt. This last is the principal and most valuable article.

The Galla sometimes marry the Abyssinian women, but the issue of those marriages are incapable of all employment. Their form of marriage is the following: the bridegroom, standing before the parents of the bride, holds grass in his right hand, and the dung of a cow in his left. He then says, 'May this never enter, nor this ever come out, if he does not do what he promises;' that is, may the grass never enter the cow's mouth to feed it, or may she die before it is discharged. Matrimonial vows, moreover, are very simple; he swears to his bride that he shall give her meat and drink while living, and bury her when dead.

Polygamy is allowed among them, but the men are commonly content with one wife. Such, indeed, is their moderation in this respect, that it is the women that solicit the men to increase the number of their wives. The love of their children seems to get a speedy ascendancy over passion and pleasure, and is a noble part of the character of these savages that ought not to be forgot. A young woman, having a child or two by her husband, intreats and solicits him that he would take another wife, when she names to him all the beautiful girls of her acquaintance, especially those that she thinks likeliest to have large families. After the husband has made his choice, she goes to the tent of the young woman, and sits behind it in a suppliant posture, till she has excited the attention of the family within. She then with an audible voice, declares who she is; that she is daughter of such a one; that her husband has all the qualifications for making a woman happy; that she has only two children by him; and, as her family is so small, she comes to solicit their daughter for her husband's wife, that their families may be joined together, and be strong; and that her children, from their being few in number, may not fall a prey to their enemies in the day of battle; for the Galla always fight in families, whether against one another, or against other enemies.

When she has thus obtained a wife for her husband, she carries her home, puts her to bed with her husband, where, having left her, she feasts with the bride's relations. There the children of the first marriage are produced, and the men of the bride's family put each
their

their hands upon these children's heads, and afterwards take the oath in the usual manner, to live and die with them as their own offspring. The children, then, after this species of adoption, go to their relations, and visit them for the space of seven days. All that time the husband remains at home in possession of his new bride; at the end of which he gives a feast, when the first wife is seated by her husband, and the young one serves the whole company. The first wife from this day keeps her precedence; and the second is treated by the first wife like a grown-up daughter. I believe it would be very long before the love of their families would introduce this custom among the young women of Britain.

When a ~~father~~ ^{father} dies and leaves many children, the eldest succeeds to the whole inheritance without division; nor is he obliged, at any time, or by any circumstance, to give his brothers a part afterwards. If the father is alive when the son first begins to shave his head, which is a declaration of manhood, he gives two or three milk-cows, or more, according to his rank and fortune. These, and all their produce, remain the property of the child to whom they were given by his father; and these the brother is obliged to pay to him upon his father's death, in the same number and kinds. The eldest brother is, moreover, obliged to give the sister, whenever she is marriageable, whatever other provision the father may have made in his life-time for her, with all its increase from the day of the donation.

When the father becomes old and unfit for war, he is obliged to surrender his whole effects to his eldest son, who is bound to give him aliment, and nothing else; and, when the eldest brother dies, leaving younger brothers behind him, and a widow young enough to bear children, the youngest brother of all is obliged to marry her; but the children of the marriage are always accounted as if they were the eldest brother's; nor does this marriage of the youngest brother to the widow entitle him to any part of the deceased's fortune.

The southern Galla are called Elma Kilelloo, Elma Gooderoo, Elma Robali, Elma Doolo, Elma Bodena, Elma Horeta, and Elma Michaeli; these are the seven southern nations which the Mahometan traders pass through in their way to Narea, the southernmost country the Abyssinians ever conquered.

The western Galla for their principal clans have the Djawi, Edjow or Ayzow, and Toluma; and these were the clans we principally fought with when I was in Abyssinia. They are chiefly Pagans. Some of their children, who were left young in court when their fathers fled, after the murder of the late king their master, were better Christians and better soldiers than any Abyssinians we had.

It is not a matter of small curiosity to know what is their food, that is so easy of carriage as to enable them to traverse immense deserts, that they may, without warning, fall upon the towns and villages in the cultivated country of Abyssinia. This is nothing but coffee roasted, till it can be pulverised, and then mixed with butter to a consistency that will suffer it to be rolled up in balls, and put in a leather bag. A ball of this composition, between the circumference of a shilling and half-a-crown, about the size of a billiard-ball, keeps them, they say, in strength and spirits during a whole day's fatigue, better than a loaf of bread, or a meal of meat. Its name in Arabia and Abyssinia is Bun, but I apprehend its true name is Caffé, from

Caffa, the south province of Narea, whence it is first said to have come; it is white in the bean. The coffee-tree is the wood of the country, produced spontaneously every where in great abundance, from Caffa to the banks of the Nile.

Thus much for this remarkable nation, whose language is perfectly different from any in Abyssinia, and is the same throughout all the tribes, with very little variation of dialect. This is a nation that has conquered some of the finest provinces of Abyssinia, and of whose inroads we shall hereafter have occasion to speak continually; and it is very difficult to say how far they might not have accomplished the conquest of the whole, had not providence interposed in a manner little expected, but more efficacious than a thousand armies, and all the inventions of man.

The Galla, before their inroads into Abyssinia, had never in their own country seen or heard of the small-pox. This disease met them in the Abyssinian villages. It raged among them with such violence, that whole provinces conquered by them became half desert; and, in many places, they were forced to become tributary to those whom before they kept in continual fear.

We are under the necessity of passing in silence the six following reigns, full of civil, military, and ecclesiastical events, to the year 1680, or epoch of *Yasous* the First. Here the author details the religious squabbles of the Franciscans and Capuchins about the Ethiopic mission, and the manœuvres of the Jesuits and M. de Maillet, consul at Cairo, against both; gives an account of the travels of *Charles Poncet* through Nubia to Abyssinia, full of candid and liberal criticism, and circumstantially relates the unfortunate embassy of M. du Roule: from which we shall insert the following extract. p. 501.

M. Noir du Roule, vice-consul at Damiatra, was pitched upon as the ambassador to go to Abyssinia. He was a young man of some merit, had a considerable degree of ambition, and a moderate skill in the common languages spoken in the east, but was absolutely ignorant of that of the country to which he was going, and, what was worse, of the customs and prejudices of the nations through which he was to pass. Like most of his countrymen, he had a violent predilection for the dress, carriage, and manners of France, and a hearty contempt for those of all other nations; this he had not address enough to disguise, and this endangered his life. The whole French nation at Cairo were very ill disposed towards him, in consequence of some personal slight, or imprudences, he had been guilty of; as also towards any repetition of projects which brought them, their commerce, and even their lives into danger, as the last had done.

The merchants, therefore, were averse to this embassy; but the Jesuits and Maillet were the avowed supporters of it, and they had with them the authority of the king. But each aimed to be principal, and had very little confidence or communication with his associate.

As for the Capuchins and Franciscans, they were mortally offended with M. de Maillet for having, by the introduction of the Jesuits, and the power of the king of France, forcibly wrested the Ethiopic mission from them, which the pope had granted, and which
the

the sacred congregation of cardinals had confirmed. These, by their continual communication with the Cophts, the Christians of Egypt, had so far brought them to adopt their designs, as, one and all, to regard the miscarriage of Roule and his embassy, as what they were bound to procure from honour and mutual interest.

Things being in these circumstances, M. du Roule arrived at Cairo, and took upon him the charge of this embassy, and from that moment the intrigues began.

The consul had persuaded du Roule, that the proper presents he should take with him to Sennaar were prints of the king and queen of France, with crowns upon their heads; mirrors, magnifying and multiplying objects, and deforming them; when brocade, tatin, and trinkets of gold or silver, iron or steel, would have been infinitely more acceptable.

Elias, an Armenian, a confidential servant of the French nation, was first sent by way of the Red Sea into Abyssinia, by Masuah, to proceed to Gondar, and prepare Yafous for the reception of that ambassador, to whom he, Elias, was to be the interpreter. So far it was well concerted; but, in preparing for the end, the middle was neglected. A number of friars were already at Sennaar, and had poisoned the minds of that people, naturally barbarous, brutal, and jealous. Money, in presents, had gained the great; while lies, calculated to terrify and enrage the lower class of people, had been told so openly and avowedly, and gained such root, that the ambassador, when he arrived at Sennaar, found it, in the first place, necessary to make a *procès verbal*, or what we call a precognition, in which the names of the authors, and substance of these reports, were mentioned, and of this he gave advice to M. de Maillet, but the names and these papers perished with him.

It was on the 9th of July, 1704, that M. du Roule set out from Cairo, attended by a number of people, who, with tears in their eyes, foresaw the pit into which he was falling. He embarked on the Nile; and, in his passage to Siout, he found at every halting-place some new and dangerous lie propagated, which could have no other end but his destruction.

Belac, a Moor, and factor for the king of Sennaar, was chief of the caravan which he then joined. Du Roule had employed, while at Cairo, all the usual means to gain this man to his interest, and had every reason to suppose he had succeeded. But, on his meeting him at Siout, he had the mortification to find that he was so far changed, that it cost him 250 dollars to prevent his declaring himself an abettor of his enemies. And this, perhaps, would not have sufficed, had it not been for the arrival of Fornetti, drugoman to the French nation at Cairo, at Siout, and with him a capigi and chiaoux from Ismael Bey, the port of janizaries, and from the basha of Cairo, expressly commanding the governor of Siout, and Belac chief of the caravan, to look to the safety of du Roule, and protect him at the hazard of their lives, and as they should answer to them.

All the parties concerned were then called together; and the *sedtah*, or prayer of peace, used in long and dangerous journeys, was solemnly recited and assented to by them all; in consequence of which, every individual became bound to stand by his companion even to death, and not separate himself from him, nor see him wronged,

though it was for his own gain or safety. This test brought all the secret to light; for Ali Chelebi, governor of Siout, informed the ambassador, that the Christian merchants and Franciscan friars were in a conspiracy, and had sworn to defeat and disappoint his embassy even by the loss of his life, and that, by presents, they had gained him to be a partner in that conspiracy.

Belac, moreover, told him, that the patriarch of the Cophts had assured the principal people of which that caravan consisted, that the Franks then travelling with him were not merchants, but forcerers, who were going to Ethiopia, to obstruct, or cut off the course of the Nile, that it might no longer flow into Egypt; and that the general resolution was to drive the Franks from the caravan at some place in the desert which suited their designs, which were to reduce them to perish by hunger or thirst, or else to be otherwise slain, and no more heard of.

The caravan left Siout the 12th of September. In twelve days they passed the lesser desert, and came to Khargué, where they were detained six days by a young man, governor of that place, who obliged M. du Roule to pay him 120 dollars, before he would suffer him to pass further; and at the same time forced him to sign a certificate, that he had been permitted to pass without paying any thing. This was the first sample of the usage he was to expect in the further prosecution of his journey.

On the 3d of October they entered the great desert of Selima, and on the 18th of same month they arrived at Machou, or Moscho, on the Nile, where their caravan staid a considerable time, till the merchants had transacted their business. It was at this place the ambassador learned, that several Franciscan friars had passed the caravan while it remained at Siout, and advanced to Sennaar, where they had staid some time, but had lately left that capital, upon news of the caravan's approaching, and had retired, nobody knew whither.

A report was soon after spread abroad at Cairo, but no one could ever learn whence it came, that the ambassador, arriving at Dongola, had been assassinated there. This, indeed, proved false, but was, in the mean time, a mournful presage of the melancholy catastrophe that happened soon afterwards.

M. du Roule arrived at Sennaar towards the end of May, and wrote at that time; but a packet of letters was after brought to the consul at Cairo, bearing date the 18th of June. The ambassador there mentions, that he had been well received by the king of Sennaar, who was a young man, fond of strangers; that particular attention had been shewn him by Sid Achmet-el-coom, or, as he should have called him, Achmet Sid-el-coom, i. e. Achmet master of the household. This officer, sent by the king to visit the baggage of the ambassador, could not help testifying his surprise to find it so considerable, both in bulk and value.

He said the king had received letters from Cairo, informing him that he had twenty chests of silver along with him. Achmet likewise told him, that he himself had received information, by a letter under the hand and seal of the most respectable people of Cairo, warning him not to let M. du Roule pass; for the intention of his journey into Abyssinia was to prevail on Yafous to attack Masuah and Suakem, and take them from the Turks, Achmet would not suffer the bales intended

intended for the king of Abyssinia to be opened or visited, but left them in the hands of the ambassador.

* M. du Roule, however, in writing this account to the consul, intimated to him that he thought himself in danger, and declares that he did not believe there was on earth so barbarous, brutal, and treacherous a people, as were the Nubians.

* It happened that the king's troops had gained some advantage over the rebellious Arabs, on which account there was a festival at court, and M. du Roule thought himself obliged to exert himself in every thing which could add to the magnificence of the occasion. With this intention he shaved his beard, and dressed himself like a European, and in this manner he received the visit of the minister Achmet. M. Macé, in a letter to the consul of the above date, complains of this novelty. He says it shocked every body; and that the mirrors * which multiplied and deformed the objects, made the lower sorts of people look upon the ambassador and his company as forcerers.

* Upon great festivals, in most Mahometan kingdoms, the king's wives have a privilege to go out of their apartments, and visit any thing new that is to be seen. These of the king of Sennaar are very ignorant, brutish, fantastic, and easily offended. Had M. du Roule known the manners of the country, he would have treated these black majesties with strong spirits, sweetmeats, or scented waters; and he might then have shewed them with impunity any thing that he pleased.

* But being terrified with the glasses, and disgusted by his inattention, they joined in the common cry that the ambassador was a magician, and contributed all in their power to ruin him with the king; which, after all, they did not accomplish without the utmost repugnance and difficulty. The farthest length at first they could get this prince to go was, to demand 3000 dollars of the ambassador. This was expressly refused, and private disgust followed.

* M. du Roule being now alarmed for his own safety, insisted upon liberty to set out forthwith for Abyssinia. Leave was accordingly granted him, and after his baggage was loaded, and every thing prepared, he was countermanded by the king, and ordered to return to his own house. A few days after this he again procured leave to depart; which a short time after was again countermanded. At last, on the 10th of November, a messenger from the king brought him final leave to depart, which, having every thing ready for that purpose, he immediately did.

* The ambassador walked on foot, with two country Christians on one hand, and Gentil his French servant on the other. He refused to mount on horseback, but gave his horse to a Nubian servant to lead. M. Lipi, and M. Macé, the two drugomans, were both on horseback. The whole company being now arrived in the middle of the large square before the king's house, the common place of execution for criminals, four blacks attacked the ambassador, and murdered him with four strokes of sabres. Gentil fell next by the same hands, at his master's side. After him M. Lipi and the two

* We have seen these were recommended by M. Maillet the consul.

Christians; the two latter protesting that they did not belong to the ambassador's family.

M. du Roule died with the greatest magnanimity, fortitude, and resignation. Knowing his person was sacred by the law of nations, he disdained to defend it by any other means, remitting his revenge to the guardians of that law, and he exhorted all his attendants to do the same. But M. Macé the drugoman, young and brave, and a good horseman, was not of the sheep kind, to go quietly to the slaughter. With his pistols he shot two of the assassins that attacked him, one after the other, dead upon the spot; and was continuing to defend himself with his sword, when a horseman coming behind him, thrust him through the back with a lance, and threw him dead upon the ground.

[*To be continued.*]

ART. III. *Proceedings of the African Association.*

[*Concluded from Vol. VI. p. 509.*]

THE other gentleman engaged in this undertaking was Mr. Lucas, who had been sent, when a boy, to Cadiz, in Spain, for education as a merchant, and having the misfortune on his return to be captured by a Sallee rover, was brought as a slave to the imperial court of Morocco!

Three years of captivity preceded his restoration to freedom, and his consequent departure for Gibraltar; where, at the request of General Cornwallis, he accepted the offices of vice-consul and chargé d'affairs in the empire of Morocco; and had the satisfaction to return, as the delegate of his sovereign, to the very kingdom in which, for so long a period, he had lived as a slave. At the end of sixteen years he once more revisited England, and was soon appointed Oriental interpreter to the British court, in which situation he was when he became known to the committee, and expressed his willingness, with his Majesty's permission, to undertake, in the service of the association, whatever journey his knowledge of the manners, customs, and language of the Arabs might enable him to perform. His Majesty, with that liberal attention to the progress of knowledge which at all times has distinguished his reign, signified his pleasure, that Mr. Lucas should proceed on the business of the Society; and that his salary as Oriental interpreter, should be continued to him during his absence.

Mr. Lucas's instructions were to proceed to Tripoli; from thence by the passage of the Desert of Zahara to Fezzan, and to collect and transmit by the way of Tripoli, whatever intelligence, respecting the inland regions of the continent, the people of Fezzan, or the traders who visited their country, might be able to afford; and that he should afterwards return by the way of Gambia, or by that of the coast of Guinea.

Mr. Lucas embarked at Marseilles on the 18th of October,

1788.

1788, and on the 25th of the same month arrived at Tripoli. Some of the principal tribes of the tributary Arabs having revolted from the government, and infested by their inroads all the frontiers of Tripoli, on the side of the Desert; it was not earlier than the 1st of February, 1789, that Mr. L. set out on his journey from Tripoli under the guidance and protection of two sheerefs of Fezzan, who came there as merchants, and brought with them, for sale, a variety of articles, of which slaves and senna were the chief. With this caravan he travelled to Mesurata, about 150 miles from Tripoli, where they arrived the seventh day, which terminated Mr. L.'s progress. For the country being in a state of rebellion, and no sufficient conveyance for the goods being to be obtained, the sheerefs warehoused their packages in the public store rooms, and retired to the places of their summer residence, deferring their journey to Fezzan till the next winter; and Mr. L. seeing no prospect of being able to prosecute his route, returned to Tripoli, and from thence to England, where he arrived the 26th of July.

The remaining part of this narrative (118 pages) contains the information which Mr. Lucas obtained from the sheeref Imhammed respecting the kingdoms of Fezzan, Bornou, Calhna, &c. as enumerated in the contents of the chapters above stated. In support of these accounts the testimony of the governor of Mesurata, to whom Mr. L. read the memorandums he had made from repeated conversations with Imhammed, is adduced, which is farther confirmed by the general conformity of the descriptions, which the committee had acquired from Ben Alli, a native of Morocco at that time in London, of the countries south of the desert of Zahara, which in the course of his extensive travels as a merchant he had visited; his remembrance was however impaired by a lapse of near twenty years.

Fezzan is described to be situated in the vast wilderness as an island in the midst of the ocean; the capital is Mourzouk, about 390 miles south from Mesurata. The number of towns and villages is said to be little less than one hundred, which appear to be chiefly inhabited by husbandmen and shepherds; for though they also contain the merchants, the artificers, the ministers of religion, and the officers of the executive government; yet, the business of agriculture and pasturage seems to be the principal occupation of the natives of Fezzan. The houses, like those of the little villages in the neighbourhood of Tripoli, are built of clay, and are covered with a flat roof, that is composed of the boughs and branches of trees, on which a quantity of earth is laid. Inartificial and defective as this covering appears, it is suited to the climate: for as rain is never known in Fezzan, the principal requisites of a roof are shelter from the dews, and protection from the sun. The heats of the
summer,

summer, which begin in April and end in November, are stated to be very intense, such as often to threaten instant suffocation; but nature and custom have formed the constitutions of the inhabitants to such high degrees of heat that an approach to the common temperament of Europe entirely destroys their comfort. Their dress is similar to that of the Moors of Barbary, resembling with some exceptions the dress of a British seaman. In their common intercourse with each other all distinctions of rank appear to be forgotten; for the sheereef and the lowest plebeian, the rich and the poor, the master and the man, converse familiarly, and eat and drink together. Generous and eminently hospitable, the Fezzanner, let his fare be scanty or abundant, is ever desirous that others should partake of his meal, and if twenty people should unexpectedly visit his dwelling, they must all participate as far as it will go. The chief medium of payment is gold dust, the value of which is always expressed in weight. A grain of gold is stated to be worth $1\frac{1}{2}$ at Fezzan, or three fourths of its value in England.

Their government is purely monarchical, and the revenues of the crown arises from taxes on the towns and villages, and duties on commerce; the king also appears to be the principal merchant in his kingdom, especially in the articles of trona and fenna.

Among the circumstances for which the natives of Fezzan, who travelled with Mr. Lucas, considered their sovereign as eminently distinguished, they often mentioned his just and impartial, but severe and determined administration of justice; and, as a proof of the ascendancy which, in this respect, he has acquired over the minds of his subjects, they described the following custom.—If any man has injured another, and refuses to go with him to the judge, the complainant, drawing a circle round the oppressor, solemnly charges him, in the king's name, not to leave the place till the officers of justice, in search of whom he is going, shall arrive, and such (if they are to be credited) is on the one hand, his fear of the punishment which is inflicted on those who disobey the injunction, and so great, on the other, is his dread of the perpetual banishment, which, if he seeks his safety by withdrawing from the kingdom, must be his inevitable lot, that this imaginary prison operates as a real confinement, and the offender submissively waits the arrival of the officers of the judge.

South-east of the capital, at the distance of 150 miles, is a wide and sandy desert, entirely barren and oppressed with a suffocating heat, about 200 miles in width; beyond which are the mountains of Tibesti, inhabited by a wild and savage people of that name. The vales are fertile in corn and pasturage for cattle, and are particularly celebrated for their breed of camels, which are esteemed the best in Africa. The trade to Fezzan consists of fenna and camels, for which the Tibestians receive coral, alhaiks, or barakans, imperial dollars, and brass. These people

people are stated to have been conquered by the king of Fezzan, but at present they neither acknowledge him for their sovereign nor pay him any tribute.

‘ To the south of the kingdom of Fezzan, in that vast region which spreads itself from the river of the Antelopes westward for 1200 miles, and includes a considerable part of the Niger’s course, two great empires, those of Bornou and those of Cashna, are established.’—The soil, climate and productions of these empires are described as similar; the inhabitants are black, and the ruling people are Mahometans.

From Mourzouk to Bornou the route is said to be more than a thousand miles, which is annually performed by the merchants of Fezzan, who convey a variety of articles, among which some are of European manufacture, from Tripoli through Fezzan to that capital, in return for which they receive slaves, gold dust, civet.

‘ *Bornou*, the name which the natives give to the country, is distinguished in Arabic by the appellation of Bernou, or Bernoa, a word that signifies the land of Noah, for the Arabs conceive that on the first retiring of the deluge, its mountains received the ark.’ In this empire it is said that thirty languages are spoken; that of Cashna contains 1000 villages and towns; but the boundaries and population are not sufficiently explained to enable the reader to form a judgment of their extent. These countries produce a great variety of fruits, different kinds of grain and vegetables, of which a tree called *kedéynah* is said to be the most valuable, in form and height it resembles the olive, is like the lemon in its leaf, and bears a nut, of which the kernel is in great estimation as a fruit, and the shell, when bruised, furnishes oil for the lamps of the people of Bornou. The government of this country, and of Cashna, is an elective monarchy, the successor to the throne being chosen from among the sons of the deceased sovereign by three elders, whose conduct in the state has invested them with the public esteem. Their choice being made, the elders conduct the sovereign elect, to the place where the corpse of his father lies, and ‘ point out to him the several virtues and the several defects which marked the character of his departed parent; and they also forcibly describe, with just panegyric, or severe condemnation, which raised or depressed the glory of his reign.’ ‘ You see before you the end of your *mortal* career; the *eternal*, which succeeds to it, will be miserable or happy in proportion as your reign shall have proved a curse, or a blessing to your people.’

This mode of election however does not secure the people from those commotions to which an elective monarchy is subject; the rejected princes frequently revolt, and whilst he has a brother alive the throne of the sovereign is seldom firmly established. The present sultan is described to have 500 ladies in his seraglio, and as the reputed father of 350 children, of which

which 300 are males. The disproportion is explained by supposing that the mother exchanges her female child for the male offspring of a stranger, in hope of seeing herself the supposed parent of a future candidate for the empire.

South-east of Bornou, at the distance of about twenty days travelling, is situated an extensive kingdom of the name of Begarmee, the inhabitants of which are rigid Mahometans, and though perfectly black in their complexions, are not of the negro-cast. Beyond this kingdom to the east are several tribes of negroes, idolaters in their religion, savage in their manners, and accustomed, it is said, to feed on human flesh. These nations the Begarmeese annually invade; and when they have taken as many prisoners as the opportunity affords, or their purpose may require, they drive the captives, like cattle, to Begarmee. It is said that if any of them, weakened by age, or exhausted by fatigue, happen to linger in their pace, one of the horsemen seizes on the oldest, and cutting off his arm, uses it as a club to drive on the rest. From Begarmee they are sent to Bornou, from Bornou to Fezzan, and from Fezzan by Tripoli to different parts of the Levant. Such are the immense distances to which this unhappy race of men are sent into slavery from inland parts of their native country.

The wild cat of the woods of Bornou, from which the civet is produced, 'is taken alive in a trap prepared for the purpose, and being put into a cage is strongly irritated till a copious perspiration is produced. Its sweat, and especially the moisture that appears upon the tail, is then scraped off, is preserved in a bladder, and constitutes the much valued perfume. After a short interval the operation is renewed, and is repeated, from time to time, till at the end of twelve or fourteen days the animal dies of the fatigue and continual torment. The quantity obtained from one cat is generally about half an ounce.'

The above analysis we presume will be sufficient to give our readers a general idea of the information respecting the interior parts of Africa which the society have acquired, as well as of the manner in which the narrative is composed. A variety of particulars respecting their modes of travelling, the productions of the countries, and their different articles of commerce, &c. are necessarily omitted. To this narrative Mr. Beaufoy has subjoined some very judicious observations on the insight it affords into those countries, the excitement it holds out to the philosophical or curious British traveller to explore this uninvestigated soil, and the curious remnants of antiquities with which it abounds; while it opens a prospect to the activity of our merchants of immense countries, in which the manufactures of Great Britain might be exchanged for their various productions with almost unlimited profit.

An

An elegant map of the northern part of Africa is prefixed to the work, in which the situation of the places is laid down from the information it contains; and to which is added a memoir illustrating the principles on which it is formed, by Major Rennell.

As the greatest part of this narrative is collected from the communications of a native of the country, derived from the observations he had casually made in the course of his traffic, or what he had heard from other people, the prejudices which might incline him to partiality or exaggeration, and that credulity in extravagant relations for which the Orientals are distinguished, may perhaps render several parts of the work liable to many objections; but as we have no other account of this country, it would be only on mere conjecture if we were to attempt to make any at present.

A. D.

ART. IV. *An Historical Developement of the present political Constitution of the Germanic Empire.* By John Stephen Pütter, Privy Counsellor of Justice, Ordinary Professor of Laws in the University of Gottingen, Member of the Academy of Sciences at Berlin, &c. Translated from the German, with Notes, and a comparative View of the Revenues, Population, Forces, &c. of the respective Territories, from the Statistical Tables lately published at Berlin. By Josiah Dornford, of Lincoln's-Inn, L. L. D. of the University of Gottingen, and late of Trinity College, Oxford. In Three Volumes. Vol. I. p. 551. 8vo. Payne. 1790.

THE translator, in a Preface, makes several observations on the [supposed] indifference of Englishmen to the forms of government of other nations, and their inability, or rather disinclination, to take a comprehensive view, and to write dispassionately on their own. Our attention, however, he observes, seems lately to have been in some degree awakened, by the violent commotions which have prevailed in France and in the Netherlands. The revolution in Brabant, he thinks, will be particularly interesting to those who study the history before us; because the countries which have declared themselves independent of the late unfortunate Emperor, may certainly be considered as connected with the Germanic Empire, as a part of the Circle of Burgundy, the treaty of union having never yet been publicly dissolved. And, to an English reader, the facts contained in the following pages cannot but be interesting, as they relate to the political history of a people to whom we are indebted for our very existence, and even for many of those blessings which we boast of as peculiar to ourselves. P. 7.

The facts contained in the following pages, moreover, throw a considerable light upon the English history in general. The pictures drawn

drawn of the barbarities of the middle ages, are but too just descriptions of the manners once prevalent in Britain. The venerable castles which have bid defiance to the rapacious hand of time for so many centuries, and still fill the mind of the approaching traveller with awe, were once the fortresses of independent barons. Sheltered by their lofty battlements, they summoned their vassals to the field, and lived upon the spoil of their weaker neighbours.

The acknowledgments paid to the lords of different manors, the possession of copyhold estates, &c. are illustrated by many of the provincial customs still predominant in Germany. From them we may learn what the hardships of villanage were, which once oppressed our peasants, and read, in perfect characters, what the refinement of modern times has happily erased, or left us but a faint idea of.

England is also particularly interested in the history of Germany, on account of the frequent connexion of our kings, either by family or national alliance, with the Imperial families, and the houses of other German Princes. This is in a peculiar manner the case at present; as the throne of the British realms is graced by the descendants of the illustrious Houses of Brunswick and of Mecklenburg, whose ancestors, for so many centuries, have contributed by the most glorious actions to adorn the page of history, and who still promise to transmit their virtues, through a numerous and amiable offspring, to succeeding ages, and gratify the fondest expectations both of Germany and Britain.

The translator, after some observations on the causes which retarded the general improvement, and on the present flourishing condition of agriculture, arts, and sciences in Germany, mentions, in recommendation of the work which he has attempted to translate, that it was originally written at the express desire of our most gracious queen. Her majesty, anxious for the welfare of her native country, and desiring to contribute whatever might have the smallest tendency towards it, expressed a wish to our author, who has long worn the laurel as one of the most distinguished public lawyers in Germany, that he would compose a book which might serve to convey a just idea of the present constitution of Germany, in the manner of a history; but at the same time more with respect to the modern than preceding times. The author was informed of her Majesty's desire in May 1785; and in the month of March of the following year, the present work was published.

The first volume, consisting of 530 pages, is divided into five books. The first of these contains an account of the earliest times, until the decline of the Carlovingian race 888. P. 5.

Even amidst the astonishing migrations of the fifth century, when after the Alani were first in motion on the Danube and Black Sea, two of the Germanic nations, the Vandali and Suevi, wandered into Spain, and from thence passed over into Africa; when the Visigoths overpowered these again in Spain, and at the same time got possession of the southern part of France, from the Pyrenean mountains as far as the

the Loire; when the Burgundi, another German people from the Baltic sea, procured themselves a settlement on the Saone and Raone; when the Saxons were firmly established in England; and lastly, when the Huns themselves, who were from the furthest borders of Asia, and occasioned the first emigrations there, came up the Danube, and passed the Rhine into the country of Champagne, but met with a repulse at Chalons;—amidst these great revolutions the Franks, Swabians, Thuringians, Saxons, and Frisians, preserved themselves in those countries, where we find their original settlements described; as the Swabians or Alemans in the present country of Swabia, and on the upper part of the Rhine, as far as Mentz; and the Franks on the lower Rhine, and in the Netherlands.

In the countries deserted by the Vandals, Burgundians, and other northern nations, on the Baltic sea, and on the right shore of the Elbe, other Venedic and Slavonic nations succeeded, from Prussia, Poland, and Russia. These occur since that period under different names; as the Moravi, in Moravia; Ezechi, in Bohemia; Lusitzi, in Lusatia; Sorbi, in Misnia; Hevelli and Ucri, in the country of Brandenburg; Obotriti, Kiffini, Circipani, Wilzi, Velatabi, Tollensi, and Rhedarii, in Mecklenburg and Pomerania; Polabi, in Lauenburg; Wagrii, in Wagria, in Holstein. Each of these nations had again their own peculiar constitution; yet all of them were so far of the same extraction, that they agreed both in their language and manners;—as even now the Bohemian, Polish, Russian, and Slavonic languages are so nearly allied, that they can only be considered as different dialects of the same general tongue.

One of the first sources then of our present constitution consists in this: that Germany, with respect to the origin of its first inhabitants, is to be divided into two different sorts of countries; the one, the inhabitants of which were not originally of German, but of Venedic extraction; as Mecklenburg, Pomerania, Wagria, Lauenburg, Brandenburg, Misnia, Lusatia, Bohemia, Moravia, and since the seventh century, Stiria, Carinthia, and Carniola:—the other sort of countries are such, whose inhabitants were originally Germans, as Lower Saxony, Franconia, Swabia, and the greatest part of Westphalia. This interior part of original Germany has this advantage over almost all the other countries of Europe; that no foreign nation has been able firmly to establish itself there for any length of time. The Romans could never establish their dominion on this side of the Rhine and Danube; nor have any other nations, though the country has been traversed by multitudes, who have all left traces behind them of their devastations, ever been able to make their conquests permanent.

Though the Venedic countries are at present, the greatest part of them at least, so much on the German footing, that, except in Bohemia and Lusatia, the Venedic language has been under the necessity of yielding to the German; yet there are traces sufficient left, both in the manners of the people, and in the constitution of the country, of their original distinction from other parts of Germany. In particular, it may be asserted upon good grounds, that from the time of the fifth century every land had its own lord, its prince, or king; and was reduced in succeeding years to acknowledge the supremacy of the Germanic empire, as its common head. So far therefore we may derive the first foundation of the present constitution from those times;

as Mecklenburg, Pomerania, Misnia, Brandenburg, &c. were originally distinct countries, each of which had its own particular regent, though afterwards made subject to the empire.'

Professor Pütter proceeds to describe the state of that part of Germany of which the Romans continued masters until the fifth century; and the influence which that people evidently had upon the other nations: the religious opinions of the ancient Germans, and the propagation of the Christian religion in the countries contiguous to the Rhine and the Danube: the erection of the Frankish monarchy by the conquests of Clovis in Gaul, and its extension in Germany: the decline and fall of the Merovingian race, and the accession of Pepin, surnamed the Little, to the throne: the Carolingian race in its flourishing state, particularly Charlemagne. P. 72.

• Charlemagne however did not neglect the establishment of benevolent institutions. Amongst these, the schools which he ordered to be founded throughout the country merit the greatest approbation. In these the youths were thoroughly instructed in reading, writing, arithmetic, singing, and afterwards in logic, rhetoric, geometry, and astronomy. He gave German names, likewise, to the winds and months; such as, Ostwind, Westwind, Sudwind, Nordwind, or Sudost, Sudwest, Nordost, Nordwest, &c. which have continued nearly the same, in several European languages, to the present day. Even the German language is indebted to Charlemagne for its first improvements; he first reduced it to rule, and rendered it capable of being written.

• I omit mentioning the laws enacted by Charlemagne, respecting police and agriculture, as well as his endeavours to promote commerce, and regulate the tolls and coinage. One thing, however, I must still remark, that he knew how to preserve the prerogatives of majesty in affairs which concerned religion and the church; which he sufficiently evidenced at the synod, held under his own inspection in 794, at Frankfort on the Main. Amongst the decrees of that council were several respecting the worship of saints, quite contrary to the opinions then prevalent at Rome; though Charlemagne inserted several articles in his capitulars, from the collection of church decrees which had been presented to him at Rome by pope Adrian I. Thus much is certain, that Charlemagne considered all the archbishops and bishops of his empire as his spiritual officers, and the bishop of Rome only as the first. He had no idea of the immunity of the clergy, nor of their spiritual jurisdiction. These were principles which, though afterwards maintained by them, he never admitted. The rights of supremacy in religious and ecclesiastical affairs were then sufficiently in the hands of Charlemagne; and as he professed the same religion as his subjects, there was no danger of his misapplying his power to its prejudice.'

Our author having given an account of the decline of the Carolingian race, goes on in his second book, to describe the first period of the middle ages; the extension of the Carolingian race, and succession of the Saxon, Franconian, and Swabian emperors, down to the year 1235.

The

The reign of the emperor Henry I. in the tenth century, is distinguished by the change which took place in the interior parts of Germany by the foundation of towns; p. 115.

For before this period, excepting the castles on the mountains, the seats of the nobility, and convents which happened to be surrounded with walls, there were only lonely farms and villages. A few people might possibly have erected some houses in the neighbourhood of a castle or church; but all these places were open and defenceless.

The mournful experience that so few were able, in such situations, to make effectual provision against the increasing distress occasioned by the incursions of foreign nations, first suggested the idea to Henry, that it would be more conducive to the public security if there were towns surrounded with walls, with towers and gates; and not only large enough to contain a greater number of inhabitants, but capable of affording protection to their effects, and those of their neighbours, who might take refuge there in times of necessity.

Any other motives than those of necessity would have availed but little to divest the people of their aversion to live in towns; but the experience of other advantages which this institution produced, soon taught them to change their opinion; and of course therefore the number of towns continually increased.

But how was it possible to accomplish this innovation at first? The method which Henry adopted was, that every ninth man should remove from the country, and settle in the towns, and that all public meetings should be held there; a plan which certainly merits the highest approbation. We have no particular account of any other regulation which might have been made, to encourage the population of the towns, and promote their trade; much less are we acquainted with the number and situation of the particular towns then founded.

In what professor Pütter calls the first period of the middle ages, he traces the growing pretensions, pride, and power of the emperors of Germany, and the bishops or popes of Rome. Under the head of the '*second period of the middle ages*,' which forms the subject of Book III. our author gives an account of the latter Swabian emperors, and succeeding emperors, and kings of different houses, from 1235 to 1493.—The fourth book treats of what professor Pütter calls '*the first period of modern [German] History*,' which reaches from 1493 to 1519, and comprizes the eventful reign of Maximilian I. In that reign the public peace of the empire was established by the universal and perpetual abolition of the right of private war; and the empire was divided into circles. The Imperial Aulic Council too was instituted in this reign, the league of Cambray formed against Venice, and commotions occasioned in the church, and the reformation begun by Martin Luther.—Book v. treats of '*the second period of modern history*,' which extends from the accession of Charles v. 1519, to 1558.

Professor Pütter evidently possesses great industry; and both his Historical and Genealogical Enquiries, though too minute, in many instances, to be generally interesting, tend to illustrate

the history of modern Europe, particularly the Germanic constitution and empire. It is, beyond all doubt, a German only, whose painful industry in exploring, is equalled only by his veneration for antiquity, and above all, for antiquity of family, that can peruse the whole of our author's details without disgust; but he is candid, clear, judicious, and well informed. It seems to be one of his great objects to illustrate the anti-christian encroachments of the pope.

With regard to Dr. Dornford, who is a young man, we understand, as well as a young writer, he is endowed with that patience of application, which is necessary to the translation of a German History, and an ardour in the pursuit of civil knowledge which is highly commendable. When he is farther advanced in years, and in correctness of taste and judgment, he will perhaps discover somewhat of playful levity in his dedication, and of a credulous adoration of the House of Brunswick, in comparison of which Romulus himself, according to the translator, was an upstart. See his note under page 83.—As to the notes of the translator in general, though they are not always necessary, even in any degree, to the illustration of his original, they shew his own acquaintance with books, and they are always on the side of humanity and freedom.—One particular, however, in Dr. Dornford, considered as an annotator or commentator, very unworthy of a civilian, is, that he sometimes confounds compilations with original compositions. The compilation from various authors known under the name of, *The History of Modern Europe*, is a useful book for young people, and those who have not been initiated in the study of history. But, to make books compiled from other books, and these again from others, authorities on which to rest important facts, is contrary to all the rules of both law and history. See Dr. Dornford's note under page 326.

It is not any part of that plan, on which our journal is formed, to enter much into what may be called the *oratorical* merit of books. Sentiments and facts duly attended to, leave little time or inclination for verbal criticism. An adherence, however, to the principles of universal grammar, we think indispensably necessary in every composition. In several instances Dr. Dornford has offended against grammar to the degree of being scarcely intelligible. For example, p. 35.

‘With respect to the counts who were at that time appointed in every district, or canton, as royal officers to administer justice, and superintend the king's revenues, there is still less doubt that they had any pretensions to what we now call territorial sovereignty.’

In page 492, ‘The vow of poverty, &c. allowed the je-suits individually to have no idea of wealth,’ he means, ‘allowed them not to have any *idea*.’

ART. v. *Nouvelle Histoire de Henry IV.—A New History of Henry IV. King of France, &c.* By M. B. 12mo. 436 pages. Paris. 1790.

IF ever a king, as is justly observed by our author, in his preface or advertisement, was a fit subject of history, it is undoubtedly Henry IV. of France. The friend of mankind, the idol of his people, and who with the traits of dignity and grandeur that command admiration, united those amiable qualities that gain the heart. This prince is the best model for imitation that can be held up either to crowned heads or to private individuals.—Having briefly touched on the leading talents and virtues of Henry, and the principal features and events of his reign, he observes, that after the lapse of an hundred and eighty years, his name was familiar in every mouth in France, and that tears were still shed upon his tomb. The French nation, he says, in the person of the reigning monarch, see the great virtues of Henry IV. revived: His goodness, his openness, his love of justice. Like Henry IV. he has no other object of ambition than the good of his people. Another SULLY seconds his noble endeavours, and all good Frenchmen, animated with the same generous glow of patriotic zeal, are united by him, as the centre, in one effort to regenerate the constitution of the state, and to secure public felicity to the latest posterity.

Although different writers have treated this subject, some of them have done it in too succinct, and others in too diffuse a manner. *Persefixe*, for instance, declares in his preface, that his design, in writing on this subject, was no other than to collect whatever might contribute to the formation of a great prince, and render him capable of government. It is not my intention, says he, to enter into the detail of national affairs. Other writers, on the contrary, in treating the same subject, have expatiated very complaisantly on matters both foreign to the history of France, and in themselves of little importance.—Our author, avoiding each of these extremes, relates public events in their natural order, and paints the principal actors in those disastrous, but memorable times, and who have either exhibited examples to be shunned, or patterns of imitation.

This excellent design our author has executed with great taste, judgment, and ability. He deduces his narrative from the commencement of the troubles, the ambition of the House of Guise, and the bigotry of religion.

He displays the heroism, the military skill, the sound policy, the patriotism, sociable qualities, the wit and humour, the beneficence, the magnanimity, and the frailties too, of the great and good king, of whom he says in the conclusion of his well-composed history, ‘he led forth France from the midst of ruins; he rendered her prosperous and happy; and, after his death, she soon fell back into a sea of confusion and trouble.’

ART. VI. *An Examination of the Life and Character of Nathanael Lord Crewe, Bishop of Durham: wherein the Writings of his several Biographers and other Authors are critically reviewed, and compared with a Manuscript never before published, containing curious Anecdotes of that Prelate.* 8vo. 119 p. pr. 2s. 6d. Johnson. 1790.

Lord Crewe, bishop of Durham, is generally known to have been an important and interesting character in the end of last century and beginning of this; a man of family; an accomplished scholar as well as gentleman; a wit, a courtier, a companion and favourite of statesmen, princes, and kings.

‘Mr. Hutchinson, in his *Annals of the Bishops of Durham*, has enlarged on the anecdotes of Nathanael lord Crewe, and gathered together, with an assiduous hand, particulars of the life and principles of that great prelate, which represent him in an ambiguous character. Some of his authorities are to be discredited; he collected indiscriminately, and yet, with a specious degree of justice, referred the reader to consult the originals.’ It is the purpose of the editor or editors of the examination, [for they speak in the plural number] ‘to review what has been said of bishop Crewe, as well by the writer mentioned above, as others his biographers; and to remove such errors from the public eye, as their mss. may serve to confute, or their information to correct.’ Of this ms. they give the following account. P. 2.

‘By accident we obtained a manuscript, which evidently belonged to some one of the household of the Crewes, and contains minutes of the most material incidents of the prelate’s life: the book fell into the hands of a bookseller on his purchasing the library of a learned gentleman of the city of Durham, and was for some years thrown by as lumber: since we possessed the mss. much inquiry has been made after its authenticity; there is another copy or two extant, in private hands, kept up with so much care, that they either had not come to the knowledge of Mr. Hutchinson, or been denied to him. The original, it is said, belonged to one of the prelate’s domestics, Mr. Trotter, who survived him many years, and to whom the gentleman was nearly allied, whose library was sold. It is therefore most probable, we possess the original manuscript.’

The editors of this little volume appear to be impartial.

B. B.

ART. VII. *Dr. Cullen’s Materia Medica.* (concluded from p. 58.)

THE second volume of this work, is the treatise on drugs, and since we cannot propose such a task to ourselves or our readers as a minute enquiry, we shall revise only the more important articles, observe the detached opinions of the author, and see how they correspond with his general doctrines; for this volume, like the former, contains few facts and much theory.

The

The classes of drugs are these; astringents, tonics, emollients, stimulants, sedantia, refrigerants, antispasmodics, diluents, antacida, antalkalina, antiseptica, errhina, sialagoga, expectorantia, emetica, cathartica, diuretica, diaphoretica, menagoga.—Of these we shall only make a few remarks on tonics, stimulants, and narcotics.—

Bark is the chief of his tonics, and in treating of bark as used in intermittent fevers, he has an observation which we think it our duty to notice.—In his 'First Lines' he agrees, that intermittents are to be cured only by a liberal use of bark, but he makes two absolute exceptions to this general rule, where congestions of the viscera are formed, or where a phlogistic diathesis prevails.—The first of these opinions he has now renounced in the most unequivocal terms, allowing it to be freely used in all cases of abdominal obstructions.—Of the second question, he speaks thus,

'There may still, however, be some exceptions to this general doctrine, not only when there are marks of internal inflammation present, but even where there are marks of a general inflammatory diathesis in the system. This I believe to be always aggravated by the tonic power of the bark, and in such cases accordingly, the bark may not only be hurtful, but as I know from experience, will be ineffectual, till by blood-letting, and other antiphlogistic measures, the inflammatory diathesis is removed or much abated.—This is the explanation of the 762d Aph. of Boerhaave, '*Hinc & venæsectio nocet per se semper prodest alias casu ut & tumis exactaque diata.*'—It is especially in the case of vernal intermittents that a phlogistic diathesis occurs, and therefore that, upon this and other considerations, the exhibition of the bark in these may be most safely delayed; but still it must be allowed that even in these it may often be exhibited very early.'

This opinion, as old as the discovery of the bark, is very pernicious, and should be refuted; and it is very surprising that though no medicine is of more universal use, no medicine more generally known, and no one more innocent than the bark is, yet there is no medicine concerning which more violent prejudices have always prevailed; indeed there were of late years many physicians who would have given the nostrum of a quack with less timidity and repugnance than they would have prescribed the Peruvian bark. The bark was at first given in insignificant doses, and it was given only in pure intermittents—it was soon found to be as sure a remedy against remittent fever.—Still it was given only in pure remittents where the remission was distinct, and of some duration, and when given in intermittents, they kept clear of the paroxysms, with a most anxious care.—Lastly, it was found safe even in the most regular, continued fever, and was found to be most needed in their most malignant forms.—During all these stages of improvement in practice, the bark was used with much unnecessary care and affected caution; for while the physician gravely counted the critical days, and

We may leave the most ignorant to decide, whether the two states are consistent with each other; whether phlogistic diathesis, and intermitten^t fever, can ever meet in the same system.

Of *stimulants* the following definition is given, 'it seems enough to observe that we know in general, that the nervous powers may be in different states of mobility, and that there are substances which, applied to the nerves, have the power of increasing or diminishing the mobility of the fluid contained in them; the former we name stimulants, the latter sedatives.'—There are many little slips of doctrine, which perfectly harmonise with this curious definition, and since these compose the chief bulk of the book, surely the author did not mean that the ingenuity of them should be overlooked: after some pages of dissertation, he explains the operation of stimulants thus.

'It seems to be an operation on the nervous papillæ of the skin, when a *certain gentle undulatory motion* applied to the skin, produces a sense of *tickling*, which *often* proves stimulant. It is also chiefly an operation, not only upon the same organ, but partly also upon that of the common sensibility, when certain substances applied to the skin, produce a sense of *itching*, which is always stimulant, and often continues till it produces redness, and other circumstances of inflammation. These are the observations which I can make, on the action of stimulants applied to organs of sense.'

And this is a full and true account of the whole affair.

We shall now give a specimen of the author, and of the book, which will perfectly determine the character of both; and it is not a slip of chance, but a regular and systematic arrangement.

The chief of his list of stimulants are; lavender, baum, rosemary, ground-ivy, thyme, anise, coriander, fennel, onions, leeks, pine, and juniper, turpentine, cinnamon, pepper, and ginger.

Contrasted to these, which are his chief stimulants, we have the following list of sedatives, *opium, camphire, saffron, wine, ardent spirits!*

The doctrine of narcotics also is curious beyond any thing we have met with, even in his own physiology of the nervous system; it is contained in these words.

'The general effects of narcotics, and perhaps every particular effect that has been taken notice of, we suppose to depend on the power these substances have in diminishing the *mobility*, and in a *certain manner, suspending the motion* of the nervous fluid.—And, as we take it here for *granted*, that all exercise of sense and voluntary motion, depend upon the motions of the nervous fluid *to* and *from* the brain, we *conclude* that sleep consists in a suspension of these motions.' P. 226.

Whence we may readily conclude, that the narcotic, having in a certain manner suspended the motion of the nervous fluid, the subject could not be capable of sensation, and could not be

be roused by any power of excitement—or being roused from the lethargic sleep produced by opium, he would find himself awake and in health, without the power of receiving impressions, or performing motions; or he would be susceptible of impression, and capable of motion, while the nervous fluid continued arrested, immoveable and torpid, or he must have been in a deep sleep, from a fixed state of the nervous fluid, with his nervous system still awake to any the slightest impression.—Some one of these conclusions cannot be avoided, and all of them are too absurd to deserve argument.

Our author goes on in the same ingenious and amusing manner to observe, ‘that when no sleep is produced, the conflict arising between the stimulant irritations, and the sedative power of opium, gives a further irritation to the system, which is often very hurtful to it.’—And it is amazing we have not here his favorite *archæus*, or *vis medicatrix nature*, fighting through the confusion of the stimulant irritations—and it is the greater pity, since a very little matter would serve the turn, for ‘it is to be remarked, that the conflict just now mentioned, arises from the dose of opium being too small, and where a larger would prevail over the irritation more entirely.’

After much theory, and many trivial remarks on the use of opium in fevers, the author says,

‘These are the remarks I have to offer on the use of opium in continued fevers. Many are more fond of a more free use of it, than had been common before, and have believed that this was introduced by a certain noted teacher and author: but I assert, that I myself was the first who freely and largely employed opium in fevers, under certain restrictions indeed, which, neglected by other practitioners, have occasioned much mischief.’

Let the reader be informed, that though Dr. Cullen’s doctrine be founded on fever, yet he never published this new practice in his First Lines—that while Brown lived, the noted teacher and author here alluded to, this challenge was never given—that Dr. Cullen was no less averse to the practice, than to the doctrine of this teacher; that the very publick and noted dispute with this author, arose from the point in question—that in the pamphlets which followed, and which dishonoured all who took any share in the dispute, the accusation was, that Dr. Brown had secretly conveyed doses of opium to a young pupil, who lay ill of the contagious fever.—We need hardly ask whether it be prudent to provoke this investigation in these circumstances, or whether it be honest to call the question at so late an hour.

† No matter by whom divulged; physicians are now informed of a most useful fact, that opium is of great use in typhous fevers,

fevers, and it is so well confirmed, that all sects agree in the truth of the observation.

It must appear singular, and may be thought perverse, that we have been employed only in refuting doctrines. Many have formed sanguine expectations of a long promised book, and many will exclaim, is there in this great work nothing to be found new or uncommon? no peculiar virtues discovered in certain medicines? no new mode of exhibiting the various drugs? nor any hints of certain medicines curing diseases, in which they had seldom or never been proposed? are there no new means of procuring the active parts? nor more certain information of the climates or plants from which unknown drugs are procured? There is indeed nothing—nothing which can give evidence of the successful practice of a life-time, nor of that wide communication, which every learned man is anxious to establish.—The author gives the history of no one drug—he proposes no peculiar forms for extemporaneous prescription—he scarcely determines a single dose;—and this book, which is dignified with the title of a *Treatise of the Materia Medica*, is but a crude and ill-digested mass of the opinions and doctrines of the author. We have a slip from the doctrine of the nerves, to explain stimulants and narcotics—a detail of the balance in the circulating system, to explain the operation of cathartics—a slip from the doctrine of spasm, to explain refrigerants and emetics—in place of new observations, confirmed by cases, we have only scraps of theory, interspersed with the most trivial facts. We would not injure the character of any book, by oblique censures of the general plan, or carping criticisms on little faults; but when we think a book at once defective in the plan, and in the execution, we declare our opinion openly and freely, and perhaps that opinion may be more severe where we have reason to be jealous, lest the authority of a great name should hang a bias on the judgment of the public.

A. A.

ART. VIII. *Experiments and Observations on the Horley-Green Spaw, near Halifax: to which is added, a short Account of Two other Mineral Waters, in Yorkshire.* By Thomas Garnet, M. D. 8vo. 86 pages. Price 2s. Bradford, Nicholson. London, Knott. 1790.

THE water which is the subject of this essay, springs from the side of a hill at Horley-Green, near Halifax, in Yorkshire. The spring has been but lately discovered, its medicinal powers have been still more recently noticed, and this is the first publication in which its analysis has been made known.

The improvements in modern chemistry, have, in no instance, been more successfully applied, than in the investigation of the component principles of mineral waters; the excellent directions

tions for this purpose, given by the late illustrious Bergman, having not only very much facilitated enquiries of this kind, but rendered their results much more satisfactory than heretofore. In making the present analysis, Dr. Garnet has apparently taken Bergman for his guide, but he has not made a sufficient number of experiments to ascertain the ingredients in this water, nor does he appear to have possessed even the most necessary reagents, such as acid of sugar, nitrated silver, &c. From 17 experiments only, the author concludes, that a wine gallon of this water contains,

	dwts.
Of earth of iron, or ochre	1 0 0
Vitriolated iron, or sal-martis	8 8 8
Alum	2 9 2
Vitriolated lime	1 13 0
Dephlogisticated martial vitriol	0 14 0
Aerial acid or fixed air 18 cubic inches.	

The predominant impregnation of the water is evidently therefore that of a martial salt and of alum; it resembles, our author says, that of the Hartfell Spaw, near Moffat, in Scotland, an account of which is given by Dr. Horsburgh, in the first volume of the Edinburgh physical and literary essays, and which has been also lately recommended by Dr. Percival of Manchester, in the second volume of the London Medical Memoirs. Dr. Garnet thinks, however, that the Horley-Green water, is more strongly impregnated with iron than the Hartfell spring, and indeed that it is the strongest chalybeate known. After finishing his analysis and offering some conjectures respecting the manner in which nature prepares these waters, which, however, are not at all new, as like most other writers on the subject, he considers the martial impregnation to be derived principally from the decomposition of pyrites, he proceeds to enumerate the diseases in which, as a tonic, it is likely to be serviceable; these are dyspepsy, diabetes, and hæmorrhages, the tonic gout, nervous and hypochondriacal affections, and all diseases produced by debility; he adds also some general directions respecting the mode of taking the water, and some cautions which ought to be observed by those who drink it, chiefly regarding diet, exercise, and cold bathing: and his account of the salutary effects of the water, receives confirmation from cases which are subjoined, some of which occurred to the author himself, and others were communicated by respectable practitioners in the neighbourhood.

The two other waters alluded to in the title page, were but slightly examined by our author; the one is that of the Redmire Spaw, near Bingley, in Yorkshire, and contains iron dissolved by aerial acid; and the other is at Batley, in the same county, and is strongly impregnated with hepatic air.

Dr.

Dr. Garnet certainly deserves thanks for having excited the attention of the public to these waters, and we should imagine, though chalybeate springs are the most numerous of the mineral waters in this kingdom, that the Horley-Green water will soon rise into reputation. R.

ART. IX. *Truth Vindicated ; or, the Specific Differences of Mental Diseases ascertained.* By William Rowley, M. D. 8vo. 49 pages. Wingrave. 1790.

THE Doctor complains that he has been attacked in the newspapers, on account of the definitions he published on mental derangement, insinuating that no medical authority defended those propositions. These charges he confutes at greater length than they seemed to merit. A single page would have been sufficient for his purpose of proving that in the case alluded to the mania was symptomatic. The Doctor has ransacked his library for proofs, authorities and quotations, which add nothing to his victory, although they may grace his triumph. C. C.

ART. X. *A short Account of the Method of treating Scrofula, and other Glandular Affections; the inveterate Cutaneous Diseases, commonly called Scurvy and Leprosy: also Ring-Worms, Tettors, Siphylitic Scurfs, Scabs, Blotches, Ulcerations, &c.* By J. Rymer, Surgeon. 8vo. 35 pages. Price 1s. 6d. Evans. 1790.

THIS is one of the many publications which are constantly issuing from the press, recommending nostrums and modes of treating diseases peculiar to certain individuals. In the present, Mr. Rymer invites scrophulous and scorbutic patients to put themselves under his care, at Reigate, in Surrey; and for various other diseases, he recommends his cardiac tincture, his febrifuge, detergent and alterative pill, his anti-asthmatic pill, and his pectoral medicine. At the same time he declares, 'that he has no secrets in whatever regards the health of mankind, or of any of God's creatures, which he wishes to conceal from the public.' Perhaps he thinks himself justified in this declaration, because he gives an account of other remedies which he uses, and because he has added, both in Latin and English, some formulæ, most of which are taken from the last London Pharmacopœia. P.

ART. XI. *A General History of Quadrupeds.* The Figures engraved on Wood by T. Bewick. 8vo. 456 p. pr. 8s. in boards. Robinsons. 1790.

THIS entertaining and judicious compilation, for thus we are led, though not with strict propriety, to term any addition to natural

natural history, which is rather a summary of what has been already recorded, than a relation of new facts that extend the boundary of human knowledge, is illustrated by a number of beautiful wood cuts, executed with a degree of taste and simplicity, superior to any thing of the kind we have before seen in this country.

If it were possible to give two or three specimens they would speak very forcibly for themselves; however, as this is a vain wish, we very warmly recommend this amusing, interesting work to our readers, and especially to young people, who will find in it much useful information, clothed in the most alluring garb. There is a dryness in natural history when technical terms are used, and the subjects are systematically arranged for the natural philosopher, which renders the pursuit of the most pleasant knowledge that youth can attain a wearisome task. It can scarcely be doubted, that the young mind ought to be unfolded by becoming acquainted with the properties, and history, of surrounding objects, and mount from the simple instincts of animals, to the more complex operations of intellect; but this will be a thorny path, if, what ought to strike the senses, only furnishes employment for a cultivated understanding. We make these observations more pointedly to praise the present work, because the information which it contains, is delivered in an easy style, and many anecdotes enliven, even while they throw new light on the historic narrations.

The history of the mule will serve as an instance.

P. 10. 'This useful and hardy animal is the offspring of the horse and the ass; and being barren, furnishes us with an indisputable proof that the two species are perfectly distinct. Nature has providently stopped the further propagation of these heterogeneous productions, to preserve uncontaminated the form of each animal; without which regulation, the races would, in a short time, be mixed with each other, and every creature, losing its original perfection, would rapidly degenerate.

'The common mule is very healthy, and will live above thirty years: it is found very serviceable in carrying burthens, particularly in mountainous and stony places, where horses are not so sure-footed. The size and strength of our breed has lately been much improved by the importation of Spanish male-asses; and it were much to be wished that the useful qualities of this animal were more attended to: for by proper care in its breaking, its natural obstinacy would be in a great measure corrected: and it might be formed with success for the saddle, the draught, or the burthen.

'People of the first quality in Spain are drawn by mules, where fifty or sixty guineas is no uncommon price for them; nor is it surprising, when we consider how far they excel the horse in travelling in a mountainous country, the mule being able to tread securely, where the former can hardly stand. The manner of going down the precipices of the Alps, the Andes, &c. is very

very extraordinary; and with it we will conclude their history. In these passages, on one side, are steep eminences, and on the other, frightful abysses; and, as they generally follow the direction of the mountain, the road, instead of lying in a level, forms at every little distance steep declivities, of several hundred yards downward. These can only be descended by mules; and the animal itself seems sensible of the danger, and the caution that is to be used in such descents. When they come to the edge of one of these descents, they stop without being checked by the rider; and if he inadvertently attempts to spur them on, they continue immovable. They seem all this time ruminating on the danger which lies before them, and preparing themselves for the encounter. They not only attentively view the road, but tremble and snort at the danger. Having prepared for the descent, they place their fore feet in a posture, as if they were stopping themselves; they then also put their hinder feet together, but a little forward, as if they were going to lie down. In this attitude having taken as it were a survey of the road, they slide down with the swiftness of a meteor. In the mean time, all the rider has to do, is to keep himself fast on the saddle, without checking the rein, for the least motion is sufficient to disorder the equilibrium of the mule; in which case, they both unavoidably perish. But their address in this rapid descent is truly wonderful; for in their swiftest motion, when they seem to have lost all government of themselves, they follow exactly the different windings of the road, as if they had previously settled in their minds the rout they were to follow, and taken every precaution for their safety. In this journey, the natives place themselves along the sides of the mountains, and holding by the roots of the trees, animate the beasts with shouts, and encourage them to persevere. Some mules, after being long used to these journeys, acquire a kind of reputation for their safety and skill; and their value rises in proportion to their fame.

The history of the dog is particularly amusing; we shall select the account of the shepherd's dog.

P. 284. 'This useful animal, ever faithful to his charge, reigns at the head of the flock; where he is better heard, and more attended to, than even the voice of the shepherd. Safety, order, and discipline, are the fruits of his vigilance and activity.

'In these large tracts of land, which, in many parts of our island, are solely appropriated to the feeding of sheep and other cattle, this sagacious animal is of the utmost importance. Immense flocks may be seen continually ranging over these extensive wilds, as far as the eye can reach, seemingly without controul. Their only guide is the shepherd, attended by his faithful dog, the constant companion of his toils; he receives his commands, and is always prompt to execute them; he is the watchful guardian of the flock, prevents them from straggling, keeps them together, and conducts them from one part of their pasture to another; and will not suffer any stranger to mix with them, but carefully keeps off every intruder. In driving a number of sheep to any distant part, a well-trained dog never fails to confine them to the road,

watches

watches every avenue that leads from it, where he takes his stand, threatening every delinquent: he pursues the straggler, if any should escape; and forces them into order, without doing them the least injury. If the herdsman be obliged to leave them, he depends upon his dog to keep the flock together; and as soon as he hears the well-known signal, this faithful creature conducts them to his master, though at a considerable distance.

‘ There is a very remarkable singularity in the feet of the shepherd’s dog: all of them have one, and some two toes more than other dogs, though they seem not to be of much use. They appear to be destitute of muscles, and hang dangling at the hind part of the leg, more like an unnatural excrescence than a necessary part of the animal. But the adage, “ that nature has made nothing in vain,” ought to correct our decision on their utility, which probably may exist unknown to us.

‘ This breed of dogs, at present, appears to be preserved in the greatest purity, in the northern parts of Scotland; where its aid is highly necessary in managing the numerous herds of sheep bred in those extensive wilds !’

As a further specimen, we are tempted to add an extract from the history of the wild cat.

P. 190. ‘ Wild cats are found, with very little variety, in almost every climate. They existed in America before its discovery by the Europeans. One of them was brought to Columbus, which was of the ordinary size, of a brownish grey color, with a long tail. They are common in many places of Asia and Africa.

‘ Sparmann gives a description of one which he shot at the Cape, which was in every respect similar to those of this country. It was of a grey color; and measured, from the nose to the tail, nearly twenty two inches. The tail was thirteen inches long. Its height was about a foot and a half. Its intestines were full of moles and rats.

‘ Some wild cats have been taken in this kingdom of a most enormous size; we recollect one having been killed in the county of Cumberland, which measured from its nose to the end of its tail, upwards of five feet.

‘ The province of Chorazan, in Persia, is particularly famous for a most beautiful cat, about the size of the tame one, of a fine grey colour, without any mixture, and as soft and shining as silk.

‘ It is darker on the back, softening by degrees towards the breast and belly, where it is almost white. The tail is long, and covered with hair, five or six inches in length. The animal frequently turns it upon its back, like a squirrel; the point of it resembles a plume of feathers.

‘ The cat of Angora differs greatly from the wild cat, in having much longer hair, especially about the neck, where it forms a fine ruff, and gives the creature a lion-like appearance. Some of these are of a silvery whiteness, and silky texture; others are of a dun colour, mixed with yellow !’

We have given very copious extracts from this work, in order to induce parents to purchase it for their children; persuaded that it will afford them a fund of instruction and entertainment.

tainment. We have already mentioned the cuts; but it is necessary to add, that beside the subjects of the history, many little elegant vignettes, simple transcripts of nature, adorn the volume, calculated to engage the attention and cultivate the taste.

ART. XII. *An Essay on Vision, briefly explaining the Fabric of the Eye, and the Nature of Vision: intended for the Service of those whose Eyes are weak or impaired: enabling them to form an accurate Idea of the true State of their Sight, the Means of preserving it, together with proper Rules for ascertaining when Spectacles are necessary, and how to choose them without injuring the Sight.* By George Adams. 8vo. 153 p. Pr. 3s. in boards. Adams. 1790.

THE importance of this subject, and the necessity of warning the ignorant not to tamper with their eyes, must appear very obvious, because it is almost become proverbial; we shall not then detain our readers by animadversions on the acknowledged usefulness of the treatise, but refer them to the preface for a just and unassuming account of the book.

‘The following essay is so short, that there is no occasion for a long preface to introduce it to the reader’s notice. One of the principal ends of it is to do away a general prejudice in favour of spectacles, namely, that they act as preservers; a prejudice which has caused numbers to use glasses, before they could be of any essential service; who thereby force their eyes into an unnatural state, and bring on a very unpleasant habit. To remedy this evil, the marks are distinctly pointed out, which determine when the use of glasses will be serviceable to the eye. By an attention to the rules here laid down, they will be taught neither to anticipate evil, by a premature use of spectacles; nor, by too long a delay, to strain and injure their sight.

‘A second end was, to diffuse more generally a knowledge of the subject among the venders of this article, particularly those who live in the country; and this was the more necessary, as numerous instances are continually occurring to every optician, of those whose sight has been injured by an improper choice of spectacles.

‘The nature of the essay has given me an opportunity of pointing out rules for the preservation of the sight, and avoiding what may be hurtful to it. Among the latter, the two principal articles are, the use of reading glasses, and opaque shades to candles; both of which, I have reason to think, are extremely prejudicial to the eyes.

‘As this essay may probably fall into the hands of those who may have no opportunity of consulting more scientific works, I have concluded it with an account of squinting, the proper methods of ascertaining the nature of it, and the best known remedies for it.

‘I have here to retract an error, into which, in common with most late anatomists, I have fallen, with respect to the structure of

of the iris, and the situation of the crystalline, which I should have avoided, had the "*Transactions of the Royal Irish Academy, for the year 1788,*" fallen sooner into my hands. It is there shewn, by Mr. O'Halloran, that the iris is not flat, but very convex, and that the inside of the iris adheres closely to the anterior part of the vitreous humour, except where it opens for the lodgment of the crystalline, and consequently that there is no posterior chamber for the aqueous humour. For a fuller account I must refer the reader to the author's paper.

'I have subjoined a list of the authors to whom I am indebted for my information on the subject of this essay.'

It is not necessary to insert the names of the distinguished writers Mr. A. has made use of; it is sufficient to say, that the collected information is well digested, and the cautions of experience sensible and humane. However, beside the immediate usefulness of the advice, which must be apparent, a little compendious account of vision, we should suppose, would be acceptable to many readers, who, though they have neither leisure nor courage to take up a more scientific treatise, yet might wish to obtain such a general idea of the construction of that admirable organ the eye, as would gratify their curiosity, and prevent their being led astray by gross prejudices. So convinced are we that the eye is frequently injured by the thoughtless inattention of ignorance, that we are led to recommend this rational essay to those who, in their full strength, never dream that the hour of weakness will come, and may be hastened by indiscretion. The plates will be found useful to illustrate the subjects.

ART. XIII. *Moral and Philosophical Estimates of the State and Faculties of Man; and of the Nature and Sources of Human Happiness. A Series of Didactic Lectures.* In Four Vols. small 8vo. 1383 pages. Price 16s. in boards. White. 1789.

THESE lectures, as they are called, are a weak translation of Zollikofer's * sensible *sermons*, which have been deservedly celebrated throughout Germany, as rational, persuasive discourses, calculated to rouse the attention, and improve the understanding of a very numerous class of readers. They contain much sound reasoning, and clearness of judgment; yet, the author seems never to have forgotten that the greater number of men have not been accustomed to think, and therefore must be instructed in a manner adapted to their languid unex-

* Zollikofer's Predigten ueber die Würde der Menschen, &c. —Sermons on the Dignity of Man, and the Value of the chief Things that constitute human Happiness. Why the author's name has been concealed, and the title altered, in this anonymous publication, we are not informed.

exercised faculties. There is a manly plainness running through the style of the original, which must excite respect, whilst, in many passages, a sudden glow of eloquence fastens on the affections, and sinks the instruction deeper than dry arguments ever can. Every where, indeed, appears that degree of earnest sincerity, which gives a commanding dignity to the simplest language, seldom to be found in more laboured compositions, when a more ignoble pursuit animates the abilities of the writer, or attempts at elegance absorb the mind, and render the sentiments coldly correct. Earnest, however, as this excellent man was to improve his hearers, he never suffers his imagination to be heated, and the cautious good sense with which he chooses the middle path, when he treats various opinions that have often separated worthy men, proves that his head ever remained cool, though his heart grew warmer and warmer by a constant endeavour to enlighten his fellow creatures. The contents of the first volume will be sufficient to point out the practical tendency of these sermons, which we recommend to families, as particularly proper for social reading.

‘Wherein the dignity of man consists.—What is in opposition to the dignity of man.—How and by what means Christianity restores the dignity of man.—The value of human life.—The value of health.—The value of riches.—The value of honour.—The value of sensual pleasures.—The value of spiritual pleasures.—The value of devotion.’

The sermon on the value of sensual pleasures deserves to be distinguished, for the author has judiciously steered clear of the two opposite extremes into which moralists have been so apt to fall; we shall subjoin two quotations from it.

P. 247. ‘Be prudent, careful, and conscientious in the choice of your pleasures. Do not imagine the first that solicits you to be the best. This is to do like children, who are yet defective in that which generally distinguishes men from the inferior animals, I mean judgment, and follow instinct more than consideration and reflection. Men are to distinguish themselves from children by the selection of their pleasures. Suffer no pleasure to impose upon you, to persuade or beguile you, to which of yourself you are not inclined; or which, according to time, and your present disposition, you had rather change for another, perhaps some nobler pleasure.’

‘A third rule, that may assist us in the choice of our pleasures, is this: always prefer those pleasures and diversions which are at the same time profitable, to such as are simply pleasures and diversions, or the advantage whereof is very remote and almost imperceptible. In this view, the more mental pleasures have a manifest preference to the barely sensual. When I please my palate by well-tasted, or charm it by generous and racy wine; when I flatter my olfactory nerves by aromatic and delicious odours; when I delight myself in the sensations of a genial warmth, a refreshing breeze, or other gentle impressions on the
organs

organs of feeling; when I beguile the tediousness of time by honest diversion; when I totally unbend, and yield alternately to the sweet impressions of outward things; all this is real pleasure; but it is merely pleasure, nothing but pleasure; that is sometimes advantageous in its consequences, but never of itself. As often, on the other hand, as I engage in useful and instructive conversation, or sensible discourse; as often as I contemplate the beauties of nature, or the harmony of sounds, or the works of art, with earnestness and sentiment; as often as I administer wholesome food to my mind, my sagacity and my sensibility, by reading or hearing; as often as I employ myself in reflection or devotion, or in the works of beneficence; so often I enjoy pleasure, actual pleasure, but not merely pleasure. I at the same time enjoy a useful exercise of my mental powers, of my taste, my sensibility, and my talents, and accordingly forward my perfection and felicity. Therefore continue no labour to absolute fatigue, till you are quite weakened and exhausted, and so force yourself to seek mere pleasure, or rather a not disagreeable inactivity and repose, for attending to your health or your life. If then the choice of your pleasures depends on yourself, and you may enjoy one as well as another without detriment; prefer that which by a moderate employment affords you recreation and exercise at once; to that which barely gives you rest, or barely pleasure, or inspires you with new strength and vigour only in its effects.

Fourthly, let no sensual pleasure become a passion, if you would not run the hazard of losing your freedom, and of falling into the most lamentable bondage. He that indulges himself as frequently in sensual pleasure as he has the means and opportunities for it, will soon find that he cannot forego it without uneasiness and pain: and he who cannot deprive himself of it, without thinking himself miserable, will soon find it become a passion; that is, he will no longer be able to withstand the calls and allurements of it—will prefer it to all other kinds of pleasure, sacrifice them all to that one, and think himself happy in the enjoyment of that alone. And when he once is so far gone, how can the man still preserve his freedom? how will he be able to do that which reason and conscience in all events enjoin him to perform as the fittest and best? how often will he neglect the most urgent affairs, and violate the most sacred duties, for pursuing this pleasure which is every thing to him! how often will the bare want of this, or the impossibility of enjoying it, render him averse and unfit to any other exertion of his faculties, indispose him for any serious business, for any necessary employment!—and how can a man in this situation be happy? nay, the oftener he must deny himself the pleasure he so passionately pursues (and neither his own nature, nor the nature of other things and other men, will allow him so frequently to enjoy it as he would wish) the oftener therefore he must deny himself to it, so much the oftener must he, more or less, be miserable. Would you then avoid this bondage and this misery? then suffer not the inclination to sensual pleasure to get the command over you; allow it not to become so violent as that you cannot withstand it. To this

end, accustom yourselves to abstinence from this kind of pleasures. Enjoy them not so frequently as circumstances and time permit : not so frequently as you have opportunities and inclination thereto. Break off from them at times, on purpose, that you may learn to be deprived of them without anxiety or vexation : merely that you may maintain the command over yourself, and the rights of your reason and liberty ; merely that you may not become the slaves to such things, as you probably must, one time or other, relinquish whether you will or no, and the privation of which would render you unhappy, if you had previously accustomed yourself to it. Hard as the observance of this rule may appear, first, it is absolutely necessary for every man who would be wise and virtuous, and capable of lasting peace and a solid felicity.

We shall close our review with an extract from a discourse on the value of Sensibility.

P. 6. Vol. 2. ' For acquiring a just idea of sensibility, we must take care not to confound it with sensitiveness, or simply take them for one and the same. When we are easily affected by the things we see, and hear and feel ; or by the representations we form to ourselves of absent, visible, spiritual subjects ; or by the images which our imagination or inventive faculty holds up to us, of mere possibilities or of actual existencies ; when the agreeable or disagreeable impressions which either of them make upon us sink deep, and easily and suddenly seize upon our whole sensitive faculty, easily and suddenly move us to joy or to sorrow, to weeping or to laughter, to love or to hatred, to zeal or to anger, to transports of delight, or to the pungency of affliction ; we are then acutely sensitive : and, when this sensitiveness is ennobled and exalted ; when it chiefly displays itself in regard to moral objects, to more refined beauties, and to sublimer pleasures ; when it sharpens our sentiments of what is right and wrong, good and bad, becoming and unbecoming, generous and ungenerous ; and makes us readily observe and acutely feel this difference in such things, persons, actions, and events, wherein the generality of mankind perceive and feel nothing,—then are we sensible. A few antithetical exemplifications will set this matter in a more perspicuous light. The merely sensitive man is rather moved by the surface and the exterior of things ; the man of sensibility more by their intrinsic qualities and real excellency. The former is in particular easily moved to displeasure and to anger ; the other is adapted to all, and chiefly the gentler, nobler kinds of sentiments. The former is more agitated by strong and violent impressions ; the latter more touched and affected by the milder and more gentle. The former is more sensible to the grand, the extraordinary, and the striking ; the latter, more to the fine, the noble, the unobserved and despised beautiful and good. The sensitive man is irritated at the injury he receives or is offered ; the man of sensibility is troubled likewise on account of the injury his enemy his doing to himself, and the affliction he is preparing for himself, sooner or later to undergo. The sensitive man is more frequently moved to compassion by the loud complaints and the copious tears of the unhappy ;

happy; the man of sensibility is also affected by the silent expressions of the pain, the troubles, and the want which he interests himself in, in regard of every creature. The sensitive man loves rather gay and noisy pleasures and diversions; the man of sensibility seeks most the charms of quiet, domestic, gentle joys. The sensitive man rejoices in the good actions of the philanthropist and the patriot; the man of sensibility is likewise delighted in the tears that stand in the eyes of the child, when he hears of noble deeds, which he wishes to have done himself. The sensitive man is full of feeling towards whatever has a visible and intimate influence on himself and his; the man of sensibility is also moved by the remoter and more hidden consequences of things; and nothing is totally foreign to him, nothing indifferent, that relates to any living being capable of feeling and of happiness. In short, sensibility is enlarged, refined and generous sensation; it is either a higher degree, a peculiar direction or disposition, or a nobler use and exhibition of it.

‘ Now, if sensation be of itself a true and honourable prerogative of man, then sensibility must be as much so and more. But, as the former may be sometimes rightly employed, sometimes abused, and therefore sometimes useful and at others hurtful to mankind, so likewise it fares with the latter. There is a real and a false, a laudable and a blameable, an innocent and a dangerous sensibility. M.

ART. XIV. *Practical Sermons, selected and abridged from various Authors.* By J. Charlesworth, M. A. &c. Small 8vo. Vol. II. 272 pages. Price 3s. sewed. Newark, Allin and Ridge. London, Johnson. 1789.

THE first volume of Mr. C.'s collection was reviewed in Vol. I. p. 193. We then hinted a wish that our benevolent editor would endeavour to select the most animated essays which the language would furnish on the necessary subjects, and which might be level to the capacities of those for whom they were intended. In this volume we are happy to say that Mr. C. has profited from our hint, though we still think he may improve in this respect in his future volumes; and particularly if he will look among the more modern specimens of British eloquence.

The following extract will afford a fair sample of the style of these discourses, p. 226.

‘ Fix then this conclusion in your minds, that whatever destroys your virtue, effectually destroys your happiness. *Keep thy heart with all diligence.* Watch and govern it with the greatest care. For out of it are the issues of happiness. In no station, in no period, think yourselves secure from the dangers which spring from your passions. Every age and every station they beset; from youth to grey hairs, and from the peasant to the prince,

‘ At your first setting out in life, especially whilst unacquainted with the world and its snares,—when every pleasure enchants

with its smile, and every object shines with the bright gloss of novelty, beware of the seducing appearances, which surround you; and recollect what others have suffered from the power of headstrong desires. If you allow your passions to take the lead, you become the most wretched of all slaves. If you suffer wicked inclinations to take possession of your mind, you may date from that moment the ruin of your tranquillity.

‘ Nor with the season of youth does the danger end. To the impetuosity of youthful desires succeed the more sober, but not less dangerous attachments of advancing years: when the passions which are connected with interest and ambition, begin their reign; and frequently extend their malignant influence even to those periods of life, which ought to be most tranquil, and most indifferent to the concerns of this world. From the first to the last of man’s abode on earth, the discipline must never be laid aside of guarding the heart from the dominion of the passions.’

Mr. Charlesworth promises to give a general table of contents, and the names of the authors, at the end of the fourth volume. D.

ART. xv. *The Grounds and Reasons of the Truth of Christianity, by Way of Question and Answer: designed for the Use of the Younger, and less instructed Christians.* By the late Reverend Mr. Milway. 8vo. 43 pages. Price 1 s. 6d. Johnson. 1790.

MOST other catechisms, both for the young and for adults, have contained the *doctrines* of our religion, and being regulated by the particular opinions of a sect, have been consequently confined and narrowed as to their usefulness. The object of the pamphlet before us, is to explain the evidences of christianity, and exhibit the proofs of its truth and authority, in an easy and familiar manner, adapted not only to the capacities of young persons, but to the convenience of those christians who have little opportunity, or perhaps ability, to consult larger treatises. The evidence upon which the truth of the Old Testament stands, and the grounds upon which we receive it as a revelation from God, are first considered, and from these the author proceeds to the New Testament dispensation; the life and conduct of Jesus Christ; the prophecies which preceded him; the miracles he performed; and the nature and effects of the doctrines he taught. The authors to whom Mr. Milway acknowledges his obligations are, Grotius, Clarke, Lardner, Chandler and Grove. Upon the whole, we think that he has performed an acceptable service to rational Christianity, and that this catechism will be found very useful to the persons for whom it is intended, and who may wish, with St. Paul, to *prove all things, and hold fast that which is good.* C. C.

ART.

ART. XVI. *Barddoniaeth Dafydd ab Gwilym o grynhoed Owen Jones, a William Owen, i. e. The Poems of David ab Gwilym, collected by Owen Jones, and William Owen. Small 8vo. 592 p. Pr. 5s. 6d. in boards. Williams. 1789.*

THE fame of this ancient bard, and the labour taken by the curious to transcribe his works, for four hundred years, will render this publication highly acceptable to those who have a taste for antiquity, and Welsh poetry. The Welsh language is uncommonly copious and sonorous, especially considering the calamitous and depressed situation of the Britons for so many centuries. Besides, it is undoubtedly as original and ancient a language as any in the world, and capable, if properly managed, of very extraordinary powers, of which Gwilym's poems would supply us with many instances, though they are not so crowded with alliteration, and frequently chiming rhymes, as others of a later date; for no language that we are acquainted with can bear to be tortured as this often is, in many of their more modern and much-boasted of twenty-four measures.

David ab Gwilym was born in 1340, at Brogynin, in the parish of Llanbadarn Fawr, in the county of Cardigan. His father was Gwilym Gam, (a relation of Ivor Hael, lord of Maesaleg, in Monmouthshire, an ancestor of the present family of the Morgans of Tredegar,) and his mother was Ardudful, sister of Llewelyn ab Gwilym Fychan, stiled lord of Cardigan; possessed of Emlyn and Cryngae, in Carmarthenshire, and Dolgoch, in Cardiganshire; in whose family, at Emlyn, the infant bard was nursed and educated till he was 15 years of age; at which period he removed, after a short stay with his parents, and settled as steward and private tutor in the family of Ivor Hael, who (notwithstanding a short displeasure on account of some overtures made by the tutor to his fair pupil, which she encouraged, and for which she was compelled to take the veil) continued during his life, by his hospitality, generosity and friendship, to be the bard's, *et præsidium et dulce docus*.

Gwilym, like other itinerant bards of that age, often visited different parts of the principality, and was so universally admired, that he has been claimed by the men of Anglesea, as their countryman; he was known by the name of David of Glamorgan, and the nightingale of Teivi Vale, in Cardiganshire.

Excepting music and a few Latin words, which he might pick up at mass, it cannot be ascertained, from his works, that he had any acquaintance with the sciences or learned languages: for his poems chiefly consist of lively descriptions of nature, written in pure unadulterated Welsh.

As to the learning, in fact, of the British bards, they appear to have very little of what may be styled literature among them, excepting a critical knowledge of their own language, and of their various poetical measures; but owe all their merit to na-

ture. So that we seldom meet with any allusions to history, or any classical authors, but only to some of their ancient bards, or to some traditionary legend of their own countrymen. Some of them, indeed, allude to Ovid and Virgil, though they do not seem to have read their works; and to have a confused idea of Homer's heroes, particularly those of the Trojan side, as they pride themselves on being descended from Æneas and the companions of his flight.

With respect to his manners, he differed little from the wits and poets of modern times. This volume, being but a part of his works, shews how justly he has been styled the Welsh Ovid. Of 262 odes, 15 are dedicated to the virtues, family, and memory of his patron, Ivor Hael; 7 to the virtuous Duddgu, who rejected his suit; 106, to Morfydd, a lady of great beauty, but of easy virtue, whom the poet first clandestinely married; then unwillingly was forced to resign her to a man of fortune; afterwards seduced her from her husband; and though fined and imprisoned for it, persevered in celebrating her as long as she lived. There are eight odes on the contest between our poet and Gryffydd Gryg, a rival bard from Anglesea. His pointed satire proved as fatal to another rival, as Archilochus's lambics were to Lycambis; for Rhys Morgan upon hearing No. 230 rehearsed in a public assembly of the bards, was so hurt, that he immediately dropped down dead—104, on various amorous subjects—10, consisting of praises of the living, and elegies on the dead, and 10 composed near his death, about the year 1400, containing penitent reflections upon the vanities and follies of life—Christ's image—his virtues—passion—redemption—confession of sin—the terrors of death and judgment, all marked with the divinity of the times. The 15th poem in the appendix is quoted in the Flores Poetarum, and Dr. Davies's dictionary, as Jeuan Brydyddhîr's, a bard of the 15th century.

David ab Gwilym died about the year 1400, aged about 60, and was buried at Ystrad Flur (Strata Florida) in his native country.

Gwilym's fruitful invention, aptness, and variety of similes, will always be admired by those who can understand the original; and the literati of Europe would be surprized at his mighty strides towards Parnassus, if they could but conceive the unrelenting, worse than *Bastilian* shackles of Welsh prosody, in which he gained every inch of ground.

No *Dedalæan* labyrinth is more perplexed than some of them, especially than one, which they term 'Gorchest y Beidd, or the Crux Poetarum,' a measure which it would be next to an impossibility to fill up, according to their prescribed rules, in any other language.

Whether the different laws of poetry in different languages, be founded merely on taste, and arbitrary custom, or on
some

some characteristic difference in the several languages themselves, we shall not pretend to determine.

As rhyme, and an equal number of syllables in each stanza, though blemishes in Latin and Greek, are necessary ornaments in English; with equal reason may the supposed faults in an English line, be a real beauty in Welsh.

So it is in fact: for each of the 24 different measures used in Welch poetry, must not only like the English, have each line of such a length and cadence, rhyming with one or more yokefellows; but each single line, like every individual arch of a bridge, must be so locked and concatenated, that it may stand firm, and independent of its fellows; according to either of these three rules.

Rule 1. Repeat the consonants of the preceding syllables, in the succeeding syllables of the line, changing the vowels and diphthongs; which alliteration resembles a compleat arch, whose two ends exactly resemble each other, as,

‘ I hope you lead, a happy life.’

Or,

‘ *διδου δ’ ἡδίστην αἰσίνην.* Odyssey.’

Rule 2. Divide the line into three parts or rests;—making the second to rhyme to the first; and the beginning of the third to alliterate or repeat the beginning of the second.—This is like a chain of three links, and may not improperly be called concatenation, as

‘ Hear the *doleful mournful moan.*’

The two last we frequently meet in English poets.

‘ For blessings *still* in *store.* Watts.’

‘ Indulgent on the *rising race.* Gray.’

‘ Th’ exterior *form* we *find.* Idem.’

‘ The deluge burst with *swEEPy sway.* Idem.’

And the three links intire in

‘ Th’ encroaching tide that drowns her lefs’ning land. Id.’

Another,

‘ *Temper take.*’ Idem.

All in the Fragment on Education.

Cicero’s *fortunatam natam*, though blamed by the Roman satyrift, would have been no unlucky attempt at the imitation of Welsh poetry.

Rule 3. Let the penultima of the line be long or accented, rhyming to the preceding rest, and followed by a short, or unaccented vowel, as,

‘ That man’s pride, doth ill betide him.’

Or,

‘ Many a score, are still before him.’

We subjoin a madrigal attempted in English, according to the above rules, by which the Welsh bards have been crippled in their career to Parnassus, ever since the days of David ab Gwilym.

2. My fair I find in mind and mien,
 1. And honour, a Diana ;
 1. I'd scorn, by George, to take his queen,
 1. For losing fair Eliza.

This very poetical language admits with ease and elegance of a method of coining words, by incorporating two or three into one. The German language allows the same freedom, and it certainly gives great energy to poetry. But as too much liberty is apt to degenerate into licentiousness, so our Welsh bards are too apt to abuse this licence, by employing too much of those new-fabricated expressions, which frequently render their performances stiff and awkward. And notwithstanding the harmonic concatenation of the Welsh language, the surprising ingenuity of its construction, and the mechanical structure of the versification, we cannot speak much in praise of the latter, unless it be of the Englyn Milcor, and some few others of the more ancient and less complex sort. From its name it seems formerly to have been appropriated to martial subjects, and might properly be termed their heroic verse ; and which, though certainly as ancient as the Druids times, appear to be (with some others of early date) far more easy and harmonious than all the jingling of the complicated measures of modern times, which sound like the confused jangle of ill-tuned bells, or the clang of chains, which they seem voluntarily to have loaded themselves with, as if with a design to shew which of them could hop the highest, or run the fastest, or move the most gracefully when hampered with those cumbersome shackles. So that they are often necessitated thereby to sacrifice the sense to the sound, and stuff their compositions with many useless expletives, far-fetched epithets, and several hemistichs, nay, whole lines, foreign to the subject ; which is not seldom the case among some of the English poets.

To convey some faint idea of this author's genius, we shall conclude this article with an imitation of an elegiac ode, No. 234, on the death of Roderic ab Jeuan Llwyd, of Gogerthan, Cardiganshire, the rules of alliteration being observed and marked in the first stanza.

1. *Hift ! I heard but yesterday*
 1. *In a loud and solemn lay,*
 1. *Thrice a great and hideous groan,*
 2. *O ! the doleful mournful moan.*

Neither storms, nor huntsman's horn,
 On a mountain in the morn,
 Could in concert fully blown,
 Equal this unequall'd groan.

What could raise this dreadful roar ?
 Shaking earth from shore to shore ?
 'Twas Lewelyn's cries alone,
 Grief for Rod'rick made him groan.

Fond Lewelyn loth to part,
 With a tender, bleeding heart,
 Mourns his Rod'rick, young and brave,
 Laid in an untimely grave.

Ne'er was mother more distress'd
 For a babe torn from her breast,
 As Lewelyn for the fate
 Of his all-accomplished mate.

None that knew the wond'rous man,
 And his shining virtues, can
 Wonder at Lewelyn's moan,
 And his thrice repeated groan.

Cambria's pride and glory's o'er,
 Cambria's heroes are no more,
 Cambria lost her tow'ring head,
 Rod'rick's number'd with the dead!

From a rapid, spreading name,
 From the soaring wings of fame,
 Rod'rick strong, and Rod'rick brave,
 Fell into the silent grave.

Ah! that beauty, valour, youth,
 Grac'd with learning, friendship, truth,
 And the brightest talents, fell
 To so dark and narrow a cell!

As the brave and valiant knight,
 Tho' tenacious of his right,
 Was forgiving, gen'rous, kind;
 Grace and mercy may he find.

B. A.

ART. XVII. *Miscellaneous Poems.* By Anne Francis. 12mo.
 275 pages. price 3s. sewed. Becket. 1790.

WE have before observed, that many smoothly flowing rhymes might please domestick friends, though they want that decided merit which would entitle them to public attention. The present collection comes under this description; some of the poems are pretty; but none of them rise above, nay, few reach mediocrity, if we except the cadence of the verse, which flows easily, and tinkling as it flows, sometimes makes us think of Shenstone.

It has lately been the fashion to celebrate the Sorrows of Werter, and poetical ladies have been eager to kill Charlotte as a sacrifice to his manes. Charlotte has for a long time been displayed in the print shops, body and soul, weeping over Werter's tomb, whilst the willow, in *sweet* sympathy weeping, shades her head; but a bolder flight was reserved for this lady; she makes her GHOST moan over her *friend's urn*, and the pale shade loves him in the mansion of death!—The ladies

ladies are all so partial to the man, who *could* die for love, that it appears to be high treason against the laws of romance, to allow Charlotte to live, and bring young Alberts into the world:—true, tender hearted ladies—she ought to have *ran mad*, and died.—It was very indelicate to live to fulfil the duties of life! We shall add as a specimen the poem which we have been alluding to, P. 213.

THE GHOST OF CHARLOTTE AT THE TOMB OF WERTER.

‘ By the willow that waves o’er the tomb,
 O, think not ’twas Charlotte, you spied;
 When Werter had seal’d his sad doom,
 She heard,—she despair’d,—and she died!
 How deep, and how awful the sound—
 Of the bell,—as it broke on the gale!
 From the steep-rock I heard it rebound,
 And it plaintively pour’d thro’ the vale.
 Where the yew-tree extends its dank shade,
 And yarrow in loose tufts appears,
 At even I saw her corpse laid;
 And I moisten’d the sod with my tears:
 I mark’d when young Albert drew nigh,
 All pale, and dejected was he!
 I saw the big tear in his eye,
 As he leant on the stem of the tree:
 ’Twas pride that forbad it to flow,
 ’Twas pride that denied him relief:
 His heart was depress’d with its woe,
 Yet silent,—and fullen his grief!
 I mark’d him,—and inwardly said,—
 (His sorrows inclined to deplore)
 Since Charlotte, ill-fated, is dead,
 The joys of poor Albert are o’er!
 Oft-times, at the noon of the night,
 Pale Charlotte appears on the green,
 When the moon strikes askaunt on the sight,
 And fancy emblazons the scene;
 Her cheeks all bereft of their bloom!
 Her eye-balls no lustre retain!
 She steals, a wan ghost, from the tomb,
 And glides to the verge of the plain
 Where Werter’s cold relics repose;
 (’Neath the willow impregnate with dew,
 Where the green grass luxuriantly grows
 Round the tomb—half conceal’d from the view,)
 I’ve seen the light phantom recline,
 The marble sustain’d her white breast;
 In sounds that were almost divine,
 I’ve heard her fond passion express:

‘ Dear

‘ Dear shade ! to thy Charlotte attend,
 ‘ Tho’ fate have depriv’d her of breath,
 ‘ She hangs o’er the urn of her friend,
 ‘ And loves in the mansion of death.’

Soft murmurs ensued from below—

Faint echoes were heard thro’ the grove—

The accents were mingled with woe—

But woe—that was sweeten’d with love.

If fancy impose on my mind

’Tis a cheat I shall ever hold dear,

I muse on their passion refined,

And I think on their fate with a tear :

O ! Werter !—I pity thy youth !

Thy love and thy death I deplore,

May ages remember thy truth,

When thy crime is remember’d no more.’

ART. XVIII. *Poems.* By D. Deacon, Jun. 4to. 133 pages.
 Price 4s. sewed. Rivingtons. 1790.

THE correctness of the principal poem in this collection, (‘ The Triumph of Liberty, occasioned by the Centenary Commemoration of the Glorious Revolution,’) produces a lulling monotony, which is sometimes broken by a few lines that rise to elegance. For instance the following. P. 5.

‘ Hark ! how the music of the distant bells
 Glads the chill air, and fills it with a sort
 Of inspiration and enlivening sound :
 For, ’twixt the soul and harmony, exists
 A mediate sympathy, which gives the mind,
 Thro’ fancy’s aid, expansion and delight,
 Or, as the soul is, tempered, grief or joy.’

Liberty, though reckoned the grand source of the sublime, has seldom, we believe, acted as a muse to warm the breast with true poetic fire, that presumed to sing her praise ; lost in contemplating the noble deeds she inspired, like Cæsar, she forgets to speak of herself, and dwells on the praises of the heroes whom she guides up the steps of glory. We principally allude to Thomson’s poem ; but the present, though it celebrates a local triumph, is still uninteresting and coldly diffuse. The ‘ Triumph of Liberty,’ however, is far superior to the three other poems that compose this little collection,—‘ Edwin and Clarinda,’ ‘ The Vanity of Ambitious Expectations,’ and ‘ An Effusion.’ The tale is a very romantic one, and it is not easy to discover what moral the author intended to inforce, or whether he had any other design in writing it, than to tell a dismal story of a faithless swain, who broke the heart of a sweet nymph, and left her forlorn to die under a shady tree, though Edwin was near to comfort her, and was so true to the code of romances, that he

he afterwards laid his head on the green grafs turf ' that veil'd the mould'ring fair,' and breathed his laft figh on it. What fentiment is all this to convey? Only this—

' That if weak women go aftray,
Their ftars are more in fault than they.'

ART. XIX. *Happinefs: A Poem.* 4to. 19 p. Price 1s. 6d.
Ridgway. 1790.

THE author of this little moral piece apologifes for its publication, and informs us that it is his, *or her*, firft attempt, and that its reception will determine whether it fhall be the laft, &c. If our advice could have fufficient weight, it would be the laft; for trite fentiments have no poetical ornaments to recommend them in this effay—it cannot with any propriety be called a poem. P. 13.

' Your happinefs, O Virtue! is ferene,
A happinefs not lefs, becaufe unfeen!
Ye fix your ftay within the inmoft heart,
Are all its own, with nothing can it part!
In ev'ry breaft ye find a place to ftay,
Though ev'ry breaft doth not alike obey
Your mild commands; yet, of the human heart,
No innate badnefs ever has a part!'

ART. XX. *Chey Sing: A Poem.* By a Young Lady of Fifteen. Inſcribed, by Permiſſion, to the Right Hon. C. J. Fox, Eſq, 4to. 38 p. Woodhouſe. 1790.

THIS is a pretty little diſmal tale, and the fentiments ſuch as we ſhould have expected from an innocent inexperienced heart, warmed by compaſſion, and ſpurning, almoſt inſtinctively, at cruelty and injuſtice. It is not neceſſary to trace how far the compaſſion of our young author may have led her aftray; but we muſt add, that the account of her age excited our pity; for we are always ſorry when either boys or girls have teeming fancies, and attempt to ſtring rhymes when they ought to be ſtoring their minds with uſeful knowledge. Beſides, theſe premature flowers, generally ſpeaking, diſappoint the expectation of their friends, and the wonderful *genius*, at fourteen or fifteen, is found nothing extraordinary at four or five and twenty to answer the hopes its dawn gave riſe to, and parental vanity anticipated. Nay, we are firmly perſuaded, that this very purſuit injures the underſtanding more than moſt others, and prevents its acquiring diſtinct ideas. To expreſs ourſelves more explicitly, we mean to ſay, that when the imagination is conſtantly heated, and the feelings continually exerciſed, by confuſed emotions, raiſed by poetic and dramatic writings, the judgment has not time to ripen and collect principles, or even to ſee things in their true colours.

Any

Any person, who has paid the least attention to youth, must have experienced, how very difficult it is to prevent young people from using words without affixing determinate ideas to them; a custom that will naturally retard the progress of reason, and never allow the mind to shoot out vigorously.

The absurdity of trying to teach an infant to dance before it can walk steadily strikes every one; yet, it is not so injurious a practice as the common method, in schools, of endeavouring to make children gabble poetry with emphasis before they can combine their conceptions with any degree of correctness: and this custom has a still more pernicious effect on girls than boys.

Some confused expressions in this poem gave rise to these reflections; we shall quote a passage to illustrate our remark. P. 28.

‘ And now at even close with boding dread,
Urg’d by past terrors, by intreaty led,
The wretched Rajah, with a chosen few,
Bids to his prison, once his court, adieu!
His wife, his mother, on his steps await,
The sad companions of his wayward fate;
And whilst they hang on his supporting arms,
He *cheats idea* of its rude alarms,
Robs of the pearly drop the tearful eye,
And bursts the thought before it gains a sigh!’

ART. XXI. *Epistle to James Boswell, Esq. occasioned by his long-expected, and now speedily-to-be-published Life, of Dr. Johnson.* 4to. 38 p. Price 2s. Hookham. 1790.

THIS address to James Boswell, Esq. obviously written by one of Peter Pindar’s admirers, contains some humour; and more attention to modesty and decency appears in it than is, generally speaking, to be found in the numerous rhyming imitations of his eccentricities and defects. Thus, did the immortal Alexander hold his head aside, thinks a pert ensign, as he minces across the parade held in the market-place of a country town.

The prefatory address to the reader gives an account of the author’s design; we shall insert a part of it, and a specimen, p. 29, 31.

‘ The author hopes the reader will not so far misconstrue the purpose of this epistle, as to suppose it intended as a vehicle for illiberality. He is one of those who laments the deficiency of a well-arranged dissertation, on the life, genius, and literary character of Dr. Johnson. He considers Mrs. Piozzi’s Anecdotes, and Mr. Boswell’s Journal of the Tour to the Hebrides, merely as *caricatures* of a man, who deserved better of his friends, than to be placed in so disrespectable a point of view. Sir John Hawkins has certainly been ridiculously minute; and could not even suffer the story of the Brood of *Ducks*, nor the fatality which attended the *odd one*, to remain unnoticed. Such fidelity of narration might have been excused, were not the performance degraded.

degraded by so many ill-timed censures, on characters entirely unconnected with the subject.

‘Deem not, the muse severe in moody spleen,
Thy *handmaid* she, with frugal care would glean,
The fields with *wild oats*, and with *weeds* o’ergrown,
Which *Johnson’s husbandmen* have idly sown;
Left, rank in vicious growth, they choak the soil,
And once more, *Boswell*, disappoint thy toil:
Her faintly-glowing colours, aim to paint,
False wit, in all her playful fancies quaint,
False taste, to hold forth to the test of day,
Dight in *conceit*, in *Tuscan pageant* gay:
Not, with a *Nero’s* scorn, aloof to gaze,
Light up the brand, and triumph o’er the blaze.’

‘Enough, no more by *Johnsomania* smit,
Or wild, in fallies of excursive wit,
Let quaint *Conceit* display her gaudy crest,
Or *Egotism*, her self-embroider’d vest;
Nor, *tales portentous*, of *old-women* bred,
What time the *Gnomes*, their elfin fancies sped,
Wed in alliance; nor the work disgrace,
With *Flemish farce*, and scenery out of place,
Left, like the wild confusion of a dream,
Misfeatur’d Chaos, mask the motley theme.’

ART. XXII. *A Sonnet, supposed to have been written by Mary Queen of Scots, to the Earl of Bothwell, previous to her Marriage with that Nobleman. Translated into English. To which is subjoined a Copy of the French Sonnet, written, as it is said, with the Queen’s own Hand; and found in a Casket, with other secret Papers.* 8vo. p. 28. pr. 1s. 6d. Robinsons; 1790.

MANY doughty knights have lately chosen the beautiful Mary for their dulcinea, and with heroical ardour waged a wordy war to purify her ashes and bleach her blighted fame!

We shall not enter into the *minutiæ* of the dispute; but the champions of this accomplished princess must not suppose that we mean to treat her with disrespect, if we are rather inclined to coincide in opinion with Hume, and some other historians respecting the authenticity of this poetic epistle, though the translator, with becoming diffidence, tells us that he has ‘but little doubt of its being a forgery.’

The translation has considerable merit; the original, of course, loses great part of its simplicity; but this was in some degree, perhaps, unavoidable, and in its English dress it is not given as a literal translation.

ART. XXIII. *St. James’s-street, a Poem, in blank Verse.* By Marmaduke Milton, Esq. 4to. p. 38. pr. 2s. Debbrett, 1790.

THE argument contains a full analysis of this mock-heroic poem, in which the reader will find some humour and morality, though it is not very highly seasoned with pointed satire.

Subject proposed. Invocation of the muse. The pretences of other parts of the town to poetic celebration rebuked. The claims of the squares enumerated, and rejected. Apology for the feeble powers of the poet, and conciliatory address to the reader. —Spring, with the arrival of the Country Families in London. The Town particularly full at that season, and St. James's-street the gayest and most crowded part of it.—The tranquility of the morning, in this part of the town, when persons of fashion are just going to bed. The accidental noises that disturb their rest are noticed;—particularly the chimney-sweepers with their garlands at the beginning of May, and the people who cry mackarel all the spring.—Noon—the morning of these regions. Horses leading up and down the street. The man of fashion takes his morning ride—The scene enlivens. The Drawing Room begins. Fine men going to court. St. James's palace formerly an hospital. Reflections thereon! Fine ladies going to court. Remarks on the modern dress of fine ladies.—The plot thickens. The phaetonic exhibition commences. Male and female charioteers. The vis-a-vis parade. The full tide of loungers. The Flora of St. James's-street.—The crowd decreases. Fashionable people going to dinner. A short cessation of the noise and hurry of the street, compared to a calm preceding a storm.—The bustle of the evening begins. Men of fashion resort to Boodle's, Brookes's, and White's.—The noon of night.—The poet, unequal to the celebration of it, resigns his pen.

Of the style, the reader may judge from the following extract, p. 2.

'Tis mine to celebrate, where Fashion's sons
Run in the ring of Pleasure, and unite,
Beneath thy standard, Dissipation, rang'd
To rout their common enemy, and slay,
That worst of fiends, intolerable time.

'The deed is glorious, and the honour'd field,
Proud of its far-fam'd victory, demands
Its due elege.—O! would, ye Gods, that I
Were gifted with fit pow'rs to pay it well!—
Yet, all I can, I will. La Genius' stead
Let Inclination stand!—The earnest heart
Shall somewhat for the barren head atone.
Altho' not duly skill'd in tuneful strains
To celebrate my argument, yet still
I chant it co. —O receive
With correction, thy sycophantic lay!

ART. XXIV. *Ode for the New Year, 1790. As it was intended to have been rehearsed this 17th at St. James's.* fol. pr. 6d. Axtell, 1790.

THIS age, we are told, is distinguished as the *whiteſt* that time has ever unrolled.

‘And hail to thoſe to whom ’tis given to ſee

This year—the opening dawn of perfect liberty!’

The glow of ſympathy has not given warm life to this proſaic ode, nor the glimpe of freedom a vivacious dance of ſpirits—and the epithet white, though often uſed by a pleaſing poeteſs, is certainly not very grand or poetical. M.

ART. XXV. *A Collection of Odes, Songs, and Epigrams, againſt the Whigs, alias the Blue and Buff; in which are included Mr. Hewerdine’s political Songs.* 8vo. p. 98. pr. 2s. 6d. Bell, 1790.

‘THE following collection,’ ſays the preface, ‘certainly contains ſtrong and pointed facts againſt thoſe political impoſtors, *ſelf-denominated whigs.*’—This we are inclined to doubt, but allow at the ſame time that there is a conſiderable ſhare of point and humour in ſome of theſe ſongs. Their poetical merit is trifling, but, aſſiſted by a bottle and a good voice, theſe ſongs muſt unqueſtionably add to the feſtivity of a miniſterial afternoon. ‘The private reflections of a patriot,’ is by far the beſt in the collection. C. C.

ART. XXVI. *The new Coſmetic, or the Triumph of Beauty, a Comedy, inſcribed to Mrs. Hodges.* By C. Melmoth, Eſq. 8vo. 80 p. pr. 1s. 6d. Cadell, 1790.

THIS farcical piece might afford ſome amuſement on the ſtage, where grimace and antic tricks would give it force, and make the galleries laugh at what they ſaw, if what they heard was not ſufficiently piquant to tickle their fancies. In the cloſet, however, a comedy muſt appear very inſipid, in which humour ſeldom ſupplies the abſence of plot and character. W.

ART. XXVII. *A complete System of Book-keeping, by an improved Mode of Double-entry: comprising a regular Series of Transactions, as they have occurred in actual Buſineſs; illuſtrated by a Variety of Precedents, diſpoſed in ſuch a manner as to remove every Obſtacle in ſtating the moſt difficult Accounts, either between Individuals or Partners: together with approved Forms of all the Subſidiary Books required in Trade; being the reſult of Thirty Years Obſervation and Experience. The whole deſigned as a perfect Companion for the Counting-houſe; with a View of fixing a Standard for Practical Book-keeping, ſuited to the Merchant and Trader, of every Denomination. To which are added, a new Method of ſtating Faſtorage Accounts, adapted particularly to the Trade of the Britiſh Colonies; alſo, a concise, but comprehensive View of the Exchanges between all the principal*

Principal Trading Cities of Europe; with Examples, shewing the readiest Method of calculating them, at full Length. By Benjamin Booth, late of New York, and now of London, Merchant. 4to. 248 pages, with Plates of Bill Books, and a large Table of Exchanges. Price 12s. in boards. Wells and Grosvenor. 1789.

CORRECT and systematic arrangement in conducting and recording mercantile transactions, facilitates as much the progress of the merchant, as when applied to philosophical researches, it contributes to the advancement of science. Systems of book-keeping therefore, which contain the most legitimate and approved modes of practice, as developed in the course of long and varied experience, by thus promoting the interest of the individual trader, acquire an importance in that state, whose prosperity depends on their collected efforts, and which therefore must rise or fall, as these are well or ill directed. It is on this account, and because it appears actually to contain such a system, that we notice the present article somewhat at length. Mr. Booth, from his situation in life, has had the best opportunities of becoming acquainted with book-keeping in all its branches, and is, as far as we know, the *only qualified* person that has hitherto written on the subject; all other treatises being the productions of schoolmasters who could have no adequate ideas of the practice of the counting-house. Hence their theories are obsolete, involved and cumbrous; and the scholar who has studied them must, when he first enters upon business, find himself exactly in the situation of those young persons, who having been taught letter-writing in the same injudicious manner, as Dr. Johnson observes, come from school into the world, without any acquaintance with common affairs, ‘and stand idle spectators of mankind, in expectation that some great event will give them an opportunity to exert their rhetoric’—or, as we should express it on the present occasion, the *scholastic subtleties of entry*. Not that in so saying we mean to throw the smallest reflections on that useful and respectable body of men, who conduct the important charge of educating youth; they are not blameable in this matter, because *real practical information* is of all other sorts of knowledge, the most difficult to communicate or acquire, and perhaps can only be obtained by actually engaging in that profession, concerning which our enquiries are directed: we only mean to state a fact, and for its truth we appeal to the experience of every man of business, who has been taught book-keeping at school.

The single idea on which all book-keeping rests, is that of double entry, or so recording all the transactions and operations of trade, that for every article on the debtor side, there be a corresponding one on the creditor side, and vice versa: the perfection of it depends on these entries being made in a manner perspicuous,

concise, and systematically correct. How far these requisites are attained in the work before us, it shall be now our business to examine.

Mr. B. in his introduction, succinctly states how much a treatise on book-keeping was wanted, that might be considered as of decisive authority in all cases of doubt or dispute; and that on this subject he had employed his leisure and talents. He mentions a circumstance that shews the necessity of keeping exact accounts, in a strong light—on the failure of one of the most capital houses in London it was observed to be more owing to the want of a proper book-keeper, than to any other cause; for that this same house, on the failure of a correspondent in Dublin, appearing to be creditors to the amount of 30,000l. and upwards, the partners expressed great astonishment, supposing their debt did not amount to so many hundreds.

He begins his work with giving a list of the nine principal books necessary to the merchant, with general principles and definitions relating to each. Calling the waste-book, the book for original entries, he applies that idea to the cash and bill books, &c.; the journal comprising every entry in all the books taken collectively, he considers as an index to the whole; and the ledger as a differently arranged index to the journal. This mode of viewing things, carries with it great neatness and propriety, and gives, as it were, a *catalogue raisonnée* of the whole counting-house library.

The cash book is first treated of, as being of the most importance; and as a specimen, the transactions of a month are detailed; but for information as to this and every other specimen of the mercantile books, we must refer our readers to the work itself: such details, from their nature, admit not of analysis or abridgment in a literary journal. Of the model of the cash book we do not approve, as far as regards the separate columns for money deposited at the Bank, and the bankers, which serve only to perplex the book-keeper, and are of no real use, because there are books peculiar to each of these connections, in which all transactions with them are recorded. In the specimens of short entries not intended to be journalised, we observe there are omitted the words, *e contra*, on the creditor side, to an article of 50l. an error of the printer most probably, and we only notice it, because it confounds an example of a peculiar mode of entry.

In other respects, we approve highly of the cash book, as we also do of the bill book, both in its model and execution; and we recommend what is said of renewed acceptances and accommodation notes, to the attention of every man of business.

The invoice book outward, waste book, journal, ledger and sales book, are next particularly described, and examples added of each. Mr. B. contends strongly for introducing that
concise

concise and expressive form, which characterises a journal entry, into the waste book, and in this we think he is right; and forcibly recommends fixing the balance at the end of six months to every person in trade. Hear him, ye exporters of goods!

'One of the greatest errors in business, is the suffering accounts to sleep too long: they cannot be too often inspected, nor too frequently balanced and compared. A twelvemonth is too long an interval for the transmission of accounts current, especially where the parties reside abroad; for those who owe money in remote places, are too apt to think you are either dead, or have forgotten them, if you are not frequently quickening their memories with a state of their accounts.'

In the set of books here exemplified, the proprietor is supposed to be a large importer and exporter of various kinds of merchandize, and part owner and husband of several ships, because this idea gives occasion for introducing the greatest variety of entries. One month of the journal, and six of the ledger, are specified, all in a neat, correct manner: but we object to the commencement of these examples, supposed to be at the opening of a new set of books, because the debtors and creditors are made *pro* to stock, and the difference between the respective amounts of each left unappropriated. Stock is certainly the supposed true value of the merchant's estate, real and personal, and must always be considered as implying that, and as consisting of a certain determinate sum, or we shall be liable to confusion: of course it must have been determined and balanced at the closing of the old books supposed to precede these exemplars, and no entries should be carried to this account, but the results of the loss or gain arising in the course of business, under their different modifications. At the end of his specimen, indeed, Mr. B. has done, what we would have had him do at the beginning, and given the balance sheet, with the amount of stock *fixed*, by means of erecting that convenient nominal account of *balance*.

We would not be thought captious, but we cannot help saying, that in all specimens of art, whether more or less scientific, the truth as it is in real life, should be strictly adhered to; and therefore it appears to us absurd to quote $2\frac{1}{2}$ per cent. as the premium from Jamaica to London, or 3 per cent. as that from London to Jamaica, even in fictitious accounts.

The examples of accounts of sales, calculated for the British colonies, will be found of the greatest use to warehousemen, and others in that line.

The account current book passes next under review, with the mode of calculating interest therein, in which, conformably to the practice of all the superior counting-houses in London, the author wisely rejects tables of interest.

The whole is concluded by a concise view of the exchanges between all the principal trading cities of Europe, with a map

exhibiting at one view, the exchanges of London, and the process of their calculation on all those cities. This will be found a very useful compendium to the British merchant, Mr. B. having sedulously avoided blending *real* with *imaginary* monies; a defect which we noticed as common to works of this kind, in our review of 'the Italian Cashier*,' and which he mentions in his introduction to this part of his book. Here, as in every other explanatory part, Mr. B. writes with the plain, nervous, and concise style becoming a man of business; but he seems occasionally to assume the air of a master, and to speak in a tone rather too bold and decisive. This we particularly noticed in his preface, but attribute it rather to a deeply rooted conviction of the truth and propriety of what he advances, than to an overweening conceit of his own sagacity and talents.

Upon the whole, we cannot help recommending this work as the best companion to the counting house that has ever yet appeared. By people actually engaged in business, it will probably be used with the greatest advantage, as a considerable part of it seems only written for the initiated; though under the care of a *discerning* master, it might, no doubt, be introduced with propriety as a school-book.

ART. XXVIII. *Commercial Tables, exhibiting a View of the Weights, Measures, Coins and Monies of France compared and equalized with those of Great Britain, comprehending eighty one different Rates, being all the Variations which occur in the Practice of Exchange, from 27 to 32 inclusive, from 1 Livre to 30,000; and a general Table, from 40,000 to a Million; a ready Reckoner in French Money; a general Table of Duties on Goods imported from France; to which is added, an ample Extract from the Commercial Treaty with France. By a British Merchant, formerly resident in France. 12mo. 279 pages, and 30 leaves, containing the Treaty in French and English. Price 4s. 6d. in boards. Salisbury, Easton, London, Wilkies. 1790.*

THE title page details the contents of this work, and the author pledges himself, in the preface, for the accuracy of his calculations; and we have no doubt but that they are sufficiently so for the loose and popular mode of numeration. At the same time, had he made use of decimal fractions, instead of vulgar, he would have attained greater accuracy, with more ease to himself, and less fatigue to the eye of his reader, which these broken and minute appendages to a line of figures are extremely apt to offend and perplex. His mode is, to suppress every fraction that does not exceed $\frac{1}{8}$, and when it does, to de-

nominate it $\frac{1}{4}$, 'throwing out some parts occasionally, and rather augmenting the value in others, so as to preserve a just equilibrium.' This we say of his calculation of exchanges, the principal part of the book. In regard to his table of weights, he does not appear to have been so precise as was necessary, for he gives the proportion between Paris, and what he calls English weight, without saying whether the latter be Troy or Avoirdupoize, (the former evidently from its relative proportion, and division into pennyweights,) and without mentioning that at Paris the same weight is used for fine and coarse goods: to have made the table complete, *this* should have been equalized both with our Troy and Avoirdupoize weights, articles of British commerce being most commonly weighed by the latter.

The preface and some of the occasional explanations are given both in the French and English languages, being intended for the traders of each nation; and it would seem, from the *forms* of bills of exchange being detailed, and the insertion of a ready-reckoner, for those of the humblest experience and capacities. It is obvious, that in the present state of the exchange between France and England, the tables thereof can be of no use, and therefore the author ought not to have characterized them, as he has done in his title page, so complete as to comprehend *all the variations* which occur in the practice of exchange. The *whole* of the commercial treaty is given, and not an extract.

Notwithstanding the little defects and inaccuracies which we have noticed, we should be wanting in justice to the compiler of this work, did we not say, that his Collection of Tables will, in *part*, be found useful now, and *altogether*, we hope, soon, to those concerned in the French trade, whether as merchants, bankers, traders, or manufacturers, the four denominations of the commercial world, to whom they are addressed.

ART. XXIX. *Tables of Exchange, to and from France, from 25d. to 28 $\frac{1}{6}$ d. the French Crown.* By A. Thomas, Clerk to Sir Rob. Herries, and Co. 8vo. 134 pages. Pr. 7s. 6d. Murray. 1790.

THE unexpected and general revolution in the system of the French government has produced various effects, both of a political and commercial nature. Among the last, the unusual depreciation of the course of exchange to that country, is not the least important, and arrests, in a particular degree, the attention of mercantile men. All the tables hitherto used by them for the calculation of French exchanges having now become obsolete, this fresh set is compiled with a professed intention to obviate that defect; and they undoubtedly do so in a considerable degree, being very correct, calculated to the decimal parts, and comprehending from 1d. to 1000l. in one division, and from a sous to 30,000 livres in the other. They have also the merit of being distinctly

printed, with proper intervals between the lines ; but being published on such an occasion as the present, they ought to have been more extensive, and admitted a greater scope for contingencies ; for while the exchange fluctuated below 25d. as it has done since their publication for several posts together, these tables were in point of use as obsolete, as all that preceded them.

U. U.

ART. XXX. *The Duty of a Member of Parliament, clearly explained; in a Letter from a Nobleman to his Son; with Examples from the Conduct of the Right Hon. W. Pitt, Mr. Gr—nv—lle, &c.* 8vo. P. 23. Pr. 1s. Ridgeway. 1790.

SPLEEN, malice, and calumny, with a requisite proportion of falsehood, seem to be the ingredients of political satire in our days, and this pamphlet is an eminent proof of it.

ART. XXXI. *Considerations on the approaching Dissolution of Parliament. Addressed to the Elective Body of the People. With some Account of the existing Parties, &c.* By the Author of the *Letter to a Country Gentleman, Royal Interview, &c.* 8vo. P. 76. Pr. 2s. 6d. Walter. 1790.

THIS author is one of those who deal in ‘bold truths,’ and to an acquaintance with men and parties, superior to that of the common tribe of pamphleteers, he adds a portion of candour and elegance, and some novelty of thought that recommend his writings. In this pamphlet he advises electors how they are to act ; that they are not to affect to be men of no party, but to give their votes for that party whose principles and conduct they approve. To lessen the fatigue of judging for themselves, he here takes a review of the two great parties which divide the parliament, and throws his weight into the scale of the present Ministry. He disclaims all ideas of Utopian reformation, and asserts that ‘the government of this country is carried on by corruption :’ this he considers as a part of government itself. ‘Let the patriot of to-day, who has declaimed for years against it, be elevated to the seat of power—and he will adopt it to-morrow.’—This we are afraid is a serious truth, although our author seems to dwell too much on the expediency of corruption ; and we cannot but think that there have been periods in our history when the spirit of the people rose superior to, and was beyond the possibility of corruption. The support given to Mr. Pitt during the regency (whether right or wrong, for that is not the question) may be instanced.

The most interesting part of this pamphlet is a review of the character and conduct of the P. of Wales ; the arrangement of facts, the style, and the arguments are masterly, and it will require no mean powers of ingenuity to answer the charges. Facts of some kinds cannot be placed but in one light. C. C.

ART.

ART. XXXII. *The Conduct of the Parliament of 1784 considered.*
8vo. P. 64. Pr. 1s. 6d. Stockdale. 1790.

THE existence of the late parliament having been terminated, the writer of this pamphlet enters into a discussion of the good effects which the nation has experienced during its continuance. With this view, a state of the affairs of the nation, under the respective heads of finance, commerce, and navigation, and foreign politics, at the time of its election, is given, contrasted with the present situation at its dissolution.

‘ In 1784, our credit was at the lowest ebb: our expenditure, though in peace, exceeded our annual revenue: our finances were weighed down by an oppressive and increasing load of debt; the country was without a single foreign ally; our commerce, which had sunk under the long interruption it had suffered, was still kept down by the low state of public credit, and by the dispiriting prospect before us: the affairs of the East-India Company were in a state of embarrassment, which rendered their situation in the utmost degree critical: and, to complete the whole, the country was so distracted by factions, that it scarcely seemed possible to form any settled government, to whom the people could look up with confidence for any relief from such a complication of distresses.

‘ The reverse, in 1790, is so extraordinary, considering the short space of time which has intervened, that we should almost doubt the reality of our former distresses, if the history of what has passed since the meeting of the Parliament in 1784, did not furnish us with causes fully adequate to the happy effects which we have experienced, in so speedy a transition from the brink of ruin to an enviable pitch of national prosperity.’

In order to elucidate these assertions, the author takes a view of the circumstances which preceded the dissolution of the former Parliament in 1784, viz. Lord Shelburne’s administration—the coalition of Mr. Fox with Lord North—Mr. Fox’s India Bill. The administration of the affairs of India, as being one of the first subjects discussed in the Parliament of 1784, is first treated of, and Mr. Sheridan’s *Comparative Statement of the two Bills* answered, and the present system vindicated both by arguments as to the nature of its constitution, and the actual experience of its effects. From the statements here given it appears, that the company’s affairs have been improved upwards of four millions sterling, since the beginning of the year 1786—that at present they enjoy ‘ a clear surplus revenue in India of 1,140,000 l. *per annum*, after paying their whole civil, military, and commercial establishments, the interest of all their debts there, and of those which have been transferred home, together with the expences incurred for recruits, fees to officers, &c. in England, and poss-ss a trade which, after paying upwards of 950,000 l. *per annum* to government, for customs and duties, yields them a profit of 540,000 l. *per annum*,’

In respect to the general finances of the kingdom, the total produce of all the taxes, including the land and malt, is stated to have amounted, at the beginning of 1784, to 12,950,000 l. *per annum*. The interest and charges of the funded debt amounted to 8,053,072 l. and of the unfunded debt 1,213,000 l. And the expence of the peace establishment could not be estimated at less than 5,200,000 l. making the total annual expence 14,466,072 l. Besides which deficiency, the war, though closed, had left behind it a long train of expence, with the prospect of a variety of extraordinary demands for many years to come. In 1786, the Committee appointed by the House of Commons stated the probable amount of the revenue at 15,400,000 l. and the current annual expenditure, when the peace establishment should be fully reduced, was estimated at 14,500,000 l. leaving a surplus of 900,000 l. to raise which to a million, new taxes were proposed, and the sum appropriated to the gradual reduction of the national debt. From the accounts presented to Parliament in the last sessions, it is stated, that the total produce of the taxes, including the land and malt, between the 5th of April, 1789, and 5th April, 1790. amounted to 16,345,000 l. and the average produce of the three last years, from the 5th of April, 1787, to the 5th of April, 1790, amounted to 15,846,000 l. being 346,000 l. *per annum* more than was estimated by the Committee in 1786, after allowing for the new taxes. The extraordinary demands which have been supplied since the commencement of 1786, amounted to more than 6,000,000 l. and of the national debt 5,184,000 l. has been extinguished by the operation of the sinking fund. 'The whole of this has been done with the assistance only of about 400,000 l. increase of navy debt, and a loan of one million; the greater part of which was rendered necessary by the expences of the armament of 1787, by which Holland was detached from France, and by the payment of the debts of the P. of W.'

Under the head of Commerce and Navigation, the improvement, since 1783, is equally great; the imports in 1783 amounting, according to the Custom-house valuation, to 13,122,235 l. and in 1789, to 17,828,887 l.; the exports in 1783 amounted to 14,756,818 l. and in 1789, to 18,513,030 l. The number of vessels belonging to the different ports of Great-Britain in 1783, was 8,342, and the tonnage 669,221 tons; in 1788, the number of ships was encreased to 11,085, and the tonnage to 1,054,456, and the number of sailors from 59,004 to 83,286. In 1783, there were cleared outwards 7,329 British vessels, and 1,544 foreign; and in 1788, 12,936 of the former, and only 969 of the latter; the number entered inwards in 1783, was 7690 British, and 2,741 foreign vessels; in 1788, 11,121 British, and 1,830 foreign. The great en-
crease

Donaldson's *Proposals for increasing the National Wealth.* 315

crease in the value of the exports arises chiefly in the British merchandize exported, which in 1784, was 8,800,000 l. and in 1789, 13,400,000 l. of which encrease upwards of three millions consist of British manufactures, made either from the produce of this country, or from the raw materials of other countries imported. The quantity of the raw material of cotton wool imported is encreased from 9,723,805 lbs. in 1783, or 11,482,083, in 1784, to 32,576,023 lbs. in 1789, and the value of cotton, mixed goods, woollen cloths, &c. exported, is also encreased upwards of a million *per annum*, during the same period, according to the Custom-house valuation, which is far below the real amount. A variety of other articles, in which similar improvements have taken place since the election of the Parliament of 1784, such as in the several fisheries, iron and linen manufactures, &c. are also instanced.

In regard to foreign politics, our present situation, united in the closest manner with the Dutch republic, and allied with the most considerable military power on the continent, is contrasted with what it was at the commencement of the American war, when we were found without a single ally; and the condition to which we were reduced at the conclusion of that war, was such as to discourage any power from connecting its interests with those of Great-Britain.

A. D.

ART. XXXIII. *A Dialogue on the Revenue Laws. Between a Magistrate, a Lawyer, a Courtier, and an Anti-Courtier.* Crown 8vo. P. 198. Pr. 3s. Egertons. 1790.

THE purpose of this sensible and well written tract is to prove that much of the hardships and oppression arising from a strict execution of the revenue laws, frequently arise from the ignorance of the persons before whom complaints are made, and likewise from the imperfect and careless manner in which many acts are drawn up. This is at great length illustrated in the case of a man complained of for making candles contrary to the statute, and who was fined nearly as much as might have ruined him, from the ignorance of the justice, in not knowing the act which allows a mitigation of penalties. Many excellent remarks are thrown out on the duty of magistrates, and the difficulty of filling that office conscientiously and humanely; and on informers, stamp-duties, and other subjects connected with the present mode of collecting the revenue. This tract is probably the work of a lawyer, and deserves the attention of country magistrates.

ART. XXXIV. *Miscellaneous Proposals for increasing our National Wealth Twelve Millions a Year; and also for augmenting the Revenue without a new Tax, or the further Extension of the*

Excise Laws. By John Donaldson Esq. 8vo. 58 p. pr. 1s. 6d. Murray. 1790.

Mr. Donaldson displays the most perfect confidence in his scheme throughout the whole of this pamphlet, and of this he surely must be allowed to know better than the public, for he has not been pleased to divulge any part of his plan, nor are we in the least degree able to comprehend how he is to execute it. His objects, however, are unquestionably important, for, besides an extraordinary improvement in the making of candles, of which he gives us an account in his preface, he proposes to find employment for convicts, vagrants, and other idle and disorderly persons, whether old or young, and of either sex; to put the fisheries on a solid and lasting foundation; to put an end to smuggling; to prevent housebreaking, and all other acts of violence and depredation; to supply the navy on any emergency with many thousands of able seamen without pressing; to prevent the emigration of manufacturers and others, by making it their interest to remain in this country; and by these and other popular means, to increase the revenue, prosperity, and happiness of the nation, without laying any additional tax upon the people, without making the penal laws more severe, or putting government to any expence. Here is an important scheme indeed: but not one syllable of the means will Mr. Donaldson acquaint us with, unless upon the following terms. If the whole of his plan is adopted, he is to retain one tenth part of the profits for the first twenty years, and one half for the second twenty years; after which, government is to have the whole. He says, his plan is as clear to himself as any proposition in Euclid, and he cannot doubt of its being so to others, *when explained*, which however, cannot be done until he has received a patent or some other ample security. We can therefore only wish him success, without any emotion of hope or fear.

ART. XXXV. *Report of the Commissioners appointed to enquire into the State and Condition of the Woods, Forests, and Land Revenues of the Crown: and to sell or alienate Fee-farm and other unimprovable rents, to the Right Hon. the Lords Spiritual and Temporal, in Pursuance of an Order, dated the 1st Day of April, 1790.* 8vo. 28 p. pr. 1s. Debrett. 1790.

This report refers chiefly to larger reports not yet published. One piece of information we derive from it of an unpleasing kind: the commissioners say, 'According to the information we have received in the course of our enquiry, there is a general and alarming decrease in the quantity of great timber growing in this country: that no dependance can, with safety, be had on other countries for a supply.' The causes of the wasted condition to which the royal forests are reduced, they state thus;

" 1st

1st. To the ill-defined and improvident grants of the crown, by which opposite and jarring interests are created in the same forests :

2^{dly}. To the present confused and absurd system of management, in which the officers are not paid by salaries proportioned to the duty they perform, but by fees, poundages, perquisites, and advantages, which increase according to the waste, extravagance, and destruction, committed or allowed ; but not one of which is calculated to excite attention to the interest of the crown, or the improvement of the forests : and,

3^{dly}. To the neglect and relaxation of government, during the present century, respecting this part of the public property ; in consequence of which, no effectual check has been given to the misconduct of the resident officers, nor to the intrusions of the neighbouring inhabitants and proprietors ; and we have endeavoured, to the utmost of our power, to acquire such a knowledge of the subject, as to be able to give the Legislature a clear view of the present state of this part of the public property ; to suggest such alterations only in those rights of individuals, which are mixed with the rights of the crown, as seem necessary to admit of the whole property being improved, with reciprocal advantage to all the parties interested ; to propose a better and more simple system of management, in which the officers should be paid by adequate salaries, and all fees, poundages, and perquisites of every kind, should be abolished ; and to point out the means of preventing future encroachment or waste, so as to bring those forests into such a general state of improvement, as may, in time, provide a supply of timber for our navy. These are objects of great importance ; but they are attended with some difficulty, and require deliberate consideration.'

An important pamphlet on the fatal effects to our navy of neglecting to plant, &c. oak timber in this country, was published in 1763, by Mr. R. Fisher, shipbuilder at Liverpool. c. c.

ART. XXXVI. *A short Review of the British Government in India ; and of the State of the Country before the Company acquired the Grant of the Dewanny.* 132 p. price 3s. 6d. Stockdale. 1790.

THE object of this performance is, to defend the British government in India from the prejudices which have been entertained against it, and the calumnies with which it has been aspersed by persons unacquainted with the true state of affairs there, or who have viewed them through a false medium. The author enters into a discussion of the causes from which those prejudices have arisen ; the principal of which he finds in the constitution of the government there and at home. At home the jarring interests of sovereigns of the country and of merchants, the one character influencing the directors to adopt measures for the permanent security and prosperity of the Indian provinces ; and the other leading them to conduct their affairs with a view only to increase their dividends by larger commercial profits,

ART. XXXIX. *Situation Politique de la France, &c.—Political Situation of France and its Relation to all the Powers of Europe; demonstrating by historical Facts, and the Principles of sound Policy, the Evils which the Austrian Alliance has caused to France, and the Errors which the French Ministry have committed from the Treaty of Versailles of 1756, 1757, and 1758, to our own Time.* Addressed to the King and the National Assembly; by M. De Peyssonnel, Ancient Consul-general of France, &c. &c. 2 Vols 8vo. p. 547. Paris. 1789.

THE object of this work, as is justly set forth in the title page, is to demonstrate, from historical facts, and the principles of sound policy, the evils which have happened to France, in consequence of her alliance with Austria, and the errors committed by the French ministry, since the æra of the treaties of Versailles, 1756, 1757, and 1758, to the present times. Empires, as well as individuals, it is observed by M. Peyssonnel in his introduction, in the course of their existence, experience a critical moment, which, rightly improved, prepares the way to prosperity. Such a moment, to France, is the present.—Furnished by nature with every physical advantage, France wants nothing to make her the happiest and the most powerful monarchy in the world but a civil constitution. He exhorts the prince on the throne, and all classes and ranks of the people, to co-operate, at this favourable crisis, for the attainment of so great and good an end.

He lays it down, in his first section, as an eternal and immutable truth, that the rise or fall of empires, depends on the excellency or the imperfection of their constitution. A kingdom of so great extent and strength as France, has nothing to fear from interior disorders; but it cannot be concealed that certain impolitic maxims, adopted about the middle of the present century, alliances with natural enemies, ill managed negotiations, an affected moderation, the veil under which ignorant ministers endeavoured to conceal the weakness of their own personal characters; all these circumstances have humbled France and exalted another power on her fall. He exhorts the French nation to open their eyes to their political interests, and to take an active concern, as their forefathers had done before them. In his second section, he describes the state of Europe from the peace of Aix-la-Chapelle in 1748, to the treaty of Versailles, 1756. That peace was as glorious and advantageous to France as this treaty was disadvantageous (as he shews more fully in section III.) and inglorious. The court of Vienna made a formal offer of its alliance to that of Versailles, which was ratified on the 9th of May, 1756.

‘To this alliance,’ says our author, ‘Russia, soon after, acceded: that is to say, that she went hand in hand with Austria in sharing the concessions of France and concerting her ruin, by
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the formation, at her cost and expence, of an offensive league, instead of one, which in its principle should have been merely defensive. These confederated powers were not content with laying the foundation of destruction to the French power at sea, by diverting into the channel of the German war, those aids which would have rendered her formidable and successful against England; but had also a mind to ruin it in the Mediterranean and in Turkey, by entangling France with the Ottoman empire, her most ancient, powerful, and faithful ally. The treaty of the 9th of May 1756, furnished an opportunity of carrying into execution their long-meditated project of raising a barrier between France and the Porte, that they might effect a separation between allies to them so formidable; to arm them, if possible, against one another, and by this means to subvert the federal, after weakening the military power of France, by the destruction of her marine.

Our author examines the different articles of the treaty of Versailles, 1758, confirming and enlarging that of 1756, which he considers as the first step towards the decline of France. The pacification of 1763, which terminated the war of seven years, the result of those treaties, was the most disadvantageous and dishonourable which France had made for many ages.

M. De Peyssonnel goes on to shew, that Austria, ever since the peace which terminated the war in which she had engaged France for no other end than to prepare the way to her fall, had never lost sight of her object: that she had exercised a kind of magical influence and ascendancy over France, which had thrown her into a state of lethargy and enervation that had reduced her to the fourth line in the scale of European powers. Sect. iv. gives an account of the alliance between Russia and Prussia; the death of Augustus III. king of Poland; the election of Stanislaus; the circumstances that led to the partition of Poland; the war between the Turks and Russians; the revolution of Sweden; and the pacification of Kain Jarjik, between the Porte and Russia in 1774. He shews in all these transactions, how greatly France had fallen from her former dignity and consequence in the affairs of Europe. The same conclusion he draws in sect. v. from a survey of the war of the succession to Bavaria, terminated in 1779 by the peace of Teschen.

‘Fifteen years,’ says our author, ‘of profound peace, which filled up the measure of time from 1763 to 1778, would have sufficed to repair the strength of France, exhausted by the unfortunate war of seven years, if she had not neglected to arm, when the other great powers were arming; if, with a severe countenance, she had checked their movements, obliged them to disarm, and imposed on them that tranquility which she wished to enjoy herself. But fifteen years of absolute inactivity and total abuse of peace, enervated her military power: so-

phistical arguments, artful insinuations, deceitful caresses, vain promises: all the narcoticks that the court of Vienna had the address to administer, plunged France into a state of listless stupefaction; in which, with the exception of a few starts, she still remains.'

M. De Peyssonnel, having given an account of the peace of Teschen, which restored the tranquility of Germany, and restrained the ambition and injustice of the house of Bourbon, elevates his strain in the following just and energetic panegyric on the late king of Prussia.

' Thus terminated the glorious military career of Frederic II., that astonishing man, and still more astonishing king; that prodigy, in whose formation nature seemed to feel complacency and pride; and whom she shewed to mankind, only in order to give them an idea of the wonders she was capable of bringing forth. Frederic II., after avenging the insult offered to the rights of nations, maintained the laws and liberties of the Germanic body, rescued one of its principal members from Austrian oppression, and established the tranquility of the empire with great glory; laid down his arms for ever, and, seated on trophies of victory, waited the approach of death, which took him away some years after, from Prussia and from Europe. The latter part of his life he employed in cultivating the palm-tree and the olive, in a kingdom which he had covered with laurels.'

Among other curious facts noticed by our author in his viith section, which contains a survey of the principal events from the peace of Teschen 1779 to the year 1789, it is mentioned on the credit of a letter from St. Ildefonso, dated 1st of September 1780, that the court of Vienna had offered, on the part of England, to his Catholic Majesty, the restitution of Gibraltar, if he would make a separate peace with England. The king of Spain replied, that he could not listen to any proposition for peace in which France was not comprehended.

M. De Peyssonnel having clearly established his theory, that the court of Vienna, ever since its alliance with Versailles, had plotted mischief and degradation to France, proceeds in his viiith section, which takes up the second volume of this work, 'to take a summary view of the states of Europe, and their situations and interests relative to France, in order to lay a foundation for a new political system that may yield to the French empire, that primacy, [*primatie*] preponderance, and regard, which had been lost by a long perseverance in erroneous and dangerous principles.' Above all things, M. De Peyssonnel recommends a strict adherence to the principles and conditions of the family compact between France and Spain.

' In order that these powers may derive mutual advantage from their alliance, it is necessary that they mutually exert their sincere endeavours to render it eternal and indissoluble. They must both employ their unwearied efforts to undermine the influence of Austria at the court of Naples, constrain the king even by force,

force, to accede to the family compact, attach, and link him to it for ever; that they may thus present to Europe the formidable Union * [*Faisceau*] of the three branches of the house of Bourbon, which alone is sufficient to establish their authority, [consideration,] and pre-eminence, both in Italy and the north of Europe."

Among the chief circumstances that would lead to this end, he reckons the improvement of their marine, which he thinks might be effected insensibly, and without the alarms of war, 'by taking advantage of the intoxication of England with the commercial treaty.' This undoubtedly might be improved by the French into such an extension of their carrying trade, as might in the end prove fatal to the very independence, or national existence of England—Let us attend to this hint. *Fas est et ab hoste doceri.*

Our author then points out the advantages which both France and Spain might derive from the family compact for the re-establishment of their naval power and commerce. They might be mutually assisting to each other in the Mediterranean and both the Indies; and in many other respects might co-operate for the improvement of their manufactures and trade; and on the whole, for their mutual glory and advantage. All this is very just: and why should not all nations live in harmony, and co-operate, as well as the branches of the house of Bourbon, for their general welfare? There is something in such combinations as family compacts, that produces jealousy and opposition. But M. De Peyssonnel proposes other alliances, which would fortify the power of the family compact, and raise France to that PRIMACY which he thinks is due to her amongst the nations. As to England, he thinks that she must infallibly come to a national bankruptcy, which must dissolve her connections with the Hollanders, and throw the fortunes of individuals, as well as the concerns of the public, into general confusion. France and Spain, he says, will seize so favourable a conjuncture for alluring her manufactures and workmen, and running away with the most important branches of her commerce.

M. De Peyssonnel is well acquainted with history, and the political interests and views, as well as much of the secret intrigue that prevails, more or less, at all the courts of Europe. Like other political projectors, who are generally men of lively imagination, he loses sight of those obstacles and *contretemps*, which the multiplicity of unforeseen events is perpetually throwing in the way of all vast designs; and takes for

* The words 'formidable bundle,' carry an idea somewhat ludicrous: yet there is nothing ludicrous in 'Redoubtable *Faisceau*;' of such importance are those associations of ideas that are the principal foundation of idiom.

granted, whatever it is necessary for him to assume, in his zeal to build up an airy edifice for the glory of the house of Bourbon. Yet he certainly gives his country many wholesome political advices, and particularly on the subject of her unfortunate connections with the house of Austria.

H. H.

ART. XL. *A Letter to Dr. Priestley, in consequence of his familiar Letters addressed to the Inhabitants of the Town of Birmingham, &c. occasioned by a Sermon preached at St. Philip's Church, in Birmingham, Feb. 14th, 1790. By the Rev. Spencer Madan, Rector of St. Philip's. 8vo. 48 pages. pr. 1s. Birmingham, Piercy, 1790.*

IN this reply to the letters of Dr. P. which were occasioned by Mr. Madan's sermon, the author professes his intention never more to enter the lists of controversy with his opponent, and to confine himself in this solely to the refutation of those passages which were directed against himself, and the rather as he conceives that the Doctor's arguments upon the general question have been so deliberately discussed by former parliaments, as well as the last, (by whose decision Mr. M. appears to have been not a little gratified,) that no further investigation is necessary. To Dr. P.'s charge against Mr. Madan, that the solemn manner in which he avowed his sentiments to his auditors was 'never used except in cases in which a man supposes that there may be some cause to doubt his veracity,' the latter replies, that a consciousness of the goodness of his cause, and his zeal in its defence, sufficiently warranted his appeal. Every illiberal expression or idea which may be found in his discourse against the dissenters, he conceives to have been fully justified by their proceedings, and established by parliamentary decision; and he arraigns the sentiments of the Doctor as unfriendly to government, from extracts from his letter to Mr. Burn. He afterwards proceeds to vindicate himself from the charge of having asserted, that the presbyterians of the last and present century were the murderers of Charles I. but gives an extract of five pages from the *Review of the case of the protestant dissenters*, in corroboration of his assertion, that 'the presbyterian principles are undoubtedly republican.' In wielding the weapons of defence, Mr. Madan, contrary to the declaration with which he set out, frequently makes an attack, and sometimes falls into expressions more usual than commendable in a theological combatant.

ART. XLI. *Familiar Letters, addressed to the Inhabitants of Birmingham, in Refutation of several Charges advanced against the Dissenters, by the Rev. Mr. Madan, Rector of St. Philip's, in his Sermon entitled, 'The principal Claims of the Dissenters considered.'*

considered. Preached at St. Philip's Church, on Sunday, Feb. 14, 1790.' Part V. By Joseph Priestley, L. L. D. F. R. S. 8vo. 71 pages. Price 1s. 6d. Birmingham, Thompson. London, Johnson. 1790.

THE doctor begins his fifteenth letter, with asserting the purity and harmlessness of Unitarianism, arraigns the doctrine of the Trinity as absurd and unscriptural, and refers his reader to some of his other publications for the full justification of his religious opinions. The 16th letter is written in reply to Mr. Burn, and contains a further vindication of his sentiments respecting the portion of inspiration possessed by the apostles. Letter the 17th contains a brief history of the dissenters, and an account of their general principles. The 18th letter exhibits several circumstances in the appointment, the education, the required subscriptions, the unequal provisions, &c. of the clergy of the establishment, extremely unfavorable to the morals and respectability of that body, and from which the Doctor predicts the downfall of the hierarchy. His 19th epistle contains a full denial of every particular, relative to a foolish story published in a pamphlet entitled 'Theodosius,' concerning the late Silas Deane, who is there asserted to have died a confirmed Atheist, and to have ascribed his dreadful system of unbelief, to the instructions of Dr. Priestley; and the doctor's assertions of his innocence are corroborated (though no corroboration could be necessary) by the testimony of Dr. Bancroft, and of Mr. B. Vaughan. The 20th and last letter, contains little but expressions of charity and forbearance to all mankind, and a declaration of the author's assent to those truths which compose the faith of every Christian, and which, if properly attended to, are sufficient to eradicate all rancour and hatred from the heart of a sincere believer. To these epistles is added a postscript containing some particulars relating to the late Mr. Badcock.

ART. XLII. *Political Observations on the Test Act.* sm. 8vo. 61 p. pr. 1s. Bladon, 1790.

THE author of this tract professes, that its 'purpose is to shew the utility of a Test Act upon political principles, and to examine such arguments as have been urged against it upon these grounds, as more particularly deserve attention.' In pursuance of this design, he proceeds to prove its nature and utility; 1st, by considering the test as a part of the constitution, which would be materially changed by a repeal. 2dly, That it appears from the evidence of history, that where two religions are suffered to exist in a free state, it is expedient that the stronger of the two should have the exclusive possession of the executive powers of government. 3dly, That the repeal of the test act would increase the power of the popular part of

the constitution, besides producing other injurious effects, and, therefore, that its continuance is necessary. The considerations from these heads are concluded by some strictures on such political arguments in favour of the repeal, as appear to the author to be most intitled to consideration.

ART. XLIII. *Jack and Martin, a poetical Dialogue on the proposed Repeal of the Test Act; to which is added, (by the same Author) a Pastoral Song on his Majesty's late happy Recovery.* 4to. 39 p. pr. 1s. 3d. Hereford, Parker. London, Evans, 1790.

JACK and Martin, two neighbours in the same street, discuss in very tolerable rhymes, their respective opinions upon the subject of the test act.

‘ Martin, a gracer of renown,
Had serv’d as bailiff of the town,
While Jack, a man of equal hope,
For candles largely fam’d, and soap—
By laws unjust, as he conceiv’d,
Of posts of honour was bereav’d.’

This naturally excited the discontent of Jack, which, however, is combated by the arguments and persuasions of Martin, who exhorts him no longer to persevere in his attempt to abolish fancied grievances, but contentedly to

‘ each real right possess,
And with your neighbours live in peace,
Enjoy your worship uncontroul’d,—
But still the bands of friendship hold;
For where our churches disagree,
You may be right—or so may we.’

The arguments of Martin would not probably prove quite so convincing to his antagonists in general, but as fiction is the soul of poetry, Jack is at length brought to declare his future moderation and forbearance, and his intention to

‘ No longer pine with fancied woes,
But taste the good that Heaven bestows.’

ART. XLIV. *The Dissenter's Plea, or the Appeal of the Dissenters to the Justice, the Honour, and the Religion of the Kingdom, against the Test Laws; published at the Request of the Committee of the Protestant Dissenters of the Midland District.* By George Walker. 8vo. 44 p. pr. 1s. Birmingham, Thompson. London, Johnson, 1790.

IN this performance Mr. Walker professes to appeal from the legislature, to the good sense and liberality of Englishmen at large. He then proceeds to state in a clear, concise, and manly manner, the principles on which the dissenters, as well as the members of the established church, have conducted the arguments

arguments on this subject, and asserts that the grand principle of the latter, an alliance between church and state, has no foundation in fact; nor, if it had, could the end in view justify the measures taken to preserve the alliance. Mr. W. goes on to investigate all the other arguments of his opponents in a spirited and forcible manner, and concludes, that unless honour, justice, religion, and liberal policy be departed from this island, the appeal of the dissenters will be regarded, and those restrictions, which he considers as the disgrace of the country, entirely done away. This pamphlet, in our opinion, ranks with the best that have been published on the subject, D.

ART. XLV. *Speech of Major Scott in the House of Commons, on Friday, May 21, 1790, on the Complaint of General Burgoyne for a Breach of Privilege.* 8vo. 38 p. pr. 1s. Stockdale, 1790.

THE major had accused the managers of the impeachment with inconsistency and delay; this was published in a newspaper and construed into a breach of privilege. In this speech he proves every fact asserted by him, and recriminates on his enemies as having often libelled the house of commons in a much higher degree than he has done. It may be necessary to add, that notwithstanding the reprimand he received, Major Scott is determined to bring his assertions forward in such a shape as to compel the house to avow their error. This he thinks due to his own character.

ART. XLVI. *An authentic Statement of all the Facts relative to Nootka Sound; its Discovery, History, Settlement, Trade, and the probable Advantages to be derived from it; in an Address to the King.* By Argonaut. 8vo. 26 p. pr. 1s. Debrett, 1790.

AFTER a brief description of Nootka Sound, and the scheme for 'prosecuting and converting to national utility the discoveries of Captain Cook, and for the establishing a regular and reciprocal system of commerce between Great Britain, the north-west coast of America, the Japanese, Kureil, and Jessō Islands, and the coast of Asia, Corea, and China,' projected by Mr. R. G. Etches, of London, and warmly patronized by the ministry, &c. in 1785, and a short account of the vessels that have been sent upon this expedition, our author imprecates the vengeance of the British nation, and considers the Spaniards as entitled to no indulgence or reserve on our part. The attack made on our ships, he asserts, was not only unprovoked, but not to be accounted for,

ART. XLVII. *A Continuation of an authentic Statement, &c. In a second Letter.* By Argonaut. 8vo. 34 p. pr. 1s. Fores, 1790.

THIS contains some farther account of the trade to Nootka Sound, and the mercantile advantages to be derived from it to this country; but the main drift of it is to expose a deliberate falsehood propagated in a newspaper, and which was pretended to have come from a foreign ambassador, 'that one of the persons chiefly interested in the affair of Nootka Sound, and on whose respectable authority ministry have so rashly and publicly committed the English nation, did, in the course of the last war, make application to the court of France, for letters of marque to cruise against the British trade.'

ART. XLVIII. *Authentic Copy of the Memorial to the Right Hon. W. W. Grenville, one of his Majesty's principal Secretaries of State.* By Lieutenant John Mears, of the Royal Navy: dated April 30, 1790, and presented to the House of Commons, May 13th, 1790, containing every Particular of the Capture of the Vessels in Nootka Sound. 8vo. 65 p. pr. 1s. 6d. Debrett; 1790.

IN this memorial, and the documents which accompany it, we have an authentic and particular account of the English ships which were captured by the Spanish commander in Nootka Sound, but the motive for this proceeding is still not accounted for. Captain Mears estimates the loss to his employers at 500,000 Spanish dollars. Some circumstances of cruelty are detailed here, which give reason to suppose that the Spanish commander exceeded his orders, and that if the English ships had been able they might have been justified in repelling force by force. *Sed adhuc sub judice lis est.*

ART. XLIX. *Essays and Reflexions on various Subjects of Politics and Science.* By R. Young. N^o I. and II. 8vo. p. 64 each. Pr. 1s. Becket. 1790.

THESE essays, Mr. Young informs us, were written merely as rough materials, designed to be arranged into a very extensive system, but it was found expedient to lay them before the world in their rude state. They have a near relation to the plan of the Philanthropic Society, and it is his purpose to publish a number occasionally, as in this shape their circulation, and consequently utility, may be more widely spread.

The present numbers contain, Essay I. On the Poor. II. On the Principles of Law, in the manner of Aphorisms. III. On Female Seduction. IV. Concerning Government. V. On Human Agency. VI. Distinction of Knowledge into Matter of Reason and Matter of Opinion. These three last are

are in the form of aphorisms, or rather *primæ lineæ*, outlines of the author's sentiments.

Deep thinking is the general characteristic of these essays. They are not to be read, but as they were written, with fixed attention to the subject. The author's views are always on the side of virtue, liberty, and humanity; but the style is not always familiar, and often where simplicity and perspicuity are required, there is an affectation of metaphysical distinctions and novelty of phrase which obscure the sense. And hence we are apprehensive, that although our benevolent author wishes to address the *many*, he will perhaps be read with pleasure only by the *few*.

The following extract from the essay concerning government, is not an unfavourable specimen of the whole. N° II. P. 77.

‘ There are two different states of men springing from one source, viz. a state of superior, governing inferior, and a state of commerce among equals, both springing from the desire of natural gratifications.

‘ It belongs to the former of these states, (viz. a state of superior governing inferior) that the superior possesses and the inferior wants what both equally desired; and the point of contest was essentially which should have and which should want.

‘ It belongs to the latter (viz. a state of commerce among equals) that there is an increase in the objects of desire, and that men in the same act mutually receive and communicate benefits.

‘ I do not know that these two states have been exactly marked by writers, or signified by any proper names. I shall use the terms *a state of subordination*, and *a state of reciprocation*, as the best I can think of. Subordination being, in fact, the essential character of one state, and reciprocation of goods and benefits, that of the other.

‘ If the state of reciprocation were pure and perfect, no superiority, government or controul, could exist in it. Mutual agreement and controul being incompatible with each other. But it is not known that such a state of men ever existed pure and perfect. For first a ground of contention is supposed to exist, and only to be counteracted by such a balance among opposite dispositions, as to preserve the whole at rest.

‘ But such an equality in society can at any moment scarcely be supposed to be perfect. Secondly, were it so at any moment, the changing state of men would soon make alterations and destroy it. There will therefore be among any body of men, state or community, some one party or power, having a distinct interest, and being in some degree superior to any other power, although not in such a degree, as to induce them to open contention for yet greater power. Thirdly, although a balance among men should be so nearly equal as to prevent open contention; the grounds of contention, that is, mens desiring each others possessions, will operate another way.

‘ Commerce, we said, is one way that this disposition will operate. Thus a man has more of some commodity, than he can employ for his gratification, but of another commodity he is destitute; his neighbour abounds in what he wants; but lacks of that of which he possesses

less a superfluity. By a mutual exchange each is benefited. But the grounds of commerce may be wanting. A man may have no superfluities to exchange for the superfluities of another, nor none adequate to those of another which he wants. If he cannot succeed then by force, or by commerce, he has recourse to cunning, and by secrecy or by deceit, he unawares possesses himself of what he wants. This state of things, though not open contention or hostilities, is not far removed from it; and is equally with it opposed to the perfect state of reciprocation. The most perfect equality of power, cannot obviate this, because power is not opposed to power, but cunning and fraud to unguardedness and unsuspicion. For these reasons, a state of reciprocation or mutual agreement, never exists pure and perfect.

‘ A state of reciprocation by mutual agreement among men, is a state of union of wills; so far therefore as this state prevails, men are united in preserving it.

‘ If therefore this state is the prevailing state among any body of men, and it is only rendered imperfect by the efforts of contention, then the union formed by the agreement, in a state of reciprocation or of commerce, will constitute a united part and power in the body, distinct from, and opposed to that part and power which exerts dispositions to contention, as mentioned, and the united power being the power of the prevailing state, will be a superior or governing power over that to which it is opposed.’

When speaking of *female seduction*, he says, ‘ The judgment that robs a woman of her reputation, precludes her return to virtue; I had almost said robs her of it. The doom that pronounces her dishonoured, consigns her to prostitution; for those who have no character to lose, will be little regardful of their conduct. Thus by a partial and perhaps too severe judgment, policy defeats its own ends, and renders those wicked who were only weak.’

It would be easy to select a number of just and apposite sentiments from these essays, did our limits permit.

ART. I. *A Plain and Rational Account of the Nature and Effects of Animal Magnetism; in a Series of Letters. With Notes, and an Appendix.* By the Editor. 8vo. p. 51. Pr. 1s. Stratford. 1790.

THE art and mystery of animal magnetism are here exposed with considerable force of humour and irony, but sometimes coarse and indelicate. In the appendix the author assumes an air of gravity, and exposes the fallacy of the art to proper contempt.

ART. II. *The Compleat Tradesman; or a Guide to Trade in the several Parts and Progressions of Trade: To which is added, An Account of the British Manufactures, Products, Exports, &c. &c.* By William Wright. 8vo. p. 152. Pr. 2s. 6d. Dixwell. 1790.

WE have long wished to see a work upon this plan, which should contain proper advice to young tradesmen on all subjects in which they are or may be concerned. After attentively perusing the present attempt, we cannot but give it our approbation in a very considerable degree. The author appears to have considered his subject, and there cannot be a doubt that his advice, if duly attended to, would serve to prevent many bankruptcies and other evils to which imprudence in various ways exposes young tradesmen. The subjects he chiefly insists upon are diligence, over-trading, diversions, expensive living, partnership, credit, punctuality, &c. &c. &c. His manner is familiar and lively, though sometimes quaint and vulgar, but on the whole, until a better shall appear, we may venture to recommend this pamphlet to the serious study of all young beginners.

ART. LII. *The Seaman's Manual, containing all the technical Words and Phrases used at Sea, and belonging to a Ship; including all those introduced in later Years, and not to be met with in any Work of the Kind; alphabetically arranged. Together with Instructions to young Men, entering on a Sea-faring Life; with the Duty of a Midshipman.* By a Lieutenant in his Majesty's Navy. 12mo. p. 108. Pr. 3s. half bound. Trusler. 1790.

To such as wish to acquire a knowledge of sea terms, this book may be useful. To practical seamen it can be of no service, as they are, by one or two voyages, rendered independent of its information. The collection of sea phrases we must allow to be fuller than we have met with in similar performances.

C. C.

ART. LIII. *Invocations, addressed to the Deity, the Ocean, and to Woman. To which is added, The Dissolution, a Fragment.* Fo. Cap 8vo. P. 69. Pr. 1s. 6d. Stalker. 1790.

THIS nonsensical rhapsody, for a softer word could not be used to characterize such a farrago of conceited declamation, in which sense and grammar are equally sinned against, and epithet knocks down epithet, without rhyme or reason, is ushered in with affected humility. We shall insert a quotation from p. 12.

While the routine of nature leads other animals through one unvaried course of life, emerged in apathy, no unruly passions rend their soul, no turbulent desires precipitate them to destruction; but, no softer feelings—no ardent friendships—no tender loves, make life an object of request. Man thou hast wisely plac'd within the grasp of happiness; but we, frail creatures, are wafted by the gale of popularity, and hurried down the stream of wretchedness.

W.

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LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES AT PARIS.

April 14. After the marquis de Condorcet had read the eulogies of cardinal de Luynes, Mr. Laffone, first physician to the king, and Mr. Camper, the celebrated Dutch anatomist, the prize for the question on the theory of the new planet [see our Rev. Vol. I. p. 489] was adjudged to Mr. de Lambre.

None of the pieces sent on the method of reducing the apparent distance of two stars to the true, [see our Rev. Vol. IV. p. 481.] being sufficiently exact, the question is again proposed, with a double prize, 2400 liv. [1001.] The papers must be transmitted to the academy before the 1st of Feb. 1791.

The paper on the construction of sluices [*ibid.*] being in the same predicament, that question is also renewed, with a double prize, 2160 liv. [901.] The answers to be sent before the 1st of Feb. 1792.

The following new questions are also proposed.

1. *To determine by observation, and by theory, the irregularities of the satellites of Jupiter, particularly of the third, and especially relative to the motion of their nodes, and inclination of their orbits, paying attention to the attraction of the satellites, of the sun, and of the other planets, the influence of which may be of any consequence.* The prize is of 2000 liv. [831. 6s. 8d.] No papers will be received after the 31st of August, 1791.

2. *To ascertain the theory of tanning, and inquire into the most proper means of obtaining leather of good quality, and of shortening the term of the process without injuring the goodness of the leather.* The prize is a gold medal of 1800 liv. [751.] The papers to be sent before the 1st of August, 1793.

Mr. C. Monnier read a memoir on the longitudes of the coast of the Arfacides [see below, p. 355.] Mr. Brisson gave a calculation of the new measures proposed to be established throughout the kingdom, taking the pendulum swinging seconds at Paris as the basis [see below, p. 359.] Count de Cassini read a history of the progress of geography. Abbé Teflier, M. D. read the results of his experiments on old corn, which, being sown, succeeded nearly as well as new: he also found, that procuring corn from a different soil was unnecessary. Mr. Mechain read the history of the two comets seen in January, one of which was discovered by himself, the other by Miss Herschel. The assembly concluded with Mr. Sage's reading a memoir on mines, in which he showed that France paid other countries 25 mill. [1,041,6661.] for metals or minerals that might be found in the kingdom.

ART. II. ROYAL ACADEMY OF INSCRIPTIONS AND BELLES-LETTRES AT PARIS.

May 13. The prize for the question on the Roman colonies [see our Rev. Vol. I. p. 489. and Vol. III. p. 370.] was adjudged to abbé Parent, doctor of the Sorbonne. Mr. Dacier then announced

the following question for Martinmas 1791. *What were the public modes of education at Athens, Sparta, and Rome? and may any plan, applicable to our manners and government, be formed from a comparison of them?* The prize a gold medal, value 500 liv. [20l. 16s. 8d.] The papers to be sent before the 1st of July, 1791. Mr. Dacier then read an historical eulogy of Mr. d'Ormesson; after which were read the following papers 1. Remarks on some Samaritan medals, by abbé Barthélémi. Mr. B. shows, that a new order of their series must be adopted, and that the Samaritan letters were continued on the Jewish coins till the second century of our era. Some observations on the medals of Jonathan and Antigonus, kings of Judea, he has reserved for the memoirs of the academy. 2. On the progress of painting amongst the Greeks, by Mr. Lévêque. 3. Observations on several Jewish families formerly established in China, by Mr. de Guignes. The missionaries had fixed the date of this establishment at the year of Christ 65, but Mr. de G. shows, that it must be carried back to the year 202 before Christ. He concludes, that China was at that time known to all the people of Asia, and even to the Greeks and Romans. 4. On the bronze of the ancients, and the tempering of copper, by abbé Mongez. Mr. M. proves, that the ancients did not temper copper; that they always alloyed copper with tin, in different proportions; and that hence the appellation of bronze is properly given to all ancient copper, even to coins. He has also demonstrated by chemical experiments, that the presence of iron or arsenic in the bronze of the ancients was suspected without foundation, and that the Gaulish coins were formed of the same metals as modern bells.

ART. III. ACADEMY OF SCIENCES, BELLES-LETTRES, AND ARTS,
AT PADUA.

A scarcity of all kinds of wood being universally complained of, the following question is proposed for a double prize of 60 l. [271.] *To inquire in what places of the Venetian territories, in what situations, and of what kinds, it would be possible and advantageous to make plantations, so as to augment the quantity of wood, for every different purpose, specifying the kinds of trees and shrubs according to the nature of the soil, the precautions to be taken in cultivating them, the expence of it, and every thing else relative to the subject.*

The papers written in Italian, or French, must be sent before the end of the year 1791, post-free, to abbé Franzoja, or abbé Cesarotti.

ART. IV. INSTITUTE OF BOLOGNA.

Feb. 21. The prize of engraving was adjudged to Mr. Francis Rosalpina. The subject, a Magdalen, from the celebrated picture of Guido Caguazzi.

There being no competitor for the prize of painting, the following subject is again proposed. *Virginius, filled with grief and rage, after having stabbed his daughter to the heart in the forum, to save her from the power of Appius Claudius the decemvir, exclaims, 'Te, Appi, tuumque caput sanguine hoc consecro.'* Livy, B. III.

The subject for the prize of sculpture is a *vestal attending the sacred fire burning on a tripod.*

The painting must be on cloth, in colours, not more than four Roman palms high by six wide, rolled on a stick, and well enclosed in a case.

case. The sculpture must be a bas relief; on marble, and not exceeding two palms and half by three. The names of those who mean to compete for the prizes must be sent, sealed up, so as not to be discoverable without, with some motto or device on the cover, before the end of the present year; and the pieces, marked with the same motto, must be sent before the end of January 1791. The address: *All' illustrissima & excelsa Assunteria dell' Istituto di Bologna*. The prizes are of 40 f. [181.] The successful pieces will be preserved by the society, with the author's name; the others will be returned to order.

ART. V. Berlin. *Schriften der Gesellschaft Naturforschender Freunde, &c.* Memoirs of the Physical Society of Berlin. Vol. IX. Part IV. 60 pages, besides the preface, table of contents, and index to the volume. Price 12 g. [1s. 9d.] 1789.

In this part are, 1. Remarks on the winter of 1788-9, in Prussian Lithuania: by Mr. von Wangenheim. 2. On the *pinus picea cinerea Prussica, foliis minoribus, tenuioribus, solitariis, acutis, conis rotantibus, cortice cinereo*; and the *betula alnus incana*: by the same. The former of these appears to be not a distinct species, but a scarce variety produced by disease. 3. Short account of Mr. de la Faille. 4. Description and plates of birds from Guinea: by Dr. P. E. Isert: continued. In this part are the *loxia franciscana*, and the *capparis Erythrocarpos*. 5. Chemical analysis of the ruby: by prof. Klaproth. The prof. differs greatly from Bergmann, and from Achard. He makes it consist of ferruginous earth 2 parts, calcareous earth 1, siliceous earth 15, and argillaceous earth 76, in 100. On the red colour prof. K. has doubts, and is not inclined to attribute it to the iron alone: with respect to this colour, he has observed some resemblance between it, and that of the allum of the Levant. From the constituent parts of the ruby it appears, that gems owe not their hardness to the portion of siliceous earth they contain. 6. On some new discovered minerals. Amongst these is one of a blue colour, sold at a high price in Vienna as a native smalt, and by others supposed a native Prussian blue, which on analysis appears to be mountain blue united with quartz. 7. Additions to Mr. Abilgaard's account of an East Indian *sabella*. 8. Oryctognostic remarks on the apatit, prasus, and wolfram: by Mr. Karsten. 9. Meteorological observations on the winter of 1788-9: by Mr. Vegobre. 10. Short account of a new discovered semi metal: by Mr. Klaproth. [See our Rev. Vol. VI. p. 120.]

Jen. Allg. Lit. Zeit.

T H E O L O G Y.

ART. VI. Ferrara. The 2d vol. of Abbé Manini's 'Thoughts on Man,' *Lo Studio dell' Uomo, &c.* [for the 1st see our Rev. Vol. II. p. 497.] consists of three books. Book V. The taking of Troy. Discourse annexed: historical certainty of a revealed religion amongst the Hebrews. VI. Solomon; or the building of the temple. Continuation of the former discourse. VII. Foundation of Rome. Discourse on the metaphysical certainty of a revealed religion.

Novelle letter. di Firenze.

ART. VII. Gottingen. *J. D. Michaelis Uebersetzung des Neuen Testaments.* A Translation of the New Testament: by J. D. Michaelis. B b 2 Vol.

Vol. I. containing the historical Books; the Four Gospels, and Acts of the Apostles. 4to. 92 and 316 p. Price 1 r. 4g. [4s.] 1790.

Before Mr. M. had completed his version of the Old Testament, he projected a translation of the New: but as he determined not to begin publishing it till it was finished, we may expect the second volume soon to follow the present. His comments, which, like those on the Old Testament, are intended for the unlearned, will be published separately. He also gives us hopes, that the learned world will be favoured, after his death, with such remarks as he has made, and which are properly his own, in the Latin language. In his preface Mr. M. notices the excellencies and defects of the Lutheran version, and observes, that he has compared his own both with that and Fischer's (Prague 1784), and where he found a happier mode of expression in either, has made no scruple of adopting it. We cannot deny but he has in many places caught the sense of the original more justly than Luther; still the work is not without defects. It was his aim to give an intelligible and German translation; hence a strictly literal one was impossible, but he has endeavoured to make it as close as was consistent with those views. Unwilling, however, to show the least partiality, or give his own sense to disputable passages, many obscurities remain; and we often meet with words that are not German.

Jen. Allg. Lit. Zeit.

ART. VIII. Gottingen. *Commentatio de antiquo illo Documento, quod secundo Geneseos Capite exstat, &c.* Commentary on that ancient Document which is extant in the 2d Chapter of Genesis: by J. H. Heinrich. 8vo. 51 p. 1790.

Mr. H. supposes, that this chapter, so different in style from the first, was written much later, possibly about the time of Moses, and probably formed part of a philosophical poem on the origin of the heavens, earth, &c. the product of learned and cultivated Egypt, of which apparently but few fragments remain. This hypothesis he defends with considerable acumen.

Jen. Allg. Lit. Zeit.

ART. IX. Hamburg. *Ueber die Magier und ihren Stern, &c.* On the Wise Men, and their Star, written in Defence of Matthew, as a Criticism on his Commentators, and to tranquillise the Minds of thinking Readers of the Scriptures: by J. Otto Thiefs. 8vo. 117 p. Price 6 gr. [10½d.] 1790.

Whoever wishes to find all the conjectures and dreams of commentators on this part of Matthew will here be satisfied; but this is not a mere collection of the opinions of others; Mr. T. has exercised his own judgment on them, in such a manner, as to induce us to form considerable expectations from the great work he is meditating on the whole of the New Testament.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. X. *Parth.* The constitution of the weather during the month of December exhibited two very striking differences. The first fortnight was moderately cold for the season, the sky constantly cloudy, and the wind from N. E. to S. E. except two days, on which it blew strongly from the south. The second fortnight was mild, and resembled

sembled spring: southerly winds prevailed; stormy with frequent showers, signs of vegetation began to appear, willows and lilacs put forth their first shoots and leaves; marigolds, pimpernel, and shepherds purse were in flower.

The same diseases were observed as in the preceding month. In the latter part bleeding was not found so serviceable in rheumatism as it had been in the former. Amongst the aged, and people of bad habits, a cattarho-rheumatismo-putrid fever prevailed, which carried off many about the third or fourth day. The symptoms of fever were slight; the patients complained only of an oppression at the breast, which they described as a weight, with a wandering pain in the side, back, or shoulders: there was a constant discharge of bile during the few days which the disease continued: blisters applied freely and in time saved some, though but few, as the attack being far from alarming they were generally too long deferred. The lower class were chiefly affected. Mesenteric fevers of a very bad type appeared: some died of them on the fifth or seventh day, and others, after depositions taking place, on the fourteenth or fifteenth. Blisters generally produced gangrenous eschars. Bilious synocha exhibited nothing extraordinary. Eruptive and erysipelatos fevers were common, as were eruptive diseases without fever. Gout occasioned some sudden deaths, and obstinate anomalous complaints. Sanguineous apoplexies were numerous, and almost always accompanied with extravasations of blood. The small pox continued to prevail, and was in general regular and mild, though in some cases anomalous and fatal. Chronic diseases were violent and more rapid in their progress. *Journ. de Médecine.*

ART. XI. *Apologie du Jeûne.* An Apology for Fasting.

The author, who appears to be a physician, considers fasting as the grand arcanum for attaining long life: mere temperance is insufficient. The most interesting of the author's reflections is that which respects children. He observes, that few die before the birth, whilst from that period to the age of one year the number of deaths is infinitely greater than at any other age. This he attributes to their manner of feeding them. Not contented with allowing them the milk destined by nature for their only support, nurses cram them with a variety of food, which kills them by oppressing their tender stomachs, or producing disease: or, at best, if their digestive faculties be sufficiently strong to avert this, a morbid obesity is produced, by which their mental or corporeal faculties are prevented from being what nature intended.

To persons in the decline of life our author strictly enjoins abstinence from all solid food. *M. Boyé. Journal de Médecine.*

ART. XII. *Vœux d'un Patriote sur la Médecine, &c.* Wishes of a Patriot on the State of Medicine in France; in which are exhibited the Means of supplying the Kingdom with able Physicians, of improving the Art of Physic, and of completing a natural History of France: by Mr. Thiery, Doctor-regent of the Faculty of Medicine of Paris, &c. 1789.

Many valuable proposals for improving a science so important as that of medicine are here offered, with remarks on its present and former state in different countries. One establishment recommended by Mr. T. is altogether new: an hospital for those who can pay for their

cure. It is intended principally as a school for students, that their practical knowledge might not be confined wholly to the disorders of the lower class of people. Such an establishment, it is imagined, would also be of great benefit to unmarried people, lodgers, and strangers, who might be without families, and not in a situation to procure all those attentions which a state of sickness requires.

Journ. des Sçavans.

ART. XIII. *Adresse à Nosseigneurs de l'Assemblée Nationale, sur la Nécessité & les Moyens de perfectionner l'Enseignement de la Médecine, &c.* An Address to the National Assembly, on the Necessity and Means of improving the Teaching of Medicine: by Mr. Jadelot, Prof. of Med. at Nancy. 8vo. 57 p. 1790.

In this interesting pamphlet, prof. J. points out the defects of the present course of medical studies, and of the mode in which permission to practice physic is granted: he then proceeds to offer his plan. Convinced of the necessity of the medical student's having previously acquired a knowledge of the principles of the belles lettres, philosophy, and above all physics; the prof. considers a strict examination on those heads indispensibly necessary, before a youth is admitted to the study of medicine.

M. Willemet. Journ. de Méd.

S U R G E R Y.

ART. XIV. Altenburg. *Taschenbuch für Deutsche Wundärzte, &c.* The German Surgeon's Pocket Book for 1789. 182 p.

This useful and well selected repository contains the following pieces. On the paracentesis of the thorax; by Lobenwein. On the extract and water of lead; by Murray. On the inflammation and suppuration of the female breast; by Büking. The practice of talking Latin affected by German surgeons censured. Consequences of the hard winter of 1788-9; by Ziegler. Cure of a lame foot; and remarks on ossifrage, arnica, and concussions of the brain; by Thilenius. History of a cancer in the os uteri; by Trampel. Cure of a flooding, and some cases of difficult labours; by Josephi. Chirurgical inventions, discoveries, and improvements, made during the ninth decade of the present century. Regulations and institutions. Literary news.

Jen. Allg. Lit. Zeit.

A N A T O M Y.

ART. XV. Siena. The 2d vol. of Nannoni's Anatomy [see our Rev. Vol. II. p. 114.] is now published, making 300 p. 4to. The titles of the three chapters it contains are: 1. On the thorax, and its contents. 2. Adenology. 3. Angiology. The diction is close, and full of matter; and no modern discovery is neglected.

Nov. lett. di Firenze.

ART. XVI. Vienna. *Ant. Canoftrini, P. & M. D. Historia de Utero duplici, &c.* History of a double Uterus, which was ruptured in the fourth Month of Pregnancy: by A. Canoftrini. 8vo. 67 p. with a plate. 1788.

A woman, who had born two children, whilst sitting still in the fourth month of her pregnancy, was seized with a violent pain in the lower

lower belly, and died in the space of twelve hours. On opening the body, a fœtus was found out of the uterus which was ruptured at its fundus. The uterus was double, and the ruptured part was the smallest. There were two very small apertures passing from the neck of the one to that of the other.

Journ. de Médecine.

NATURAL PHILOSOPHY.

ART. XVII. Rome. *Ragionamento sopra il Conduttore elettrico Quirinale, &c.* Discourse on the electrical Conductor at the Quirinal Palace; by Ab. Calandrelli, Prof. of Math. 8vo. 36 p. 1789.

To an account of the conductor lately placed on the pontiff's palace, ab. C. has prefixed some general observations and instructions on the subject.

Nov. lett. di Firenze.

MINERALOGY.

ART. XVIII. Leipzig. *Bergbaukunde.* The Art of Mining. Vol. I. 4to. 408 p. with plates. pr. 4 r. [14s.] 1789.

These first fruits of the patriotic and useful labours of the Society of the Art of Mining, are a collection of valuable essays, elegantly printed, and elucidated with excellent plates. After the introductory epistle from the president to the members, come the following treatises.

1. Mineralogical history of the gold-mines in the mountains of Vörschpataker, near Abrudbanya, in the grand-duchy of Siebenburgh, with a map, by Mr. Von Müller. 2. On the *chatoyant** fossil of the Harz, by prof. Gmelin. This, which had first been taken for a felspath, like that of Labrador, and afterwards for hornblende, has been analysed by prof. G. who found, that it was rather a glimmer enveloped in serpentine. Half an ounce gave 1 dram 45 grs. of siliceous earth, 57 grs. of iron, 43 grs. of argil, and 27 grs. of magnesia. 3. On the ochres of Berry, in France, by baron Dietrich. 4. Description of the aqueducts for the use of the mines of Dorothea and Carolina, at Clausthal; by G. A. Stelzner. 5. Observations on the magnetic needle, made in the Harz. The variations of the needle were observed from 1783 to 1787, and tables of them are here given. 6. On the state of mining in Carinthia, in the 16th century; by C. Von Ployer. 7. On the ancient gold-mines at Steinheide, in Thuringia; by C. G. Voigt. This account reaches from 1482 to 1570. It appears, that the process of amalgamation, which, according to Ulloa, the Spaniards first introduced into Mexico and Peru in 1562 and 1574, was employed here as early as 1506. 8. On the obtaining of quicksilver, and on the cinnabar-mines at Horzowitz, in Bohemia; by Mr. Rosenbaum. Instead of the small retorts, with each its furnace, commonly employed, inverted cylinders are here used, and the quicksilver is distilled *per descensum*, as in amalgamation, with great advantage. A plate to explain the process is annexed. 9. The process of smelting silver and copper at Tyrol; by Ignatius Von Born. 10. The theory of amalgamation, from the Spanish of Don Fausto d'Elhuyar. Don F. d'E. here treats of the difference of metals with respect to their capability of being calcined: all, he says, without exception, may be calcined both in the wet and dry way, if they be but treated differently according to their nature; and the distinction of

* Reflecting the colours of the rainbow, and varying them as its position to the eye is varied.

them into perfect and imperfect metals and semi-metals, is inaccurate, as they differ only by the peculiar properties which distinguish each from others. 11. Additions to the account of amalgamation; by F. W. H. Von Trebra.

Under the head of extracts are: 1. A mineralogical description of Taurien, taken from prince Gallitzin, and 2. Unsuccessful experiments on the machines of the mines of Harz by Baron Von Leibnitz, imparted by Mr. Von Trebra.

The third head of remarks contains: 1. Miscellaneous observations on mines. 2. Mineralogical remarks on the mountains in a tour from Prague to Joachimsthal; by Mr. Rosler. 3. Extracts from a journal of a tour from Hanover to the circle of the Upper Rhine, and the quicksilver-works of the palatinate; by lieutenant engineer Lasius.

Fourth head: Extracts of letters. 1. Mr. Hawkins writes from Zant, that he shall soon publish his mineralogical remarks on Greece, and the islands of the Archipelago. 2. Prof. Grofchke describes a basaltic rock in the isle of Mull, a plate of which is given. 3. Account of the elastic resin found in Derbyshire. 4. Two kinds of adamantine spar from Bengal and China. 5. Some scarce specimens of minerals. A letter from Mexico, containing an account of a mineralogical tour. *Jen. Allg. Lit. Zeit.*

ART. XIX. Friburg. *Bergmännisches Journal*, &c. The Miners Journal: by A. W. Köhler. Year II. Vol. I. 8vo. 633 p. pr. 2 r. [7s.] 1789.

This volume, which, like the others, consists of six monthly numbers, contains: 1. Preface. 2. Description of the present smelting works at Friburg; by J. F. Wiedenmann. 3. Comparison of the advantages of horse-engines over those worked by men. 4. Geographico-mineralogical account of the mines and smelting-works at Salzburg. 5. On the application of water in vapour to supply the place of bellows in smelting works. 6. On the preparation of ores; by K. W. Von Opper. 7. On the ironworks, and steel manufactory at Steyermark. 8. Catalogue of books on mineralogy published at Easter, 1789. 9. On measures. 10. Miscellanies. 11. On refining the scorpe of lead; by Mr. Gellert. 12. Continuation of the oryctography of Saxony; by E. A. S. Hoffmann. This relates to flintstone, marle, bituminous marly schistus, apatit, fluor-spar, gipsum, talc, and heavy spar, of most of which several variations, some of them very rare, are noticed. 13. On the expence of sinking a shaft. 14. On the production of basaltes on the summits of very high mountains; and 15. D. Faust's account of basaltes lying upon stone-coal and bituminous wood, at Meissen in Hesse, with remarks; by A. G. Werner. M. W. here endeavours to support his opinion of the watry production of basaltes. 16. Economical plans for the Upper Harz. 17. Inspector Werner's system of mineralogy. 18. Account of three kinds of *Strahlstein*, the common, asbestous, and vitreous; by Mr. Karsten. Mr. Werner has substituted the term *Strahlstein* to that of *Strahlschorn*, the latter having given rise to some misconceptions. 19. Systematic catalogue of all the simple fossils hitherto analysed, with their contents. 20. As number 8. 21. Letter from Mr. Eversmann to insp. Werner, on the celebrated basaltic mountain near Edinburgh, called Arthur's Chair, and its resemblance to the Scheibenberg hill, with remarks. 22. Additions to two accounts relating

lating to the production of basaltcs in certain circumstances, mentioned in the preceding article. One of these accounts is Mr. Rössler's, the other prof. Grofchke's of the basaltcs at Staffa. 23. On some basaltic mountains near Bilin in Bohemia. 24. Mineral regulations at Iglau. 25. Expence of a small horse-engine. 26. New experiments on preparing steel, and refining gold; by Mr. Exchaquet. 27. On some Hungarian fossils, by Mr. Wiedenmann, with remarks by inspector Werner. Mr. W. observes, that the *saxum metalliferum* has improperly been deemed a kind of porphyry. *Jen. Allg. Lit. Zeit.*

ASTRONOMY.

ART. XX. *Paris.* Mr. Bugge, astronomer to the king of Denmark, has written to Mr. de la Lande, that he has discovered the poles of Saturn to be so much flattened, that its axis is to the diameter of its equator as 100 to 148 only: whence he concludes, that Saturn must revolve on its axis every six hours, for the centrifugal force to produce a difference so considerable. We cannot, however, avoid suspecting some inaccuracy in Mr. B.'s instrument, as Mr. Herschel, who also observed this oblateness, reckons it only at an eleventh part of the diameter. *Journ. des Sçavans.*

ART. XXI. *Erfort.* *J. H. Schroeters Beobachtungen, &c.* Observations on the Spots and Fasciæ or luminous Parts of the Sun, with Remarks on the apparent Surface of the Sun, its Rotation, and Light: by J. Jer. Schroeter. 4to. 103 p. with five copper-plates. 1789.

Since the year 1779, Mr. S. has made many observations on the spots and fasciæ of the sun, with an achromatic glass of three feet, a telescope of four feet, and another of seven by Herschel. He has perceived fasciæ in almost all parts of the sun's circumference, but more especially from the equator to 18° or 20° of N. or S. declination, in that zone in which the greatest number of spots appears, and generally near those spots. These fasciæ were sometimes single, at others forming luminous masses or veins, the greatest diameter of which appeared to be from 1' to 3': their light was always more clear and vivid than that of the rest of the sun's disk, but their limits never seemed well defined. Their directions were always very irregular, and he never found them parallel to each other, and still less so with the solar equator. All, without exception, appeared most distinct when nearest the sun's border: as they were carried from it by the rotation of the sun, their light gradually diminished, disappearing long before they reached the centre of the disk, and again becoming distinct as they approached the other border, as had been remarked by Mr. Meier.

Of the spots Mr. S. observed, that their nucleus, which in common instrument appears quite black, appeared, in his seven foot telescope, as a mist, divided into several irregular, nebulous parts: he has seen them form almost suddenly, change their nucleus and the mist which surrounded them, and as quickly disappear. He has seldom observed them but in the environs of the equator, from 8° to 20° of N. or S. declination, and most commonly very near the equator, particularly to 6° or 7° of S. declination; they were always of an elongated figure,

and parallel to the equator. Mr. de la Lande, however, has seen them 40° from the equator.

From his observations Mr. S. has framed an hypothesis, of which the following are the most remarkable particulars. It is probable, says he, 1. That the sun is neither an inflamed body, nor surrounded with an igneous fluid, but an opaque body, similar to its planets and comets, moving in like manner according to the laws of attraction, with the whole of its planetary system, towards a determinate region of the heavens possessed of a preponderating mass, and attractive power. 2. That the sun has an atmosphere, subject to a regular motion from east to west, and which is most manifest in the zone next the equator: that it has not a light proper to itself, any more than the planets and comets which accompany it; but that light is spread throughout the universe, and affects the sight only when determined to that effect by physical causes, the principal of which causes is probably the shock or force of the sun's rotation. 3. That the body of the sun, being greater than those of the planets, attracts around it a larger quantity of light, condensing it more there, so that, consequently, round the opaque body of the sun is formed an atmosphere of light, giving it the splendour we perceive, extending itself through a considerable part of our solar system, and mingling, not only with the atmospheres of the planets within its orb, but also with that of the sun itself, where it has most density, being more rare in proportion to its distance from this centre, though it exists every where, even where its density is the least, and where it is too delicate and transparent to be perceptible.

M. de la Lande. Journ. des Sçavans.

ART. XXII. Berlin. *Herrn Schroeters Abhandlung, &c.* An Essay on some luminous Spots observed in the dark part of the Moon: by the same. 8vo. 40 p. with plates. 1789.

A luminous spot observed in the dark part of the moon, Jan. 11, 1788, by Mr. Fischer, at Manheim, induced Mr. S. to resume his observations, which he has done with singular attention. Mr. S. had already formed the plan of a new selenography, or topography of the moon, when these observations, made with Herschel's seven foot telescope, gave him new ideas for accelerating its execution. April 9, Mr. S. carefully observed the spot named Plato and its environs, with a magnifier of 160 times, to discover the spot seen by Mr. F. In this he did not succeed, but he perceived a small luminous spot, very near Aristarchus, making with the enlightened part of its depression, and Grimaldi, a very obtuse angle. Its light was nebulous, whitish, and about half the brilliancy of that of Aristarchus. Its diameter was a fifth or sixth of the greater diameter of Aristarchus, and its distance from it about half that diameter. The light being too feeble to admit of measuring these distances, they were taken by estimation. This spot preserved neither the same degree of light, nor the same position: but from the topographical plans of the moon, which Mr. S. had in great number, he soon discovered the mountains in Aristarchus, which appeared to him capable of occasioning the appearance of these luminous points by the reflection of light from them on their environs. Mr. S. shows, from the principles of photometry and catoptrics, that the degree of brightness of these spots depends on the nature of the reflecting surfaces of the moon, and the angle of illumination. Thus he

he explains in a clear and simple manner their appearance, disappearance, and vicissitudes. He has since made new observations on the spots of the moon; and Sept. 26, saw a spot in the dark part, on the side of Plato, in the sea of rain: it resembled a star of the fifth magnitude, and disappeared in half an hour. In the enlightened part he observed, on the side of Grimaldi, three very variable spots, which he was unable to see in similar circumstances: this he supposes to have arisen from the nature of the spots, or the variation of the moon's atmosphere.

Mr. S. promises us soon a particular work on this subject, and we cannot help wishing a continuance of the labours of this able astronomer.

M. de la Lande. Journ. des Sçavans.

GEOGRAPHY.

ART. XXIII. Paris. *Mémoire sur la prétendue Découverte faite en 1788, par des Anglois, d'un Continent, &c.* Memoir on the pretended Discovery made in 1788, by some Englishmen, of a Continent, which is no other than the Land of the Arfacides, discovered in 1768, by Mr. Bougainville, Chef d'Escadre, and in 1769, by Mr. de Surville, Captain of a Vessel belonging to the East India Company: to which is appended, a Scheme for a Subscription for an Expedition in quest of M. de la Pérouse, who is supposed to have been shipwrecked on some Island in the South Seas: by M. de la Borde. 8vo. 14 p. with 2 Maps.

In the voyage of Captain Phillip to Botany Bay, lately published in England, we find to the east of New Guinea, an island more than 250 leagues in circumference, described by lieut. Shortland, under the name of New Georgia, which is nothing more than the land of the Arfacides, discovered by M. de Surville, an abstract of whose voyage is appended to that of Mr. Marion, who was eaten by the savages of New Zealand. Mr. de la B. shows therefore, that these new voyagers wanted information, a circumstance unpardonable in Englishmen; or have insidiously avoided mentioning a trait most essential to be known, and other discoveries of Messrs. de Bougainville and de Surville, in order to mark on their chart, as their discovery, a continent which only forms a part of that of the French navigators.

Mr. le chevalier de Fleurieux has presented to the Academy of Sciences, a memoir in which he announces a work ready for the press, with maps of the discoveries made by the French, from which it appears, that, except New Caledonia, all the discoveries in that part of the southern hemisphere may be ascribed to that people. The Spaniards saw some lands, but they did not mark their situation. Torres discovered the straits of Endeavour, but it would have been difficult to find them again, had not Cook passed between New Guinea and New Holland.

Journ. des Sçavans.

[We much regret, that Mr. de la B. probably misled by some imperfect French translation of capt. Phillip's voyage, should insinuate a charge against lieut. Shortland, which he by no means deserves. Lieut. S. expressly says, that the island called by him New Georgia, is probably the same land with that which Mr. de Bougainville mentions, and to a part of which the name of Surville was given by the French, though the longitude, as determined by his observations, does

does not quite agree with that of Mr. de B. The merit claimed by lieut. S. is that of having coasted along and described one whole side of the island, with the straits between it and an adjacent one, the foundings of which he has taken, and thus rendered secure to future navigators, the shortest passage from Port Jackson, in New Holland, to China. (See Phillip's Voyage to Botany Bay, also our Review, Vol. VI. p. 151—3.)]

ART. xxiv. Copenhagen. *Kort over Hanneballegaards, Stiernholms, &c.* Map of Hanneballegaards, Stiernholm, &c. taken from actual Surveys, and rectified by trigonometrical and astronomical Observations, under the Direction of the Royal Academy of Sciences. Price 4 marks. [2s. 8d.]

This is the ninth map of an excellent series, the first of which appeared in 1768. It is on a scale of about $1\frac{2}{3}$ inch to a geographical mile. We cannot but wish, that every state in Europe would thus give us accurate maps of their country. *Jen. Allg. Lit. Zeit.*

ART. xxv. *Woxende Kaart over en Deel af den Westlige Kyst af Island, &c.* Chart of Part of the Western Coast of Iceland, from Fugle Skiaerene to Stikkelsholm. 2 feet, by 2 feet 8 inches. Price 3 m. [2s.]

With this general Chart are also published the following particular ones, in large 4to. *Kaart over Thorshavn med en Landtoning.—Bæsfands-bavn—Kieble Wiig—Wasslöse Wiig—Ströms Wiig.* In these the depth of water and sand-banks are laid down. Of still more use to navigators, however, may be the following publication.

ART. xxvi. *Beskrivelse over den Islandske Kyst og alle Havne, &c.* Description of the Coast of Iceland, with all its Havens, from Fugle Skiaerene to Stikkelsholm, and Directions for sailing into them. Large 4to. 72 p. Price with all the necessary Charts and Views of the Land, 3 r. 3 m. [14s.] 1788.

Jen. Allg. Lit. Zeit.

ART. xxvii. Stockholm. *Charta öfver Aland med en Del af Svenska och Finska Skären, &c.* A Chart of Aland with Part of the Shoals on the Coasts of Sweden and Finland, and the Posts between these two Countries, taken from geometrical and trigonometrical Mensurations, and astronomical Observations, under the Inspection of E. von Wetterstedt. 1789.

The size of this chart is 2 feet 3 inches, by 1 f. 5 in. It is on a scale of somewhat less than a mile and half to an inch.

Jen. Allg. Lit. Zeit.

GEOMETRY.

ART. xxviii. Paris and Geneva. *Polygonométrie, ou de la Mesure des Figures rectilignes, &c.* Polygonometry, or the Mensuration of rectilinear Figures; with an Abridgment of the Elements of Isoperimetry, or the mutual Relation of the Magnitudes and Surfaces of Figures: by Simon Lhuillier, Member of the Prussian Academy of Sciences, &c. 4to. 124 p. with Figures.

The

The principal aim of the author is to determine immediately the surface of a rectilinear figure, without resolving it into triangles. This he does with success in the first chapter, deducing a great number of relations between the sides and angles of such figures. The theorems established in this chapter, serve as bases to polygonometry, properly so called, which forms the subject of the second. After having enumerated its three general cases, corresponding to those of trigonometry, and their subdivisions, Mr. L. proceeds to the solutions of them. His inquiries into this part of elementary geometry justify what he says of the utility of polygonometry rendered independent of trigonometry, whether considered with respect to theory or practice. By the successive operations of the latter, perhaps, those properties, to which the author has arrived by an immediate consideration of the subject, would never have been discovered: and in practice, the results of immediate calculations independent of each other must be most certain, and most speedily obtained.

In the elements of isoperimetry the chapter which treats of pyramids and cones is the most remarkable. Mr. L. demonstrates, that an oblique pyramid has a greater surface than a right one of the same base and height; and that a right cone, the side of which is triple the radius of the base, has the greatest capacity with the least surface. Mathematicians, to whom the new methods of calculation are familiar, will find no proposition in this latter part, perhaps, which they might not have obtained by those methods: still they will no doubt acknowledge, that it was worth while to complete these elements by treating geometrically a geometrical subject.

M. de la Lande. Journ. des Sçav.

C O M M E R C E.

ART. XXIX. Paris. *Mémoire sur l'Etat du Commerce intérieur & extérieur de la France, &c.* Essay on the State of the internal and external Commerce of France, from the first Croisade to the Reign of Louis XII. which obtained the Prize from the Royal Academy of Inscriptions and Belles-Lettres [See our Review, Vol. V. p. 112.]: by Mr. Cliquot de Blervache. 8vo. 1790.

The commerce of Gaul, according to Mr. C. was considerable before its conquest by the Romans, it from that time declined greatly, nor did it revive till the time of the first croisade. Notwithstanding the fanaticism, dangers, and misfortunes with which those expeditions may justly be charged, they produced two grand advantages to posterity; they made the people be considered as an important part of the community, and gave the first blow to the barbarous despotism of the feudal system; and they opened a communication betwixt Asia, Africa, and all the coasts of Europe bordering on the Mediterranean. Marseilles first profited by this intercourse, when the southern parts of France had just emerged from that state of barbarity during which the peasants were purchased from their lords by the Jews, to be sold to the Saracens of Spain and Africa. Speaking of the commerce of the northern provinces, Mr. C. observes, that, though it was at a low ebb, it was above that of the English, whose excellent commercial laws were derived from the edicts of the French kings, and the basis of whose commercial system may be found in those of Charles VIII. Louis XII. in 1504. and Francis I. in 1538. Mr. C. treating of the

the promotion of commerce, does not silently pass over agriculture, which he considers as inseparably united with it: this furnishes the matter, that gives it value. A number of curious practical details enhance the utility of this work. *Journal Encyclopédique.*

ART. xxx. Paris. *Tableau général du Commerce, &c.* A general View of the Trade, Merchants, Manufacturers, &c. of France, Europe, and the other Parts of the Globe, as heretofore under the Title of the 'Commercial Almanac' [see our Rev. Vol. I. p. 372.], for the Years 1789-90: by Mr. Gournay. 8vo. 942 p. Price sewed 8 liv. [6s. 8d.]

This volume is rather a new work, than a new edition. Many unimportant or inaccurate articles in the preceding are omitted, and many new ones added. All the laws respecting commerce enacted since the last edition are inserted at the end of this, with a short account of the objects to which they relate. These are: the administration of commerce: the corn-trade: muslins, cottons, and printed linens: the trade between France and the American States: fisheries: iron and nails: customs on various goods: miscellanies.

M. de Guignes. Journ. des Sçavans.

POLITICAL OECONOMY.

ART. xxxi. St. Gall. *Philosophie der Staatswissenschaft, &c.* The Philosophy of Politics, on the Principles of social Happiness: by C. Müller, of Friedberg, Knight. 8vo. 347 p. 1790.

This work is animated and instructive. In the first section the author inquires into the origin and ends of civil society. Despotic power was not coeval with the commencement of society, it crept into it by degrees. If the sovereign become a tyrant, the subjects have a right to shake off the yoke; but prudence powerfully opposes the proceeding to violence. 'Woe to those who tear asunder the social bonds, without being able to frame new ones.' The security of the sovereign is necessary to the security of the people. 'The proposition, that individuals are born for the community, is liable to mislead: it is certain, that the community was formed for the good of individuals, and that the injury of one endangers the whole.'

SECT. II. considers the relation of private to public welfare. Moral virtue and happiness are warmly recommended as the inseparable companions of social. To these education and religious instruction are most conducive. SECT. III. On the origin of sovereign power. The advantages accruing to the sovereign from the observance of his paternal duties. SECT. IV. Erroneous opinions detrimental to social happiness. The splendour of a court, and too solemn consecration of a prince, contribute to one extremely injurious opinion;—the notion, that force and conquest give a right, to another. SECT. V. On the strength of a nation. This consists in the number, wealth, virtue, and concord of the citizens, in so far as they possess the double security of person and property. SECT. VI. On population. Population, industry, and influence mutually augment each other. The increase of the former can never become detrimental, as the means of subsistence increase proportionably with it. SECT. VII. On the true and supposed obstacles to population. In this section the author notices the

the right of primogeniture, which he considers as a remnant of the pernicious feudal system, and an odious infraction of the natural order of inheritance.

In Sect. VIII. our author examines the important question, how far the compulsory means proposed with respect to the possessions of the clergy are sufficient, that is, just and useful. He treats the subject historically, and defends the rights of the clergy, and the celibacy of the priesthood, with the best arguments perhaps that the case would admit, though we cannot but deem them rather specious than solid. Against that profane celibacy arising from luxury and our military establishments he declaims with zeal.

Sect. IX. On the wealth of nations. * Poor but happy people are the misconceptions of an overstretched imagination. Industry is the sole innocent, effectual, and inexhaustible source of national wealth. This should be diffused through the community in just proportions, the means of which are expences, which prevent the too great accumulation of riches. Sect. X. On national character. This is compounded of the capacities and propensities of a nation. There is no better remedy against that supineness arising from prosperity, than a social and military spirit amongst youth. Sect. XI. On the political harmony of citizens. Sect. XII. contains a retrospect of the whole, a sketch of the following book, and the principles of social order.

The continuance of this interesting work we expect with impatience.

Jen. Allg. Lit. Zeit.

ART. XXXII. Paris. *Proposition faite à l'Assemblée Nationale sur les Poids & Mesures, &c.* Proposition respecting Weights and Measures made to the National Assembly: by the Bishop of Autun. 8vo. 20 p. 1790.

This proposition was made on the 27th of March, and on the 8th of May the National Assembly decreed, that his majesty should be requested to order the several administrations of the kingdom to procure exact models of all the different weights and measures used throughout the kingdom to be sent to the Academy of Sciences: and that he should also be requested to write to his British majesty, to desire, that he would prevail on the British parliament to concur with the National Assembly in establishing an uniformity of weights and measures, for which purpose an equal number of academicians, with an equal number of members of the Royal Society, should assemble at some proper place, to determine the length of the pendulum swinging seconds at the lat. of 45° , or any other that may be preferred, thence to establish an invariable standard for weights and measures.

The inconveniencies and confusion arising from the multiplicity of weights and measures employed, and the variety of those designed by the same appellation, have long been felt, and it has been for years the wish of all the learned of Europe, that these should be remedied. If a convention for this purpose could be established betwixt the two most respectable nations in that part of the globe, it might be hoped, that all the rest would soon follow an example of such general utility.

M. de la Lande. Journ. de Savans.

CLASSICAL LITERATURE.

ART. XXXIII. Annaberg. *Tragœdia vetus Latina, Tereus, &c.* The Prologue to the old Latin Tragedy of Tereus, the Sister of Fifteen that are lost, with a History of its Discovery: by D. Christian Grimm. 4to. 12 p.

In 1788 Mr. G. N. Heerkens informed the world, that he had been presented with the tragedy of Tereus in ms. written by the Roman poet Varius, from the library of some monastery. It appeared from the title, that the ms. contained the other fifteen pieces of that poet, but they had been torn out without the possessor's knowledge. To the prologue, here published, Mr. G. has affixed some explanatory notes. The reason he gives in one of them for questioning the authenticity of the work, we think not valid. *Jen. Allg. Lit. Zeit.*

ANTIQUITIES.

ART. XXXIV. Rome. *Il Museo Pio-Clementino descritto da E. G. V. &c.* Description of the Pio-Clementine Museum: by E. G. Visconti—by L. and Jos. Mirri. Vol. IV. Large fol. 107 pages. With 47 plates. Price 6 s. [2l. 14s.] 1788.

All the plates in this volume are from bas reliefs: being by different hands, they are differently executed, but are much better than those of the *Monumenti inediti* of Winkelman. Of the originals not more than six can be deemed above middling. The explanations are in the following order. 1. Where and when the piece was found. 2. Who was its former possessor. 3. Where, how, and by whom it has been already explained. 4. The size, its former destination, &c. 5. The date, determined from the style.

The 3d volume, consisting of statues, was promised in about a twelvemonth. *Jen. Allg. Lit. Zeit.*

BIBLIOGRAPHY.

ART. XXXV. Hamburg. *Katalogus der Hamburgischen Kommerz-bibliothek.* Catalogue of the Commercial Library at Hamburg. 4to. 110 p. 1789.

The library of the *Commerz-Deputation* at Hamburg is one of the most complete and select of its kind: it contains 1407 different works. This catalogue of course may rank amongst histories of German literature. The library is open to the public four times a week.

Jen. Allg. Lit. Zeit.

PAINTINGS.

ART. XXXVI. Cassel. The collection of paintings, drawings, and engravings of the late J. H. Fischbein, counsellor and director of the Academy of Painting, will be publicly sold on the 16th of August. *Jen. Allg. Lit. Zeit.*

ANALYTICAL REVIEW,

For AUGUST, 1790.

ART. I. *Sacotalá; or, The Fatal Ring: An Indian Drama.*
By Cálidás. Translated from the Original Sanscrit and
Prácrit. 4to. p. 98. Pr. 7s. in boards. Edwards. 1790.

THIS Indian drama, translated by Sir William Jones, if we may credit common fame, will undoubtedly be thought not only by the man of taste, but by the philosopher, a precious *morçeau*; for whilst the latter has an opportunity of tracing human passions clothed in a new modification of manners, the former will be immediately gratified by the perusal of some pathetic scenes, and beautiful poetic similes.

The preface gives the following account of the play.

‘ In one of the letters which bear the title of EDIFYING, though most of them swarm with ridiculous errors, and all must be consulted with extreme diffidence, I met, some years ago, with the following passage: ‘ In the north of India there are many books, called Nátae, which, as the Bráhmens assert, contain a large portion of ancient history, without any mixture of fable;’ and having an eager desire to know the real state of this empire, before the conquest of it by the savages of the north, I was very solicitous on my arrival in Bengal, to procure access to those books, either by the help of translations, if they had been translated, or by learning the language in which they were originally composed, and which I had yet a stronger inducement to learn from its connection with the administration of justice to the Hindus: but when I was able to converse with the Bráhmens, they assured me that the Nátae were not histories, and abounded with fables; that they were extremely popular works, and consisted of conversations in prose and verse, held before ancient Rájás in their public assemblies, on an indefinite variety of subjects, and in various dialects of India: this definition gave me no very distinct idea; but I concluded that they were dialogues on moral or literary topics; whilst other Europeans, whom I consulted, had understood from the natives that they were discourses on dancing, music, or poetry. At length a very sensible Bráhmen, named Rádha-cánt, who had long been attentive to English manners, removed all my doubts, and gave me no less delight than surprise, by tell-

ing me, that our nation had compositions of the same sort, which were publicly represented at Calcutta in the cold season, and bore the name, as he had been informed, of plays. Resolving at my leisure to read the best of them, I asked which of their Nātaes was most universally esteemed; and he answered without hesitation, Sacontalā, supporting his opinion, as usual among the Pandits, by a couplet to this effect: 'The ring of Sacontalā, in which the fourth act, and four stanzas of that act, are eminently brilliant, display all the rich exuberance of Cālidāsa's genius.' I soon procured a correct copy of it; and, assisted by my teacher Rāmalóchan, began with translating it verbally into Latin, which bears so great a resemblance to Sanscrit, that it is more convenient than any modern language for a scrupulous interlineary version: I then turned it word for word into English, and afterwards, without adding or suppressing any material sentence, disengaged it from the stiffness of a foreign idiom, and prepared the faithful translation of the Indian drama, which I now present to the public, as a most pleasing and authentic picture of old Hindu manners, and one of the greatest curiosities that the literature of Asia has yet brought to light.

'The play of Sacontalā must have been very popular when it was represented; for the Indian empire was then in full vigour, and the national vanity must have been highly flattered by the magnificent introduction of those kings and heroes in whom the Hindus gloried; the scenery must have been splendid and beautiful; and there is good reason to believe, that the court at Avanti was equal in brilliancy, during the reign of Vicramāditya, to that of any monarch in any age or country.

'As to the machinery of the drama, it is taken from the system of mythology, which prevails to this day, and which it would require a large volume to explain; but we cannot help remarking, that the deities introduced in the Fatal Ring, are clearly allegorical personages. Marichi, the first production of Brahmā, or the Creative Power, signifies light, that subtle fluid which was created before its reservoir, the sun, as water was created before the sea; Casyapa, the offspring of Marichi, seems to be a personification of infinite space, comprehending innumerable worlds; and his children by Aditi, or his active power, (unless Aditi mean the primeval day, and Diti, his other wife, the night) are Indra, or the visible firmament, and the twelve Adityas, or suns, presiding over as many months.'

We have been informed, that these exhibitions are continued for several days in the open air, the actors going on with the same piece till it is concluded.

With respect to manners, we are all, more or less, under the dominion of prejudice, and so local are our senses, and even our judgment, that for a short time every thing strange appears absurd. A drama, especially a comedy or sentimental piece; whose chief merit consists in a skilful delineation of manners, must therefore have many difficulties to cope with, and great intrinsic excellence to support it; if, when it is translated

lated into another language, and read in a different climate, it is found either amusing or interesting. Several apparently trivial, yet, on the whole, weighty circumstances, give an insinuating interest to many of our popular plays, which enable them to find the way to the heart, without first parlying with the reason; but, when we are obliged continually to refer to our memory, or to illustrative notes, to account for expressions, which allude to foreign customs, the scenes are viewed with too critical an eye; and the confused sensations of pleasure, which works addressed to the imagination, are particularly calculated to excite, evaporate in the slow investigation. In order to please, universally poetic similes ought to strike the senses, their aptness should be obvious at the first glance, and they are, perhaps, often rendered dear by reminding us of the first ebullitions of sensibility, and of the customs that have been long familiar to our memory. By numberless hidden, yet powerful springs, are we filled with admiration, or moved to sympathy; but we are seldom lost in either till wonder ceases.

The introduction of supernatural beings invariably, we believe, weakens the interest of a dramatic composition, and the spectator never feels that realizing anxiety, which so powerfully keeps the attention alive, because it does not watch for events confined within the limits of probability, nor for a catastrophe produced by human passions; because some kind celestial being is always expected to cut the gordian knot, and set the author free from the shackles that reason and nature impose when miracles are not allowed. We do not include in this remark, the popular stories of ghosts and warnings, for all these allusions to the doctrine of a particular providence, are very interesting in this country; but we refer to ancient mythology, and those religious opinions, which are not rendered sacred by infantine prejudices, or solemn ceremonies. This observation may be extended very far, for even the vulgar of most nations term all the religious ceremonies of remote dissimilar countries, idle superstitions; and references to them, which might strike a native with awe, would probably excite a smile of contempt, when no superiority of intellect shewed the fallacy or irrationality of the fondly cherished faith.

The plot of this piece is simple, and admits of scenes which must have produced great stage effect.

Act the 1st. A mighty king diverts his leisure hours by hunting in a forest, and just as he is going to dart death, a hermit arrests his hand and informs him, that this forest affords an asylum to the wild animals, protected by Sacontalá, whom their holy preceptor Canna had received as a sacred deposit: and they further informed the prince, 'that the holy man is gone to Sômatîrt'ha, in hopes of deprecating some calamity, with which destiny threatens the irreproachable Sacontalá, and that he had

charged her, in his absence, to receive all guests with due honour.'

The king promises to visit her, and mean while hearing some female voices, he retires, and listening to their conversation, soon perceives that it was Sacontalá herself and her companions, who were conversing. He discovers himself in due time, and learns from Sacontalá's two friends, that she is the daughter of a wise monarch, and a nymph of the lower heaven. A mutual affection is produced by this interview, and the lovers part with embarrassment and reluctance.

Act the 2d. Whilst the king, only occupied by love, is conversing with his courtiers, and trying to find some pretext for visiting Sacontalá again, the Anchorites come to request him to defend them during the absence of their spiritual guide, from the evil demons, who disturbed their holy retreats.

Act the 3d. The offer is gladly accepted, and this ardent lover quickly finds an opportunity to declare his passion. The declaration is soon followed by a private marriage, and the king leaves his bride.

Act the 4th. The very morning of his departure, a holy but cholerick man, arrives, and Sacontalá, full of the idea of her beloved lord, pays no attention to the 'pure gem of devotion, who demanded hospitality,' and he leaves the place with a bitter imprecation—declaring, that he who made her forget her duty, should forget her, when she saw him next. Sacontalá did not hear this curse, but her two friends, who were terrified by it, hastened after the sage, and so far softened his anger, as to make him say, though his word could not be recalled, the spell which it had raised should wholly be removed when her lord saw his ring.

The holy Canna now returns, and a considerable time elapses without their hearing any tidings of the royal bridegroom. Mean while the pining bride finds that she is pregnant, and her foster father is informed by a voice from heaven, 'that his adopted daughter has received from Dushmanta, a ray of glory destined to rule the world; as the wood Sami becomes pregnant with mysterious fire.' Preparations are then made for her departure, and the parting scenes which ensue are very natural and pathetic.

We shall subjoin an abstract from this act, but we avoid inserting it in this place, because we do not wish to break the thread of the tale.

Act the 5th. When they arrive at court, they are introduced to the king; but he, under the influence of the spell, treats Sacontalá, whose beauty charms him, with contempt, considering her as the wife of another. A very spirited altercation follows, till, to conclude it, Sacontalá tells him ironically, that she will restore his memory by producing his own
ring.

ring.—But, alas! the fatal ring was not to be found, and her female conductor supposes, that it must have dropped from her finger, when she poured water on her head, from a pool in the way. This excuse produces some bitter taunts from the king, and indignant replies from his injured wife. At last her companions determined to leave her in her husband's mansion till he acknowledges her to be his wife, first uttering this sensible reflection: —‘Henceforth let all be circumspect before they form secret connections: a friendship hastily contracted, when both hearts are not perfectly known, must ere long become enmity.’ The king opposes this determination, saying, ‘Deceive her not, holy man, with vain expectations. The moon opens the night flower; and the sun makes the water lily blossom; each is confined to its own object: and thus a virtuous man abstains from any connection with the wife of another.’ But the priest, who was present, proposes as an expedient, that she should remain in his house till after her delivery, and if she brought forth a son, whose hands and feet bore the marks of extensive sovereignty, that he would do homage to her as his queen; if not, she should return in due time to her father. Sacotalá, now weeping, leaves the royal presence, exclaiming.—‘O earth! mild goddess, give me a place within thy bosom.’—But the priest quickly returns and informs the king, that when Canna's pupils departed, and Sacotalá bewailing her adverse fortune, extended her arms and wept, a body of light in a female shape descended, where the nymphs of heaven are worshipped, and having caught her hastily in her bosom, disappeared.

Act the 6th. A fisherman is brought to court for offering to sell a ring, which he found in the stomach of a fish, on which the king's name was engraved. It is carried to him, and he suddenly recollecting the whole transaction, becomes a prey to the most corroding fanciful grief; and he exclaims;—‘Why do I thus indulge unremitted grief? That intercourse with my darling which dreams would give, is prevented by my continued inability to repose, and my tears will not suffer me to view her distinctly even in this picture.’

And, again, [*sighing deeply.*] ‘When an illustrious man dies, alas, without an heir, his estate goes to a stranger; and such will be the fate of all the wealth accumulated by the sons of Puru.’

‘Ah me! the departed souls of my ancestors, who claim a share in the funeral cake, which I have no son to offer, are apprehensive of losing their due honour, when Dushmanta shall be no more on earth:—Who then, alas, will perform in our family, those obsequies which the Vêda prescribes?—My forefathers must drink, instead of a pure libation, this flood of

tears, the only offering which a man who dies childless can make them.' [*Weeping.*] He, however, is at last roused by a message from the god Indra, who demands his assistance to quell his enemies.

Act the 7th. This act commences with a romantic scene that sometimes rises to sublimity. The king descends from the Epyreum, where he had been exultingly received on account of his victories, in the car of Indra, traverses the clouds, and alights with the charioteer near the holy mountain, where the 'father of the immortals, and ruler of men, son of Marichi, who sprang from the self-existent, resides with his consort Aditi, blest in holy retirement. The hero is left alone, whilst his companion goes to announce his arrival to the father of Indra.

During his absence, the king discovers a little boy playing with a lion's whelp, whom two female anchorites are endeavouring to keep in order. To induce him to quit his hold, they promise him a toy; but he continues to play with the prince of wild beasts, regardless of the entreaties of his attendants, who tremble lest the lions should approach. The king views him with transport, and prevails on him to let go his hold; the attendants, mean while, observe the astonishing resemblance between him and the child. Pleasing emotions and confused hopes now arise in the sorrowful prince's bosom, and these hopes soon receive a very pleasing confirmation. The child had dropped, whilst he was playing with the lion, a wonderful amulet, which the king snatched up, though warned by the attendants. He enquires why they cautioned him, and is informed, that this divine amulet had a wonderful power, for that when ever it fell to the ground, no human being but the father or mother of the boy could touch it unhurt.—At a stranger's touch it became a serpent, and wounded the hand that grasped it.

Sacotalá, hearing a rumour of this event, enters in a mourning dress; an explanation ensues, and a reconciliation following, of course, winds up the plot.

Sacotalá's interview with her friends before she leaves the sacred forest. Her two friends approach her, Anusuya, Priyamvada.

P. 45. 'Beloved friend, was your bath pleasant?

'Sac. O! my friends, you are welcome: let us sit awhile together.

[*They seat themselves.*

'Anu. Now you must be patient, whilst I bind on a charm to secure your happiness.

'Sac. That is kind.—Much has been decided this day: and the pleasure of being thus attended by my sweet friends, will not soon return.

[*Wiping off her tears.*

'Pri. Beloved, it is unbecoming to weep at a time when you are going to be so happy.—[*Both damsels burst into tears as they dress*

dress her.] Your elegant person deserves richer apparel: it is now decorated with such rude flowers as we could procure in this forest.

CANNA'S PUPIL enters with rich cloths.

'Pup. Here is a complete dress. Let the queen wear it auspiciously; and may her life be long!

[The women look with astonishment.

'Gaut. My son, Háríta, whence came this apparel?

'Pup. From the devotion of our father Canna.

'Gaut. What dost thou mean?

Pup. Be attentive. The venerable sage gave this order: 'Bring fresh flowers for Sacontalá from the most beautiful trees; and suddenly the wood nymphs appeared, raising their hands, which rivalled new leaves in beauty and softness. Some of them wove a lower mantle bright as the moon, the presage of her felicity; another pressed the juice of Lácshà to stain her feet exquisitely red; the rest were busied in forming the gayest ornaments; and they eagerly showered their gifts on us.

'Pri. [Looking at Sacontalá.] Thus it is, that even the bee, whose nest is within the hollow trunk, does homage to the honey of the lotos flower.

'Gaut. The nymphs must have been commissioned by the goddesses of the king's fortune, to predict the accession of brighter ornaments in his palace.

[Sacontalá looks modest.

'Pup. I must hasten to Canna, who is gone to bathe in the Máliní, and let him know the signal kindness of the wood nymphs.

[He goes out.

"Anu. My sweet friend, I little expected so splendid a dress:—how shall I adjust it properly?—[Considering.] Oh! my skill in painting will supply me with some hints; and I will dispose the drapery according to art.

'Sac. I well know your affection for him.'

CANNA enters meditating.

'Can. [Aside.] This day must Sacontalá depart: that is resolved: yet my soul is smitten with anguish.—My speech is interrupted by a torrent of tears, which my reason suppresses and turns inward: my very sight is dimmed.—Strange that the affliction of a forester, retired from the haunts of men, should be so excessive!—Oh, with what pangs must they, who are fathers of families, be afflicted on the departure of a daughter!

[He walks round musing.

'Pri. Now, my Sacontalá, you are becomingly decorated: put on this lower vest, the gift of sylvan goddesses.

[Sacontalá rises and puts on the mantle.

'Gaut. My child, thy spiritual father, whose eyes overflow with tears of joy, stands desiring to embrace thee. Hasten therefore to do him reverence.

[Sacontalá modestly bows to him.

'Can. May'st thou be cherished by thy husband, as Sarmishthà was cherished by Yayáti! May'st thou bring forth a sovereign of the world, as she brought forth Puru!

'Gaut. This, my child, is not a mere benediction; it is a boon actually conferred.

'*Can.* My best beloved, come and walk with me round the sacrificial fire.—[*They all advance.*] May these fires preserve thee! fires which spring to their appointed stations on the holy hearth, and consume the consecrated wood, while the fresh blades of mysterious Cusa lie scattered around them! sacramental fires, which destroy sin with the rising fumes of clarified butter!—[*Sacontalá walks with solemnity round the hearth.*] Now set out, my darling, on thy auspicious journey.—[*Looking round.*] Where are the attendants, the two Misras?'

Enter SARNGARAVA and SARADWATA.

'*Both.* Holy sage, we are here.

'*Can.* My son Sarngarava, show thy sister her way.

'*Sarn.* Come, damsel.— [*They all advance.*]

'*Can.* Hear, O ye trees of this hallowed forest; ye trees, in which the sylvan goddesses have their abode; hear, and proclaim, that Sacontalá is going to the place of her wedded lord; she who drank not, though thirstily, before you were watered; she who cropped not, through affection for you, one of your fresh leaves, though she would have been pleased with such an ornament for her locks; she whose chief delight was in the season when your branches are spangled with flowers! [*Chorus of invisible wood nymphs.*] May her way be attended with prosperity! May propitious breezes sprinkle, for her delight, the odoriferous dust of rich blossoms; May pools of clear water, green with the leaves of the lotos, refresh her as she walks! and may shady branches be her defence from the scorching sun-beams!

[*All listen with admiration.*]

'*Sarn.* Was that the voice of the Cócila wishing a happy journey to Sacontalá?—Or did the nymphs, who are allied to the pious inhabitants of these woods, repeat the warblings of the musical bird, and make its greetings their own?

'*Gaut.* Daughter, the sylvan goddesses, who love their kindred hermits, have wished you prosperity, and are entitled to humble thanks. [*Sacontalá walks round, bowing to the nymphs.*]

'*Sac.* [*Aside, to Priyamvada.*] Delighted as I am, O Priyamvada, with the thought of seeing again the son of my lord, yet, on leaving this grove, my early asylum, I am scarce able to walk.

'*Pri.* You lament not alone.—Mark the affliction of the forest itself, when the time of your departure approaches!—The female antelope browses no more on the collected cusa grass: and the pea-hen ceases to dance on the lawn; the very plants of the grove, whose pale leaves fall on the ground, lose their strength and their beauty.

'*Sac.* Venerable father, suffer me to address this MádHAVI creeper, whose red blossoms inflame the grove.

'*Can.* My child, I know thy affection for it.

'*Sac.* [*Embracing the plant.*] O most radiant of twining plants, receive my embraces, and return them with thy flexible arms; from this day, though removed to a fatal distance, I shall for ever be thine.—

' O beloved father, consider this creeper as myself.

Can.

' *Can.* My darling, thy amiable qualities have gained thee a husband equal to thyself: such an event has been long, for thy sake, the chief object of my heart; and now, since my solicitude for thy marriage is at an end, I will marry thy favourite plant to the bridegroom Amra, who sheds fragrance near her.—Proceed, my child, on thy journey.

' *Sac.* [*Approaching the two damsels.*] Sweet friends, let this Madhaví creeper be a precious deposit in your hands.

' *Anu. and Pri.* Alas! in whose care shall we be left?

[*They both weep.*]

' *Can.* Tears are vain, Anusúyá: our Sacontalá ought rather to be supported by your firmness, than weakened by your weeping.

[*All advance.*]

' *Sac.* Father! when yon female antelope, who now moves slowly from the weight of the young ones with which she is pregnant, shall be delivered of them, send me, I beg, a kind message with tidings of her safety.—Do not forget.

' *Can.* My beloved, I will not forget it.

' *Sac.* [*Advancing, then stopping.*] Ah! what is it that clings to the skirts of my robe, and detains me?

[*She turns round and looks.*]

' *Can.* It is thy adopted child, the little fawn, whose mouth, when the sharp points of Cusa grass wounded it, has been so often smeared by thy hand with healing oil of Ingudi, who has been so often fed by thee with a handful of Syámaka grain, and now will not leave the footsteps of his protectress.

' *Sac.* Why dost thou weep, tender fawn, for me, who must leave our common dwelling place?—As thou wast reared by me when thou hadst lost thy mother, who died soon after thy birth, so will my foster-father attend thee, when we are separated, with anxious care,—Return, poor thing, return—we must part.

[*She bursts into tears.*]

' *Can.* Thy tears, my child, ill suit the occasion: we shall all meet again: be firm; see the direct road before thee, and follow it.—When the big tear lurks beneath thy beautiful eyelashes, let thy resolution check its first efforts to disengage itself.—In thy passage over this earth, where the paths are now high, now low, and the true path seldom distinguished, the traces of thy feet must needs be unequal; but virtue will press thee right onward.

' *Sarn.* It is a sacred rule, holy sage, that a benevolent man should accompany a traveller till he meet with abundance of water; and that rule you have carefully observed: we are now near the brink of a large pool. Give us, therefore, your commands, and return.

' *Can.* Let us rest a while under the shade of this Vata tree.—[*They all go to the shade.*]—What message can I send with propriety to the noble Dushmanta?

' *Anu.* [*Aside to Sacontalá.*] My beloved friend, every heart in our asylum is fixed on you alone, and all are afflicted by your departure.—Look; the bird Chacraváca, called by his mate, who is almost hidden by water lilies, gives her no answer; but having dropped

dropped from his bill the fibres of lotos stalks which he had plucked, gazes on you with inexpressible tenderness.

‘*Can.* My son Sārṅgarava, remember, when thou shalt present Sacontalā to the king, to address him thus, in my name : ‘ Considering us hermits as virtuous, indeed, but rich only in devotion, and considering also thy own exalted birth, retain thy love for this girl, which arose in thy bosom without any interference of her kindred ; and look on her among thy wives, with the same kindness which they experience : more than that cannot be demanded ; since particular affection must depend on the will of heaven.’

‘*Sarn.* Your message, venerable man, is deeply rooted in my remembrance.

‘*Can.* [*Looking tenderly at Sacontalā,*] Now, my darling, thou too must be gently admonished.—We, who are humble foresters, are yet acquainted with the world which we have forsaken.

‘*Sarn.* Nothing can be unknown to the wife.

‘*Can.* Hear, my daughter.—When thou art settled in the mansion of thy husband, show due reverence to him, and to those whom he reveres : though he have other wives, be rather an affectionate hand-maid to them than a rival.—Should he displease thee, let not thy resentment lead thee to disobedience.—In thy conduct to thy domestics, be rigidly just and impartial ; and seek not eagerly thy own gratifications.—By such behaviour young women become respectable ; but perverse wives are the bane of a family.—What thinks Gautamī of this lesson ?

‘*Gaut.* It is incomparable :—my child, be sure to remember it.

‘*Can.* Come, my beloved girl, give a parting embrace to me and to thy tender companions.

‘*Sac.* Must Anuśūyā and Priyamvada return to the hermitage ?

‘*Can.* They too, my child, must be suitably married ; and it would not be proper for them yet to visit the city ; but Gautamī will accompany thee.

‘*Sac.* [*Embracing him.*] Removed from the bosom of my father, like a young sandal tree, rent from the hills of Malaya, how shall I exist in a strange soil ?

‘*Can.* Be not so anxious. When thou shalt be mistress of a family, and consort of a king, thou mayest, indeed, be occasionally perplexed by the intricate affairs which arise from exuberance of wealth, but wilt then think lightly of this transient affliction, especially when thou shalt have a son (and a son thou wilt have) bright as the rising day-star.—Know also with certainty, that the body must necessarily, at the appointed moment, be separated from the soul : who, then, can be immoderately afflicted, when the weaker bands of extrinsic relations are loosened, or even broken ?

‘*Sac.* [*Falling at his feet.*] My father, I thus humbly declare my veneration for you.

‘*Can.* Excellent girl, may my effort for thy happiness prove successful.

‘*Sac.*

* *Sac.* [*Approaching her two companions.*] Come then, my beloved friends, embrace me together.

Anu. My friend, if the virtuous monarch should not at once recollect you, only show him the ring on which his own name is engraved.

* *Sac.* [*Starting.*] My heart flutters at the bare apprehension which you have raised.

* *Pri.* Fear not, sweet Sacontalá: love always raises ideas of misery, which are seldom or never realised.

* *Sarn.* Holy sage, the sun has risen to a considerable height; let the queen hasten her departure.

* *Sac.* [*Again embracing Canna.*] When, my father, oh! when again shall I behold this asylum of virtue?

* *Can.* Daughter, when thou shalt long have been wedded, like this fruitful earth, to the pious monarch, and shalt have borne him a son, whose car shall be matchless in battle, thy lord shall transfer to him the burden of empire, and thou, with thy Dushmanta, shalt again seek tranquility, before thy final departure, in this loved and consecrated grove.

* *Gaut.* My child, the proper time for our journey passes away rapidly: suffer thy father to return.—Go, venerable man, go back to thy mansion, from which she is doomed to be so long absent.

* *Can.* Sweet child, this delay interrupts my religious duties.

* *Sac.* You, my father, will perform them long without sorrow; but I, alas! am destined to bear affliction.

* *Can.* O! my daughter, compel me not to neglect my daily devotions. [*Sighing.*] No, my sorrow will not be diminished.—Can it cease, my beloved, when the plants which rise luxuriantly, from the hallowed grains which thy hand has sown before my cottage, are continually in my sight?—Go, may thy journey prosper.

[*Sacontalá goes out with Gautamí and the two Mistras.*]

* *Both Damsels.* [*Looking after Sacontalá with anguish.*] Alas! alas! our beloved is hidden by the thick trees.

* *Can.* My children, since your friend is at length departed, check your immoderate grief, and follow me. [*They all turn back.*]

* *Both.* Holy father, the grove will be a perfect vacuity without Sacontalá.

* *Can.* Your affection will certainly give it that appearance.—[*He walks round, meditating.*]—Ah me!—Yes; at last my weak mind has attained its due firmness after the departure of my Sacontalá.—In truth, a daughter must sooner or later be the property of another; and, having now sent her to her lord, I find my soul clear and undisturbed, like that of a man who has restored to its owner, an inestimable deposit which he long had kept with solicitude.

[*They go out.*]

Our readers, we presume, will not think that we trespass on their patience, if we select another scene from the seventh act. P. 92.

* *Sacontalá enters in mourning apparel, with her long hair twisted in a single braid, and flowing down her back.*

* *Sac.*

' *Sac.* [*Aside.*] Having heard that my child's amulet has proved its divine power, I must either be strangely diffident of my good fortune, or that event which Misracésí predicted has actually happened. [*Advancing.*]

' *Dushm.* [*With a mixture of joy and sorrow.*] Ah! do I see the incomparable Sacontalá clad in sordid weeds?—Her face is emaciated by the performance of austere duties; one twisted lock floats over her shoulder; and with a mind perfectly pure, she supports the long absence of her husband, whose unkindness exceeded all bounds.

' *Sac.* [*Seeing him yet doubting.*] Is that the son of my lord grown pale with penitence and affliction?—If not, who is it that sullies with his touch the hand of my child, whose amulet should have preserved him from such indignity?

' *Boy.* [*Going hastily to Sacontalá.*] Mother, here is a stranger who calls me son.

' *Dushm.* Oh! my best beloved, I have treated thee cruelly; but my cruelty is succeeded by the warmest affection; and I implore your remembrance and forgiveness.

' *Sac.* [*Aside.*] Be confident, O my heart!—[*Aloud.*] I shall be most happy when the king's anger has passed away.—[*Aside.*] This must be the son of my lord.

' *Dushm.* By the kindness of heaven, O loveliest of thy sex, thou standest again before me, whose memory was obscured by the gloom of fascination; as the star Róhini at the end of an eclipse rejoins her beloved moon.

' *Sac.* May the king be ——— [*She bursts into tears.*]

' *Dushm.* My darling, though the word victorious be suppressed by thy weeping, yet I must have victory, since I see thee again, though with pale lips, and a body unadorned.

' *Boy.* What man is this, mother?

' *Sac.* Sweet child, ask the divinity who presides over the fortunes of us both. [*She weeps.*]

' *Dushm.* O my beloved, banish from thy mind my cruel desertion of thee.—A violent phrensy overpowered my soul.—Such, when the darkness of illusion prevails, are the actions of the best-intentioned; as a blind man, when a friend binds his head with a wreath of flowers, mistakes it for a twining snake, and foolishly rejects it. [*He falls at her feet.*]

' *Sac.* Rise, my husband, oh! rise.—My happiness has been long interrupted; but joy now succeeds to affliction, since the son of my lord still loves me.—[*He rises.*] How was the remembrance of this unfortunate woman restored to the mind of my lord's son?

' *Dushm.* When the dart of misery shall be wholly extracted from my bosom, I will tell thee all; but since the anguish of my soul has in part ceased, let me first wipe off that tear which trickles from thy delicate eye-lash; and thus efface the memory of all the tears which my delirium has made thee shed.

[*He stretches out his hand.*]

' *Sac.* [*Wiping off her tears, and seeing the ring on his finger.*] Ah! is that the fatal ring?

' *Dushm.*

' *Dubm.* Yes ; by the surprising recovery of it my memory was reitored.

' *Sac.* Its influence, indeed, has been great, since it has brought back the lost confidence of my husband.

' *Dubm.* Take it then, as a beautiful plant receives a flower from the returning season of joy.

' *Sac.* I cannot again trust it.—Let it be worn by the son of my lord.

' They are then blessed by Casyapa.

' *Caf.* [*Looking at them by turns.*] Sacontalá is the model of excellent wives ; her son is dutiful ; and thou, O king, hast three rare advantages, true piety, abundant wealth, and active virtue.'

These two extracts, and our copious account, will scarcely, we imagine, satisfy a reader of taste ; he will, doubtless, turn to the elegant translation itself, which we have perused with so much pleasure :—and the poetic delineation of Indian manners, and the artless touches of nature, which come home to the human bosom in every climate, will be found a delicious regale. We wished to have inserted some simple delicate sentiments, and beautiful similes ; but detached from the scene, where they characterize the speaker, they would not appear to advantage. The morality is pure, and the refinement, conspicuous throughout, never degenerating into affectation, an interesting simplicity of manners is uniformly preserved. T.

ART. II. *Anthologia, or a Collection of Flowers, in Blank Verse.*

By the Rev. Philip Bracebridge Homer, A. M. 4to. p. 25.

Pr. 1s. Robson and Clarke.

THIS little production must not be overlooked. It consists chiefly of short addresses to flowers, upon the several pages of which we have occasionally bestowed in the margin with a pencil, the epithets *pretty, vile, obscure, charming*. But though we are sometimes displeased with the *Anthologia*, considered as a work, we think it has certainly blossoms of considerable hope. Mr. H. it is to be understood, is a young man, whose muse is not yet able to sustain a Miltonian flight. In time she may appear to greater advantage, as the following beautiful lines on *Moon-light* will evince.

' Here on this bank, while shine the stars so clear,
Come, Lucy, let us sit. How tranquil seems
All nature ! With what mildness from above
Yon regent of the night looks down on earth
And gives to ev'ry herb, tree, plant and field
A softer green ! Mark now her virgin front.
How calm she looks, how open, and how pure !
Nor, Lucy, on thy paler beauty dwells
Less sweet serenity. As pure art thou,
As frank and as benignant as the light
Of that fair planet, when no vapour thin,

Flitting

Flitting o'er ether, tarnishes her face
 With momentary dimness. She, bright queen
 Of all those starry gems which deck this vault
 Magnificently built, her silver horn
 Monthly replenishes. From that strong blaze
 Of unexhausted glory, whose quick heat
 Invigorates the world, she still relumes
 Her darken'd countenance. But, Lucy, thou,
 When time shall steal those youthful charms away,
 From what full fountain of immortal grace,
 What sun of beauty, shalt thou then repair
 Thy form's diminish'd elegance? Alas
 That female *lustre*, fairer than all stars,
 And dearer than the light which rules the day,
 Should know no second rising: that once set,
 Nor months, nor years, nor ages can recall (*it*).
 But turn now, Lucy, and survey that cloud
 Which comes in gloomiest majesty along
 To shrowd the *imperial* moon. Its envious shade
 Now creeps upon her argent disk, and now
 Blots it quite out from heaven. With such stealth
 Malice her thick and baleful darkness draws
 O'er lucid virtue, and beneath that veil
 Would hide it ever. But as now that cloud
 Sails on, and back restores the radiant moon
 To man's desiring eyes, so pass the mists
 With which fell envy labours to conceal
 The merit she abhors. Thus transient too
 Was that dread storm which, sweeping by the throne
 Of England, shook this kingdom with dismay.
 Till rising from the black portentous night
 Which hung upon his beams, our leading star
 Once more diffus'd upon these joyous realms
 The sweetest influence of his sober flame.'

The above concluding simile is just and charming.

In the last poem, *on Love*, we find some good and some bad passages. Let not the author be offended that we mention the latter. Critics must be plain or writers will not improve. We encourage him to proceed, but advise him to proceed with caution; to weigh his epithets before he adopts them, to beware of climbing into fustian, to be as little obscure as possible, to avoid puns, and not to make his sentences too long. Nine lines in a breath is too much. See the beginning of pages 6 and 12.

A. H.

ART. III. *Letters concerning the northern Coast of the County of Antrim; containing such Circumstances as appear worthy of Notice respecting the Antiquities, Manners, and Customs of that Country. Together with the natural History of the Basaltes, and its attendant Fossils, in the northern Counties of Ireland. The whole illustrated by an accurate Map, and Engravings of*
the

the most interesting Objects on the Coast. In two Parts. By the Rev. William Hamilton, B. D. and M. R. I. A. In these Letters is stated a plain and impartial View of the volcanic theory of the Basaltes. 8vo. p. 328. pr. 5s. in boards. Dublin, Byrne. London, Robinsons. 1790.

THESE amusing letters are full of information, delivered in that connected form, which characterizes a thinking mind, for the ingenious writer appears to have always had in view the natural history and antiquities of the places he describes; and the desultory matter that casually occurs, entertains, without turning the attention from the main subject. We have before observed, that travels would be very useful repositories of knowledge, if the traveller always had a particular pursuit in his head; not merely to serve as a clue to the judgment, plunged into a maze of enquiries; but as a solid foundation for the work, only trusting to chance for the ornamental parts of the structure. The imagination would not then be racked to give the air of adventures to common incidents, or to spin sentiments out of the brain that never agitated the heart:—nor would the trivial occurrences of each day be noted with puerile exactness, and vacant indiscriminate surprise. But when a man only travels to *while-away* the time, when leisure is, literally speaking, idleness, his eyes are turned on every prominent novelty, and the mind, quite afloat, catches at every straw and bubble that crosses it, not having previously determined what it should wish to examine, excepting the vague desire of seeing something *new*.—An old propensity, as St. Paul informs us, that led to vice by encouraging a *vain* curiosity; though a thoughtless restlessness of mind scarcely deserves the name of that useful impulse, and seldom acts as an incitement to acquire knowledge, or to search into the reason of things. The art of travelling is only a branch of the art of thinking, or still more precisely to express ourselves, the conduct of a being who acts from principle;—but we are stepping out of our province.

‘Part the first, contains an account of the manners, customs, antiquities, &c. of the northern coast of Antrim: and, casually, observations relating to its natural history.’—The table of contents will serve as an analysis.

‘General sketch of the northern coast of Antrim.—Observations on its structure, and the disposition of its fossils.—Probability that the island of Raghery might have been once connected with the opposite Continent.—Account of the island of Raghery.—Its tides—Produce—Population.—Singularities of its inhabitants.—Antiquities.—Description of Ballycastle.—State of its manufactories.—Mineralogical account of its Collieries.—Remarkable partitions of basaltes.—Displacement of the strata.—Theory concerning these Phænomena.—Probability that the inferior beds of coal may be the most valuable.—Extraordinary discovery of an ancient coal mine.—Improbability that this mine

was wrought either by the Danes, or by the Irish, subsequent to the Danish incursions.—Probable arguments derived from this, and other circumstances, in favour of the early civilization of Ireland.—Proofs of the purity of the religion professed by the ancient Irish, derived from the primitive state of christianity.—From the principles maintained by the Irish Teachers.—From the opposition made to Romish innovations and corruptions.—From the testimony of various authors, and even of the Roman pontiffs themselves.—Fishery, and singular flying bridge of Carrick-a-rede.—Manner of fishing on the coast.—Uncommon sagacity and address of a water-dog in chasing salmon.—Few remains of the ancient state and history of this part of Antrim now discoverable.—Incursions of the Scots.—Dunluce castle.—History of its old Lord, Mc. Quillan.—Account of the fortunes of Adam Morning and his family, in the promontory of Bengore.’

The account of the island of Raghery is very interesting; and the description of the *remarkable partitions* of Basaltas deserves notice. We shall add, to afford our readers a subject of speculation, the curious discovery of an ancient coal mine, P. 49.

‘ Dear Sir, In a former letter, I mentioned some reasons, derived from the cement of an ancient castle in the island of Raghery, which might induce one to think, that the Bally-castle collieries were wrought at a remote period of time; but an accidental discovery seems to have put that matter beyond doubt, and has laid open a very curious circumstance in the ancient history of this country.

‘ About the year 1770 the miners, in pushing forward an adit toward the bed of coal, at an unexplored part of the Ballycastle cliff, unexpectedly broke through the rock into a narrow passage, so much contracted, and choaked up with various drippings and deposits on its sides and bottom, as rendered it impossible for any of the workmen to force through, that they might examine it farther. Two lads were therefore made to creep in with candles, for the purpose of exploring this subterranean avenue. They accordingly pressed forward for a considerable time, with much labour and difficulty, and at length entered into an extensive labyrinth, branching off into numerous apartments, in the mazes and windings of which they were completely bewildered and lost. After various vain attempts to return, their lights were extinguished, their voices became hoarse, and exhausted with frequent shouting, and at length, wearied, and spiritless, they sat down together, in utter despair of an escape from this miserable dungeon.

‘ In the mean while, the workmen in the adit became alarmed for their safety, fresh hands were incessantly employed, and, in the course of twenty-four hours, the passage was so much opened as to admit some of the most active among the miners;—but the situation of the two unhappy prisoners, who had sat down together in a very distant chamber of the cavern, prevented them altogether from hearing the noise and shouts of their friends, who thus laboured to assist them.

‘ Fortu-

‘ Fortunately it occurred to one of the lads, (after his voice had become hoarse with shouting) that the noise of miners hammers was often heard at considerable distances through the coal works; in consequence of this reflection, he took up a stone, which he frequently struck against the sides of the cavern; the noise of this was at length heard by the workmen, who, in their turn, adopted a similar artifice; by this means each party was conducted toward the other, and the unfortunate adventurers extricated time enough to behold the sun risen in full splendor, which they had left the morning before just beginning to tinge the eastern horizon.

‘ On examining this subterranean wonder, it was found to be a complete gallery, which had been driven forward many hundred yards to the bed of coal: that it branched off into numerous chambers, where miners had carried on their different works: that these chambers were dressed in a workman-like manner: that pillars were left at proper intervals to support the roof: in short, it was found to be an extensive mine, wrought by a set of people at least as expert in the business as the present generation. Some remains of the tools, and even of the baskets used in the works, were discovered, but in such a decayed state, that on being touched, they immediately crumbled to pieces.

‘ The antiquity of this work is pretty evident from hence, that there does not remain the most remote tradition of it in the country; but it is still more strongly demonstrable from a natural process which has taken place since its formation; for the sides and pillars were found covered with sparry incrustations, which the present workmen do not observe to be deposited in any definite portion of time.

‘ The people of this place attribute these works to the Danes; but a very slight consideration of the subject must satisfy any one that this opinion is ill-founded.—The Danes were never peaceable possessors of Ireland, but always engaged in bloody wars with the natives, in which they were alternately victors and vanquished.—Like the eastern descendants of Ishmael, they stood at perpetual bay with all the world, their hand against every man, and every man's hand against them.

‘ It is not surely, to the tumultuary and barbarous armies of the ninth and tenth centuries, whose harvest of wealth and power could only be expected from the rapid and hazardous ravages of war, that we are to attribute the slow and toilsome operations of peace, which are carried on only where population, civilization, and trade flourish in an extreme degree.

‘ While Ireland lay yet prostrate, and gasping under the fatal wounds received in a bloody struggle of more than three hundred years, against these northern invaders, the English, under Henry the Second, made their successful inroad, and easily established themselves in a feeble and distracted country; from which time, till the beginning of the present century, this island presents little to our view but a wasteful scene of misery and desolation.

‘ That these collieries could have been wrought during this period seems extremely improbable.—We are all along execrated

by the English writers as a nation of barbarians, and our country cursed as a wilderness of forests and bogs.—It is not then to be supposed that a savage people should ransack the bowels of the earth for coal, while their woods and bogs afforded such abundant fuel to their hand.

‘ Upon the whole, during the dreary interval of near a thousand years, from the eighth to the eighteenth century, it is vain to look for the laboured works of industry and peace, in a kingdom where war was the only trade, and where all property turned on the edge of the sword.

‘ The discovery of this colliery is one of those proofs, which, without directly deciding either time or persons, tend strongly to shew, that there was an age when Ireland enjoyed a considerable share of civilization.—Yet, most of the English writers, conceiving this desolate and distracted kingdom to have been naturally such as they found it, eagerly pronounced it, with all the intemperate bitterness of enemies, to be a nation without laws, without monuments, without records, without any traces whatever of former civilization : but many things which have still escaped the wreck of time, and the fury of invaders, concur in demonstrating this to be a hasty assertion.’

Part the second, contains the mineralogical history of the county of Antrim, and such other counties of the north of Ireland, as include the basaltic fossils.

In this part is stated, a plain and impartial view of the volcanic theory of the basaltes. We shall again refer to the analytical table of contents.

‘ History of the giants causeway, from its first discovery ’till the present time.—Opinions of the natives concerning it.—Descriptions and opinions of the literati in the seventeenth century.—Labours of the eighteenth century.—Natural history of the columnar basaltes of the county of Antrim.—Exterior character of the giants causeway.—Promontory of Bengore.—Promontory of Fairhead, &c.—Definition of the Basaltes.—Analysis of that stone.—Explanation of its most remarkable properties, from the elements whereof it is composed.—Magnetism of the capes on this coast.—Reasonable conjectures concerning the regular form and arrangement of the pillars.—Difficulties attending the accurate discrimination of many different species of fossils.—Causes of such embarrassments.—Instance.—Topographical account of the basaltic parts of Ireland.—Enumeration of the varieties of the basaltes.—Description of the passage called Cassan an Fhir Leith, or the Grey Man’s Path, in the promontory of Fairhead, Fossils attendant on the basaltes,—such as appear to be co eval with the basaltes, or of a later existence.—Such as do not appear to be necessarily connected with the basaltes, but rather claim a priority of date.—Volcanic theory of the basaltes.—Arguments derived from the nature and properties of the stone itself.—From its attendant fossils.—From the consideration of those elements which may be esteemed the food of all volcanos.—From the exterior character of countries which contain the basaltes.—From the alterations produced

produced in the subjacent fossils of the county of Antrim, in consequence of their vicinity to the basaltcs.—Objections to the volcanic theory.—Answers to these objections.—False modes of reasoning adopted in natural history, and false conclusions in religion and morality derived from thence—Instance of fair analogical reasoning to prove the existence and attributes of God.—Examples of false reasoning to disprove his existence and attributes. Instances of wisdom in the structure of the earth, and proofs favourable to natural and revealed religion, derived from the history of the earth, and its inhabitants.'

The volcanic theory of the basaltcs is an ingenious conjecture, better supported by analogical reasoning than many fashionable hypotheses, which sanguine men have rendered plausible, and dull mortals laughed at, not on account of their evident absurdity, but because they have not sufficient fancy to relish them. Mr. H. very ably defends this theory; and his arguments respecting the general features of the coast, and the attendant fossils, more addressed to the understanding than the imagination, do equal credit to his sagacity and industry. Some modern philosophers, who have employed their leisure to guess how our world was created, may have been too partial to a particular element, by making it the mother of the rest; but conjecturing about the changes that our earth may have undergone, the arguments have undoubtedly a more solid basis to rest on, and allow probability to take place of the extorted possibility, which is all some speculatists can hope for.

The supposition that the Giants Causeway might have been an immense vault, or the heart of a volcano; which, burst asunder by some violent concussion, displayed the grand yet regular operations of nature in her hidden cells, during those revolving ages which time borrows from eternity, to complete the bold features, at whose sight we creatures of a day start, is sublime. That lava, like other crystallizations, should assume a regular form, when allowed slowly and uninterruptedly to subside, is rational, and we have great reason to suppose that some northern as well as many southern islands have been severed from the adjacent continents by volcanic eruptions.—For all this, however, the author cannot imagine that a few thousand years would have been sufficient—and he *supposes*, that this goodly world was created at a period indefinitely remote from the present age; that the light was divided from darkness, the earth clothed, and living creatures sported in their different elements, *many*, very many ages, before man, with front erect, surveyed the wonders that had long unseen been changing.—But if the earth was created for the habitation of intelligent beings—'and that it was, all nature cries aloud,'—why was so much time to be lost before the God of nature received the homage of a creature who could pant to resemble him? But of these questions there would be no end—nor is it of much consequence;—we may go on safer ground,

and tracing the manifestations of the wisdom of God in the sublime order which is discoverable in all his works, we may venture to hope that there is some *affinity* between what we feel, and the cause that produced those feelings.

We shall now close our review of a work, which has afforded us a subject of thought, and considerable amusement, with a few extracts respecting the basaltcs.

P. 101, 'Dear Sir, there are few things that can affect a contemplative mind with more surprise, than the numerous and signal changes which appear to have taken place, in the form and arrangement of our earth, at some very distant age. It is a subject which has at all times engaged the attention of mankind, and certainly constitutes the most interesting department of natural history.

'From the frequent and unequivocal vestiges of marine productions, that are found in the midst of our most extensive continents, and on the summit of several of the loftiest mountains, some philosophers have been induced to attribute the formation of the present habitable world, to the violent and tumultuary fury of the ocean, agitated by some uncommon cause: whilst others have thought, that the gradual, but unceasing efforts of its heaving billows, were abundantly adequate to account for these appearances on more common principles.

'But variety of natural phenomena occur to an attentive observer, which are deemed incapable of being reasonably explained by these hypotheses; whether we regard the general features and elevation of many of our continents, or the nature and situation of the fossils which they contain.

'Hence it has come to pass, that a new and more powerful principle, esteemed entirely equal to those effects, has been adopted; and many of the most surprising phenomena of nature, are held to be explicable by the potent agency of subterranean fire.

'To this latter cause, the formation of our pillars of basaltcs has been attributed, with some appearance of probability; and though much has been said on this subject with vagueness and indecision, concerning the manner of their production, yet, the principal facts that have been adduced in favour of the general opinion, are well worthy of attention, and open to view a very novel and important object of enquiry.

'The first person who took a decided part in favor of the volcanic theory of the basaltcs, was Mr. Desmarest, a French gentleman, whose memoir on that subject may be seen in the publication of the Royal Academy of Sciences for the year 1771. Mr. Desmarest made a tour through the county of Auvergne, one of the southern provinces of France, in the neighbourhood of the Rhone; where he discovered many piles of basaltcs, with more variations of magnitude, figure, and arrangement, than was at that time known about the Giants Causeway in Ireland. By his means a geographical survey was made of this part of France, and a map delineated, wherein the direction of the mountains, and the situation of its basaltcs, were supposed to be accurately projected.

‘ From this map, and his own personal observations on the nature of the soil, and the general species of its fossils, he conceived that this country had once been ravaged by subterranean fire, of whose wasteful dominion undeniable vestiges still remained; and that the bold inequalities of its surface, its hills and vallies, were formed by vast heaps of scorixæ, and different melted substances, which had issued from its volcanic mountains, spreading themselves in every direction from these flaming centres.

‘ He imagined also, that many of these melted torrents might be traced through their whole extent, from the side of the great volcano which gave them birth in the mountains of D’or, to their remotest extremities, where they terminated in banks of prismatical basaltcs. From all these circumstances he concluded, that the basaltic columns were formed by the gradual refrigeration of a mass of fluid lava, during its flow and retarded progress over the subjacent soil; and that most of its varieties of shape and situation, might naturally be attributed to the different interruptions of its course, or to the alterations introduced by the successive ravages of volcanic fire.’

P. 108. ‘ The basaltcs itself is esteemed to be nothing else than lava; and its varieties are entirely attributed to accidental circumstances attending its course, the degree of fusion to which it has been subjected, or the manner of its cooling.

‘ In support of this bold opinion, (which maintains a similarity between substances, whose species have hitherto been held perfectly distinct,) it is affirmed, that the basaltcs agrees, almost accurately, with lava, in its *elementary principles*; in its *colour* and *grain*; in the diversities of its *texture*; in its *extraneous nature*, and the species of *foreign bodies* which it contains; and in almost all its *properties*, as well negative as positive.

‘ The following are the *elements* of which the basaltcs and lava are formed, and their relative proportions, according to the analysis of that able chymist Sir T. Bergman.

100 parts of basaltcs of Staffa contain of		100 parts of lava contain of	
	<i>Parts.</i>		<i>Parts.</i>
Siliceous earth	- - 50	Siliceous earth	- - 49
Argillaceous earth	- 15	Argillaceous earth	- 35
Calcareous earth	- 8	Calcareous earth	- 4
Magnesia	- - - 2		
Iron	- - - - 25	Iron	- - - - 13
	<hr/> 100 <hr/>		<hr/> 100 <hr/>

‘ Hence, it appears, that the *elementary parts* of the two species, bear an exceeding close affinity; and that the difference, even in the proportions of these principles, scarce vary more from each other than often happens, where separate specimens of either substance are compared between themselves.’

P. 135. 'Such are the evidences in favour of this bold and daring theory, which maintains the ancient existence of subterranean fire in our temperate climate, and even over a large portion of our entire northern hemisphere; for it is certain, that whatever be the reasonings that fairly apply to the formation of the basaltic in our island, the same must be extended, with little interruption, over the main land and western isles of Scotland, even to the frozen island of Iceland, where basaltic pillars are to be found in abundance, and where the flames of Hecla still continue to blaze.'

W.

ART. IV. *Bruce's Travels to discover the Source of the Nile.*
[Continued from page 264.]

'THOUGH far from having, by our extracts, exhausted the annals of Abyssinia which compose the second volume, yet our limits will not allow us to analyse the remaining part, a period of nine reigns. We pass with regret our author's copious account of the *Shangalla*, a nation of blacks, first attacked, or rather hunted by *Oufas* the usurper; though we cannot help presenting the reader with the short extract of a passage which at once rescues an ancient author from the imputation of fiction, and will furnish the poet and the painter with a picture of magnificence and terrour.

During the intense heat that follows the tropical rains, the *Shangalla*, to clear the country from the decayed, and fit it for fresh vegetation, set fire to the parched grass and herbage: the flame 'runs with incredible violence the whole breadth of Africa, passing under the trees, and following the dry grass among the branches with such velocity as not to hurt the trees, but to occasion every leaf to fall.' VOL. II. p. 552.

'While what I have said,' continues our author, 'is still in memory, I must apply a part of it to explain a passage in Hanno's Periplus. We saw, says that bold navigator, when rowing close along the coast of Africa, rivers of fire, which ran down from the highest mountains, and poured themselves into the sea; this alarmed him so much, that he ordered his galleys to keep a considerable offing.

'After the fire has consumed all the dry grass on the plain, and, from it, done the same up to the top of the highest mountain, the large ravines, or gullics, made by the torrents falling from the higher ground, being shaded by their depth, and their being in possession of the last water that runs, are the latest to take fire, though full of every sort of herbage. The large bamboos, hollow canes, and such like plants, growing as thick as they can stand, retain their greenness, and are not dried enough for burning till the fire has cleared the grass from all the rest of the country. At last, when no other fuel remains, the herdsmen on the top of the mountains set fire to these, and the fire runs down in the very path in which, some months before, the water ran, filling the whole gully with flame, which does not end till it is checked by the ocean below where the torrent of water entered, and where the fuel of course ceases. This I have often seen myself, and been often nearly inclosed in it, and can bear witness, that, at a distance, and by a stranger ignorant of the cause, it would very hardly be distinguished from a river of fire.'

Our

Our author, to ensure success to his projected visit of Ethiopia, had procured recommendatory letters to *Michael Suhul*, governor of the province of *Tigrè*, and, in fact, ruler of Abyssinia. This man, who is first mentioned under the reign of *Yajous* the second, had received from nature the usual powers of those, who, in all ages, have produced revolutions; ambition, comprehension, impatience of controul, dissimulation, cruelty, treachery, open carnage, secret poison, hired daggers—if they led to aggrandizement, were indiscriminately employed; and at the very time our author entered Abyssinia, had placed him at the helm of that empire.

We left Mr. Bruce at *Mafuah*, an island on the Abyssinian shore, ruled with nominal dependence on the grand signor, but, in fact, with absolute power, by a *Belowee* or shepherd-chief, called the *Naybe*; and from the rapacity of the black assassin, who at that time was invested with that dignity, nothing but the supposed protection of Michael and his own intrepidity could have rescued our traveller.

The honours paid to Mr. B. by the English ships on his departure from Jidda, had been related with exaggeration at Mafuah:—he was supposed to be a prince and in possession of treasure; consultations were held, before his arrival, how to receive, or, rather, in what manner to dispatch him; and, but for the interposition of *Achmet* the *Naybe*'s nephew and presumptive successor, he would still have added one to the victims of what he calls 'a slaughterhouse of strangers,' without having been able to avail himself of his letters to Michael.

For the relation of these transactions, the character of *Achmet*; and our author's different interviews with him, though highly interesting, we must refer the reader to the book itself; and begin our extracts with Mr. B.'s first visit to the *Naybe*. VOL. III. p. 18.

' On the 21st, in the morning, the *Naybe* came from *Arkeeko*. The usual way is by sea; it is about two leagues straight across the bay, but somewhat more by land. The passage from the main is on the north side of the island, which is not above a quarter of a mile broad; there is a large cistern for rain-water on the land-side, where you embark across. He was poorly attended by three or four servants, miserably mounted, and about forty naked savages on foot, armed with short lances and crooked knives.

' The drum beat before him all the way from *Arkeeko* to *Mafuah*. Upon entering the boat, the drum on the land-side ceased, and those, in what is called the castle of *Mafuah*, began. The castle is a small clay hut, and in it one swivel-gun, which is not mounted, but lies upon the ground, and is fired always with great trepidation and some danger. The drums are earthen jars, such as they send butter in to Arabia; the mouths of which are covered with a skin, so that a stranger, on seeing two or three of these together, would run a great risk of believing them to be jars of butter, or pickles, carefully covered with oiled parchment.

• All the procession was in the same stile. The Naybe was dressed in an old shabby Turkish habit, much too short for him, and seemed to have been made about the time of Sultan Selim. He wore also upon his head a Turkish cowke, or high-cap, which scarcely admitted any part of his head. In this dress, which on him had a truly ridiculous appearance, he received the castan, or investiture, of the island of Masuah; and, being thereby representative of the grand signior, consented that day to be called Omar Aga, in honour of the commission.

• Two standards of white silk, striped with red, were carried before him to the mosque, from whence he went to his own house to receive the compliments of his friends. In the afternoon of that day I went to pay my respects to him, and found him sitting on a large wooden elbow-chair, at the head of two files of naked savages, who made an avenue from his chair to the door. He had nothing upon him but a coarse cotton shirt, so dirty that, it seemed, all pains to clean it again would be thrown away, and so short that it scarcely reached his knees. He was very tall and lean, his colour black, had a large mouth and nose; in place of a beard, a very scanty tuft of grey hairs upon the point of his chin; large, dull, and heavy eyes; a kind of malicious, contemptuous, smile on his countenance; he was altogether of a most stupid and brutal appearance. His character perfectly corresponded with his figure, for he was a man of mean abilities, cruel to excess, avaricious, and a great drunkard.

• I presented my firman.—The greatest basha in the Turkish empire would have risen upon seeing it, kissed it, and carried it to his forehead; and I really expected that Omar Aga, for the day he bore that title, and received the castan, would have shewn this piece of respect to his master. But he did not even receive it into his hand, and pushed it back to me again, saying, “Do you read it all to me word for word.”—“I told him it was Turkish; that I had never learned to read a word of that language.”—“Nor I either,” says he; “and I believe I never shall.” I then gave him Metical Aga’s letter, the Sherriffe’s, Ali Bey’s, and the Janizaries letters. He took them all together in both his hands, and laid them unopened beside him, saying, “You should have brought a moullah along with you. Do you think I shall read all these letters? Why, it would take me a month.” And he glared upon me, with his mouth open, so like an idiot, that it was with the utmost difficulty I kept my gravity, only answering, “Just as you please; you know best.”

• He affected at first not to understand Arabic; spoke by an interpreter in the language of Masuah, which is a dialect of Tigré; but seeing I understood him in this, he spoke Arabic, and spoke it well.

• A silence followed this short conversation, and I took the opportunity to give him his present, with which he did not seem displeased, but rather that it was below him to tell me so; for, without saying a word about it, he asked me, where the Abuna of Habesh was? and why he tarried so long? I said, The wars in Upper Egypt had made the roads dangerous; and, it was easy to see, Omar longed much to settle accounts with him.

• I took my leave of the Naybe, very little pleased with my reception, and the small account he seemed to make of my letters, or of myself; but heartily satisfied with having sent my dispatches to Janni, now far out of his power.

• The

‘ The inhabitants of Masuah were dying of the small-pox, so that there was fear the living would not be sufficient to bury the dead. The whole island was filled with shrieks and lamentations both night and day. They at last began to throw the bodies into the sea, which deprived us of our great support, fish, of which we had ate some kinds that were excellent. I had suppressed my character of physician, fearing I should be detained by reason of the multitude of sick.

‘ On the 15th of October the Naybe came to Masuah, and dispatched the vessel that brought me over; and, as if he had only waited till this evidence was out of the way, he, that very night, sent me word that I was to prepare him a handsome present. He gave in a long list of particulars to a great amount, which he desired might be divided into three parcels, and presented three several days. One was to be given him as Naybe of Arkeeko; one as Omar Aga, representative of the grand signior; and one for having passed our baggage *gratis* and unvisited, especially the large quadrant. For my part, I heartily wished he had seen the whole, as he would not have set great value on the brass and iron.

‘ As Achmet’s assurance of protection had given me courage, I answered him, That, having a firman of the grand signior, and letters from Metical Aga, it was mere generosity in me to give him any present at all, either as Naybe or Omar Aga, and I was not a merchant that bought and sold, nor had merchandise on board, therefore had no customs to pay. Upon this he sent for me to his house, where I found him in a violent fury, and many useless words passed on both sides. At last he peremptorily told me, That unless I had 300 ounces of gold ready to pay him on Monday, upon his landing from Arkeeko, he would confine me in a dungeon, without light, air, or meat, till the bones came through my skin for want.

‘ An uncle of his, then present, greatly aggravated this affair. He pretended that the Naybe might do what he pleased with his presents; but that he could not in any shape give away the present due to the janizaries, which was 40 ounces of gold, or 400 dollars; and this was all they contented themselves to take, on account of the letter I brought from the port of janizaries at Cairo; and in this they only taxed me the sum paid by the Abuna for his passage through Masuah. I answered firmly,—“ Since you have broken your faith with the grand signior, the government of Cairo, the basha at Jidda, and Metical Aga, you will no doubt do as you please with me; but you may expect to see the English man of war, the Lion, before Arkeeko, some morning by day-break.”—“ I should be glad,” said the Naybe, “ to see that man at Arkeeko or Masuah that would carry as much writing from you to Jidda as would lie upon my thumb nail; I would strip his shirt off first, and then his skin, and hang him before your door to teach you more wisdom.”—“ But my wisdom has taught me to prevent all this. My letter is already gone to Jidda; and if, in twenty days from this, another letter from me does not follow it, you will see what will arrive. In the mean time, I here announce it to you, that I have letters from Metical Aga and the Sherriffe of Mecca, to Michael Suhul governor of Tigrè, and the king of Abyssinia. I, therefore, would wish that you would leave off these unmanly altercations, which serve no sort of purpose, and let me continue my journey.” The Naybe said in a low voice to himself, “ What, Michael too! then go your journey, and think

think of the ill that's before you." I turned my back without any answer or salutation, and was scarce arrived at home when a message came from the Naybe, desiring I would send him two bottles of aqua vitæ. I gave the servant two bottles of cinnamon-water, which he refused till I had first tasted them; but they were not agreeable to the Naybe, so they were returned.

All this time I very much wondered what was become of Achmet, who, with Mahomet Gibberti, remained at Arkeeko: at last I heard from the Naybe's servant that he was in bed, ill of a fever. Mahomet Gibberti had kept his promise to me; and, saying nothing of my skill in physic, or having medicines with me, I sent, however, to the Naybe to desire leave to go to Arkeeko. He answered me furily, I might go if I could find a boat; and, indeed, he had taken his measures so well that not a boat would stir for money or persuasion.

On the 29th of October the Naybe came again from Arkeeko to Masuah, and, I was told, in very ill-humour with me. I soon received a message to attend him, and found him in a large waste room like a barn, with about sixty people with him. This was his divan, or grand council, with all his janizaries and officers of state, all naked, assembled in parliament. There was a comet that had appeared a few days after our arrival at Masuah, which had been many days visible in Arabia Felix, being then in its perihelion; and, after passing its conjunction with the sun, it now appeared at Masuah early in the evening, receding to its aphelion. I had been observed watching it with great attention; and the large tubes of the telescopes had given offence to ignorant people.

The first question the Naybe asked me was, What that comet meant, and why it appeared? And before I could answer him, he again said, "The first time it was visible it brought the small-pox, which had killed above 1000 people in Masuah and Arkeeko. It is known you conversed with it every night at Loheia; it has now followed you again to finish the few that remain, and then you are to carry it into Abyssinia. What have you to do with the comet?"

Without giving me leave to speak, his brother Emir Achmet then said, That he was informed I was an engineer going to Michael, governor of Tigre, to teach the Abyssinians to make cannon and gunpowder; that the first attack was to be against Masuah. Five or six others spoke much in the same strain; and the Naybe concluded by saying, That he would send me in chains to Constantinople, unless I went to Hamazen, with his brother Emir Achmet, to the hot-wells there, and that this was the resolution of all the janizaries; for I had concealed my being a physician.

I had not yet opened my mouth. I then asked, If all these were janizaries; and where was their commanding officer? A well-looking, elderly man answered, "I am Sardar of the janizaries."—"If you are Sardar, then," said I, "this firman orders you to protect me. The Naybe is a man of this country, no member of the Ottoman empire." Upon my first producing my firman to him, he threw it aside like waste-paper. The greatest Vizir in the Turkish dominions would have received it standing, bowed his head to the ground, then kissed it, and put it upon his forehead. A general murmur of approbation followed, and I continued,—“Now I must tell you my resolution is, never to go to Hamazen, or elsewhere, with Emir Achmet.

Both

Both he and the Naybe have shewed themselves my enemies; and, I believe, that to send me to Hamazen is to rob and murder me out of fight."—"Dog of a Christian!" says Emir Achmet, putting his hand to his knife, "if the Naybe was to murder you, could he not do it here now this minute!"—"No," says the man, who had called himself Sardar, "he could not; I would not suffer any such thing. Achmet is the stranger's friend, and recommended me to-day to see no injury done him; he is ill, or would have been here himself."

"Achmet," said I, "is my friend, and fears God; and were I not hindered by the Naybe from seeing him, his sickness before this would have been removed. I will go to Achmet at Arkeeko, but not to Hamazen, nor ever again to the Naybe here in Masuah. Whatever happens to me must befall me in my own house. Consider what a figure a few naked men will make the day that my countrymen ask the reason of this either here or in Arabia." I then turned my back, and went out without ceremony. "A brave man!" I heard a voice say behind me, "*Wallah Englese!* True English, by G—d!" I went away exceedingly disturbed, as it was plain my affairs were coming to a crisis for good or for evil. I observed, or thought I observed, all the people to chum me. I was, indeed, upon my guard, and did not wish them to come near me; but, turning down into my own gateway, a man passed close by me, saying distinctly in my ear, though in a low voice, first in Tigrè and then in Arabic, "*Fear nothing, or, Be not afraid.*" This hint, short as it was, gave me no small courage.

In the second chapter of the third volume our author gives directions to travellers for preserving health; enumerates the diseases of the country, viz. violent and tertian fevers, with their concomitants, dysenteries; a disease called *banzeer*, the *hogs* or the *swine*, which is, a swelling of the glands of the throat and under the arm; ulcers and cutaneous eruptions; the *farenteit* or worm, with which the author himself was afflicted; and the elephantiasis, which we shall describe in his own words. P. 40.

The last I shall mention of these endemial diseases, and the most terrible of all others that can fall to the lot of man, is the elephantiasis, which some have chosen to call the leprosy, or *lepra arabum*; though in its appearance, and in all its circumstances and stages, it no more resembles the leprosy of Palestine, (which is, I apprehend, the only leprosy that we know) than it does the gout or the dropsy. I never saw the beginning of this disease. During the course of it, the face is often healthy to appearance; the eyes vivid and sparkling: those affected have sometimes a kind of dryness upon the skin of their backs, which, upon scratching, I have seen leave a mealiness, or whiteness; the only circumstance, to the best of my recollection, in which it resembled the leprosy, but it has no scabiness. The hair, too, is of its natural colour; not white, yellowish, or thin, as in the leprosy, but so far from it that, though the Abyssinians have very rarely hair upon their chin, I have seen people, apparently in the last stage of the elephantiasis, with a very good beard of its natural colour.

The appetite is generally good during this disease, nor does any change of regimen affect the complaint. The pulse is only subject to the same variations as in those who have no declared nor predominant illness; they have a constant thirst, as the lymph, which continually

oozes from their wounds, probably demands to be replaced. It is averred by the Abyssinians that it is not infectious. I have seen the wives of those who were in a very inveterate stage of this illness, who had born them several children, who were yet perfectly free and sound from any contagion. Nay, I do not remember to have seen children visibly infected with this disease at all; though, I must own, none of them had the appearance of health. It is said this disease, though surely born with the infant, does not become visible till they approach to manhood, and sometimes it is said to pass by a whole generation.

• The chief feat of this disease is from the bending of the knee downwards to the ankle; the leg is swelled to a great degree, becoming one size from bottom to top, and gathered into circular wrinkles, like small hoops or plaits; between every one of which there is an opening that separates it all round from the one above, and which is all raw flesh, or perfectly excoriated. From between these circular divisions a great quantity of lymph constantly oozes. The swelling of the leg reaches over the foot, so as to leave about an inch or little more of it seen. It should seem that the black colour of the skin, the thickness of the leg, and its shapeless form, and the rough tubercles, or excrescences, very like those seen upon the elephant, give the name to this disease, and form a striking resemblance between the distempered legs of this unfortunate individual of the human species, and those of the noble quadruped the elephant, when in full vigour.

• An infirmity, to which the Abyssinians are subject, of much worse consequence to the community than the elephantiasis, I mean lying, makes it impossible to form, from their relations, any accurate account of symptoms that might lead the learned to discover the causes of this extraordinary distemper, and thence suggest some rational method to cure, or diminish it.

• It was not from the ignorance of language, nor from want of opportunity, and less from want of pains, that I am not able to give a more distinct account of this dreadful disorder. I kept one of those infected in a house adjoining to mine, in my way to the palace, for near two years; and, during that time, I tried every sort of regimen that I could devise. My friend Dr. Russel, physician at Aleppo, (now in the East Indies), to whose care and skill I was indebted for my life in a dangerous fever which I had in Syria, and whose friendship I must always consider as one of the greatest acquisitions I ever made in travelling, desired me, among other medical inquiries, to try the effect of the cicuta upon this disease; and a considerable quantity, made according to the direction of Dr. Storke, physician in Vienna, was sent me from Paris, with instructions how to use it.

• Having first explained the whole matter, both to the king, Ras Michael, and Azage Tecla Haimanout, chief justice of the king's bench in Abyssinia, and told them of the consequences of giving too great a dose, I obtained their joint permissions to go on without fear, and do what I thought requisite. It is my opinion, says the Azage, that no harm that may accidentally befall one miserable individual, now already cut off from society, should hinder the trial (the only one we ever shall have an opportunity of making) of a medicine which may save multitudes hereafter from a disease so much worse than death.

• It was soon seen, by the constant administration of many ordinary doses, that nothing was to be expected from violent or dangerous ones;

ones; as not the smallest degree of amendment ever appeared, either outwardly or inwardly, to the sensation of the patient. Mercury had no better effect. Tar-water also was tried; and if there was any thing that produced any seeming advantage, it was whey made of cow's milk, of which he was excessively fond, and which the king ordered him to be furnished with at my desire, in any quantity he pleased, during the experiment.

The troubles of the times prevented further attention. Dr. Storke's cicuta, in several instances, made a perfect cure of the hanzers improperly opened, though, in several other cases, without any apparent cause, it totally miscarried. I scarce ever observed mercury succeed in any complaint.

To this account of endemial diseases the author has subjoined a diætic regimen for the preservation of health—chiefly negative and recommended by its simplicity; attention to individual constitution; the nature of the climate; the manner of living; a copious use of spices with meat; abstinence from all fermented liquors, vegetables and fruit too ripe; moderate exercise without fatigue, &c. What he says of water, for drink or bathing, deserves much attention. P. 46.

Spring, or running water, if you can find it, is to be your only drink. You cannot be too nice in procuring this article. But as, on both coasts of the Red Sea you scarcely find any but stagnant water, the way I practised was always this, when I was at any place that allowed me time and opportunity—I took a quantity of fine sand, washed it from the salt quality with which it was impregnated, and spread it upon a sheet to dry; I then filled an oil-jar with water, and poured into it as much from a boiling kettle as would serve to kill all the animalculæ and eggs that were in it. I then sifted my dried sand, as slowly as possible, upon the surface of water in the jar, till the sand stood half a foot in the bottom of it; after letting it settle a night, we drew it off by a hole in the jar with a spigot in it, about an inch above the sand; then threw the remaining sand out upon the cloth, and dried and washed it again.

This process is sooner performed than described. The water is as limped as the purest spring, and little inferior to the finest Spa. Drink largely of this without fear, according as your appetite requires. By violent perspiration the aqueous part of your blood is thrown off; and it is not spirituous liquor can restore this, whatever momentary strength it may give you from another cause. When hot, and almost fainting with weakness from continual perspiration, I have gone into a warm bath, and been immediately restored to strength, as upon first rising in the morning. Some perhaps will object, that this heat should have weakened and overpowered you; but the fact is otherwise; and the reason is, the quantity of water, taken up by your absorbing vessels, restored to your blood that finer fluid which was thrown off, and then the uneasiness occasioned by that want ceased, for it was the want of that we called uneasiness.

In Nubia never scruple to throw yourself into the coldest river or spring you can find, in whatever degree of heat you are. The reason of the difference in Europe is, that when by violence you have raised yourself to an extraordinary degree of heat, the cold water in which
you

you plunge yourself checks your perspiration, and shuts your pores suddenly. The medium is itself too cold, and you do not use force sufficient to bring back the perspiration, which nought but action occasioned; whereas, in these warm countries, your perspiration is natural and constant, though no action be used, only from the temperature of the medium; therefore, though your pores are shut, the moment you plunge yourself in the cold water, the simple condition of the outward air again covers you with pearls of sweat the moment you emerge; and you begin the expence of the aqueous part of your blood afresh from the new stock that you have laid in by your immersion.

For this reason, if you are well, deluge yourself from head to foot, even in the house, where water is plenty, by directing a servant to throw buckets upon you at least once a-day when you are hottest; not from any imagination that the water braces you, as it is called, for your bracing will last you only a very few minutes; but these copious inundations will carry watery particles into your blood, though not equal to bathing in running streams, where the total immersion, the motion of the water, and the action of the limbs, all conspire to the benefit you are in quest of. As to cold water bracing in these climates, I am persuaded it is an idea not founded in truth. By observation it has appeared often to me, that, when heated by violent exercise, I have been much more relieved, and my strength more completely restored by the use of a tepid bath, than by an equal time passed in a cold one.

The rest of the chapter is taken up with farther observations on the music, trade, &c. of Masuah, and conferences with the Naybe—with these, characteristic and interesting in themselves, as they at last procured the author's dismissal, we shall close this article for the present.—To make the reader perfectly understand the whole, we just observe, that Mr. B. on his first arrival at Masuah, had dispatched letters to Abyssinia, stating his apprehensions of the Naybe, and soliciting an order for his immediate dismissal; and that the messengers who carried the answer were now arrived. P. 57.

On the 13th, at four o'clock in the afternoon, I waited upon the Naybe at his own house. He received me with more civility than usual, or rather, I should have said, with less brutality; for a grain of any thing like civility had never yet appeared in his behaviour. He had just received news, that a servant of his, sent to collect money at Hamazen, had run off with it. As I saw he was busy, I took my leave of him, only asking his commands for Habesh; to which he answered, "We have time enough to think of that, do you come here to-morrow."

On the 14th, in the morning, I waited upon him according to appointment, having first struck my tent and got all my baggage in readiness. He received me as before, then told me with a grave air, "that he was willing to further my journey into Habesh to the utmost of his power, provided I shewed him that consideration which was due to him from all passengers; that as, by my tent, baggage, and arms, he saw I was a man above the common sort, which the grand signior's firman, and all my letters testified, less than 1000 patakas offered by me would be putting a great affront upon him; however, in consideration of the governor of Tigrè, to whom I was going, he would consent to receive

receive 300, upon my swearing not to divulge this, for fear of the shame that would fall upon him abroad.

‘ To this I answered in the same grave tone, “ That I thought him very wrong to take 300 patakas with shame, when receiving a thousand would be more honourable as well as more profitable ; therefore he had nothing to do but put that into his account-book with the governor of Tigre, and settle his honour and his interest together. As for myself, I was sent for by Metical Aga, on account of the king, and was proceeding accordingly, and if he opposed my going forward to Metical Aga, I should return ; but then again I should expect ten thousand patakas from Metical Aga, for the trouble and loss of time I had been at, which he and the Ras would no doubt settle with him.” The Naybe said nothing in reply, but only muttered, closing his teeth, *šebtan asrit*, that devil or tormenting spirit.

“ Look you, (says one of the king’s servants, whom I had not heard speak before) I was ordered to bring this man to my master ; I heard no talk of patakas ; the army is ready to march against Waragna Fasil, I must not lose my time here.” Then taking his short red cloak under his arm, and giving it a shake to make the dust fly from it, he put it upon his shoulders, and, stretching out his hand very familiarly, said, “ Naybe, within this hour I am for Habesh, my companion will stay here with the man ; give me my dues for coming here, and I shall carry any answer either of you has to send.” The Naybe looked much disconcerted. “ Besides, said I, you owe me 300 patakas for saving the life of your nephew Achmet.”—“ Is not his life worth 300 patakas ?” He looked very silly, and said, “ Achmet’s life is worth all Masuah.” There was no more talk of patakas after this. He ordered the king’s servant not to go that day, but come to him to-morrow to receive his letters, and he would expedite us for Habesh.

‘ Those friends that I had made at Arkeeko and Masuah, seeing the Naybe’s obitancy against our departure, and, knowing the cruelty of his nature, advised me to abandon all thoughts of Abyssinia ; for that, in passing through Samhar, among the many barbarous people whom he commanded, difficulties would multiply upon us daily, and, either by accident, or order of the Naybe, we should surely be cut off.

‘ I was too well convinced of the embarrassment that lay behind me if left alone with the Naybe, and too determined upon my journey to hesitate upon going forward. I even flattered myself, that his stock of stratagems to prevent our going, was by this time exhausted, and that the morrow would see us in the open fields, free from further tyranny and controul. In this conjecture I was warranted by the visible impression the declaration of the king’s servant had made upon him.

‘ On the 15th, early in the morning, I struck my tent again, and had my baggage prepared, to shew we were determined to stay no longer. At eight o’clock, I went to the Naybe, and found him almost alone, when he received me in a manner that, for him, might have passed for civil. He began with a considerable degree of eloquence, or fluency of speech, a long enumeration of the difficulties of our journey, the rivers, precipices, mountains, and woods we were to pass ; the number of wild beasts every where to be found ; as also the wild savage people that inhabited those places ; the most of which, he said, were luckily under his command, and he would recommend to them to do us all manner of good offices. He commanded two of his secretaries to write the

the proper letters, and, in the mean time, ordered us coffee; conversing naturally enough about the king and Ras Michael, their campaign against Fasil, and the great improbability there was, they should be successful.

At this time came in a servant covered with dust and seemingly fatigued, as having arrived in haste from afar. The Naybe, with a considerable deal of uneasiness and confusion, opened the letters, which were said to bring intelligence, that the Hazorta, Shiho, and Tora, the three nations who possessed that part of Samhar through which our road led to Dobarwa, the common passage from Masuah to Tigrè, had revolted, driven away his servants, and declared themselves independent. He then, (as if all was over) ordered his secretaries to stop writing; and, lifting up his eyes, began, with great seeming devotion, to thank God we were not already on our journey; for, innocent as he was, when we should have been cut off, the fault would have been imputed to him.

Angry as I was at so barefaced a farce, I could not help bursting out into a violent fit of loud laughter, when he put on the severest countenance, and desired to know the reason of my laughing at such a time. It is now two months, answered I, since you have been throwing various objections in my way; can you wonder that I do not give into so gross an imposition? This same morning, before I struck my tent, in presence of your nephew Achmet, I spoke with two Shiho just arrived from Samhar, who brought letters to Achmet, which said all was in peace. Have you earlier intelligence than that of this morning?

He was for some time without speaking; then said, "If you are weary of living, you are welcome to go; but I will do my duty in warning those that are along with you of their and your danger, that, when the mischief happens, it may not be imputed to me." "No number of naked Shiho," said I, "unless intrusted by you, can ever be found on our road, that will venture to attack us. The Shiho have no fire arms; but if you have sent on purpose some of your soldiers that have fire arms, these will discover by what authority they come. For our part, we cannot fly; we neither know the country, the language, nor the watering-places, and we shall not attempt it. We have plenty of different sorts of fire-arms, and your servants have often seen at Masuah we are not ignorant in the use of them. We, it is true, may lose our lives, that is in the hand of the Almighty; but we shall not fail to leave enough on the spot, to give sufficient indication to the king and Ras Michael, who it was that were our assassins, Janni of Adowa will explain the rest."

I then rose very abruptly to go away. It is impossible to give one, not conversant with these people, any conception what perfect masters the most clownish and beastly among them are of dissimulation. The countenance of the Naybe now changed in a moment. In his turn he burst out into a loud fit of laughter, which surprised me full as much as mine, some time before, had done him. Every feature of his treacherous countenance was altered and softened into complacency; and he, for the first time, bore the appearance of a man.

"What I mentioned about the Shiho, he then said, was but to try you; all is peace. I only wanted to keep you here, if possible, to cure my nephew Achmet, and his uncle Emir Mahomet; but since you are resolved

resolved to go, be not afraid; the roads are safe enough. I will give you a person to conduct you, that will carry you in safety, even if there was danger; only go and prepare such remedies as may be proper for the Emir, and leave them with my nephew Achmet, while I finish my letters." This I willingly consented to do, and at my return I found every thing ready.

Our guide was a handsome young man, to whom, though a Christian, the Naybe had married his sister; his name was Salomé. The common price paid for such a conductor is three pieces of blue Surat cotton cloth. The Naybe, however, obliged us to promise thirteen to his brother-in-law, with which, to get rid of him with some degree of good grace, we willingly complied.

[*To be continued.*]

ART. V. *Tour of the Isle of Wight. The Drawings taken and engraved in Aqua-tinta by J. Hassell. In Two Vols. 8vo. 472 Pages, with 30 Plates, in Aqua-tinta. 1l. 11s. 6d. in boards. Hookham. 1790.*

IT is easy to perceive, after reading only a few pages of these volumes, that this tour, in search of picturesque beauties, was suggested by the perusal of Mr. Gilpin's ingenious works, and that it is not merely the resemblance which a mind struck with admiration might insensibly produce, but the studied imitation of a copyist. After this assertion it is necessary to add, that we do not mean to insinuate that the work has no intrinsic merit, on the contrary, the prints are always pretty, and an alluring rural sentiment appears in some of them, though they want that delicacy of touch so conspicuous in Mr. Gilpin's. The tour was obviously written for the drawings, instead of their being sketched to illustrate the text, yet many of the verbal descriptions, as well as the views, are truly picturesque and interesting. We should have said more, and observed, that the author has evidently a quick perception of the latent beauties of nature, if the affected phrases, and a continual display of extatic feelings, had not disgusted us to such a degree, that it required an effort of reason to overlook the affectation, and give the traveller credit for the taste and sensibility it obscured. The redundancy of adjectives, which make the periods tinkle, may be very *sentimental*, to borrow one of the author's favourite words; but as they tend to corrupt our language, and introduce a prettiness not consistent with the genius of it, we ought not to pass them over unnoticed or uncensured.

This is a book that will probably fall into the hands of females; and we are sorry to find that it is written in an artificial style, calculated to pamper the imagination and leave the understanding to starve. A few specimens will forcibly point out to our readers what we were particularly disgusted with.—VOL. I. p. 41.

When we view a pleasing scene, that, in such a country as

VOL. VII.

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Hampshire, where every view is a picture, must frequently burst upon the sight, we at once feel its full force; but to what a pitch is the imagination carried, when we behold nature flily sporting in some retired corner, where, as if fearful of being seen, she rears a ponderous grove to overhang some murmuring rivulet, to whose crystal stream (sweet sacred haunt!) the timorous fawns or sturdy heifers retire to shun the scorching rays of Phœbus. While some stand chest high in the rapid current to avoid their annoying enemy the fly, others recline on the mossy bank, and catch the passing breeze. But if perchance the ruder breath of zephyr rustles through the leaves on the surrounding boughs, away fly the fearful fawns, and, bounding over the flowery lawns, seek a securer retreat.'

The following description is picturesque, though not free from the faults which we have mentioned.—VOL. I. p. 47.

'The road still continued its course through a woody range that formed noble groups, while a gradual light, darting through the thinner branches in the distance, caught some open space, where lightly touching the neighbouring cot, whose thatch, with mossy weeds overgrown, softly blended with the huge oak boughs that overshadowed the roof, formed a pleasing effect;—at the same time the mouldering spire of Brokenhurst, clinging to the elm and yew, just shows its shaded pile. The fore ground thus laid in shadow, with a small piece of water rushing at its foot, with a single light upon the distant cottage, and grazing herd, almost formed a picture of itself: but when the shy spire, darting from the first distance, appeared shaded by a flying cloud, it was a perfect composition for a rural picture.—The last distance was fraught with one of those purple glows that the setting sun so freely displays on a clear evening, when, exhaling the vapour of the moistened earth, it so charmingly blends each distant hill and copse with its aerial perspective.'

We shall give a short simple picture of evening, breaking the period, that the affectation which rounds it may not throw a shade over the passage we wish to praise.—VOL. I. p. 72.

'On a fine clear evening, when scarcely a breath of air floats on the surface of the gliding stream, we have often observed one wave, carelessly rolling to the coming tide, catch the sun's reflections on some evening cloud,

'And stain its mirror with the wood's soft hues!'

The following paragraph certainly oversteps the modesty of prose.—VOL. I. p. 103.

'A range of woods declining from the sight, rushed down the mountain's side, to taste the river's flow, and join the bending poplar's nod, that overhung the beachy clift, and, unconscious of their charms, in sweet confusion spread along the basis of the mountains, to ease the line of many a rugged step. Such scenes frequently encounter the eye near Botley, and afford inconceivable pleasure to the enraptured mind!'

We shall now add a more favourable specimen.—VOL. I. p. 119.

'Having

‘ Having shipped our horses, we now embarked for the island, which had been the primary object of our tour. Cowes was the place of our destination.—As we passed Monkton Fort, we could not help taking notice of the number of new works which were erecting, and which must greatly tend to the security of this important place.’

‘ We had scarcely passed the fort, before the heavens frowned, and a violent storm threatened us ; but, instead of being apprehensive of the consequences, we waited the expected combustion of the elements, with a pleasing impatience, that we might observe the grand effect it must produce.—A hail-storm was the forerunner.—The sea, though so near the shore, rolled in with a heavy swell ; and the waves, casting their light foam on the surface of the ebbing tide, were caught by the rays of the setting sun, which darted through a cloud ; while several transits of light from the same source, tinged the flowing sails of the numerous barks, that under different tacks, skimmed along the surrounding ocean. The wind at length abating, the swell also in some degree subsided : and we were again able to keep the deck. The remaining part of the evening proved clear and agreeable ; but at the time the evening gun was fired at Portsmouth, we were still four miles distant from the harbour of Cowes. At this distance the shores appeared to be covered with every luxuriance the richest soil can boast.—The storm had been succeeded by a calm ; at length however a favourable breeze springing up, we reached Cowes road about ten o'clock, after a tedious passage of seven hours !’

The annexed observations are certainly just, VOL. II. p. 176.

‘ Crossing another glowing copse, we entered a bleak furzy heath, enriched with fern, and briars.—In a distance, a mountain's side, covered with these, just as they begin to turn, and verge towards a bright ochre, are delicate colouring.—A hill thus coated on one part, and on another with oaks and ashes, at a distance, with a full glow of the sun, about the close of day, I have particularly remarked to be superior to any other in woody distances ; and it affords every liberty in colouring.—Its foliage is more luxuriant to the sight, and more fully gratifies the imagination !’

VOL. II. p. 198. ‘ Water that is fresh has by no means either the diversity, or the beauty of tints, which the sea produces.—The latter are peculiarly conspicuous, on a very stormy day ; when sudden rays shoot from the sun.—At those instants, a beautiful light green is partially presented.—From the minute observations I have frequently made, during such storms, I have always had the pleasure of seeing these transitions !’

This tour undoubtedly contains some information for lovers of picturesque scenes ; but it is too frequently lost in sounding words and musical epithets—and the compliments paid to living artists are laid on with a trowel.

Mr. Hassell, however, deserves praise for introducing some animal life, fishermen and cattle, into his landscapes, and wherever they occur, they are employed with taste, to strengthen the general effect.

ART. VI. *Letters chiefly from India; containing an Account of the Military Transactions on the Coast of Malabar, during the late War; together with a short Description of the Religion, Manners, and Customs of the Inhabitants of Hindostan.* By John Le Couteur, Esq; Captain in his Majesty's Hundredth Regiment of Foot. Translated from the French. 8vo. 407 pages. Price 6s. in boards. Murray. 1790.

THOUGH these letters contain no facts of importance, either respecting the late war on the coast of Malabar, or the manners and customs of the Hindoos, that had not been published before, and many of them even again and again, yet they may be read with pleasure and instruction, by such as have not had opportunities of being made acquainted with those subjects. The letters are written in an easy and sprightly style, and on the spur of the occasions to which they refer. Though, therefore, there be nothing in this volume that was not before sufficiently known to the world, we entirely agree with the translator, that, 'Whatever defects may be found in the work, the author cannot be accused of imposing on the public, what he did not write: neither did he employ an assistant to make up a book from the works of others, in order to pass it afterwards on his readers, as an original composition.'

The French edition of these letters was published in 1789, at Nimes in France. We are informed, in a preface to that edition, that they were originally written in English. They are now brought back, but not literally, to the English again.

We shall observe, in justice to Captain Le Couteur, that his letters entirely agree in every point with the account that had before been given of '*The late War in Asia*,' in that quarter of India in which his regiment served, and that he has not laboured in vain, for, if he has not increased the stores, he has confirmed the truth of history; and afforded very agreeable entertainment to his friends and others, by the publication of his letters.

As a specimen of the manner in which they are written, we shall insert a passage from Letter x. p. 148.

'The country about Paniana is in a state of the highest cultivation. Its grain evinces the richest fertility of soil, and its extensive plains are laid into small enclosures, all of them surrounded by banks two feet high; these are intended to retain the rains that fall during the wet season, the quantity of which is the measure of the probable plenty of the ensuing year.

'The farmer, in this part of the world, makes no shew with his instruments of husbandry: his plough is of the form of a wedge, and is very coarsely made; with this he makes furrows in the ground about two feet asunder and two inches in depth; having cast his seed rice into them, he has performed all the work necessary to insure him a plentiful harvest. He is not obliged,

obliged, as the husbandmen are with us, to enrich his land with manure; or prepare it for sowing by deep and repeated ploughings.

' In this country nature, ever young, ever vigorous, in her productions, appears inexhaustible. Ground, which has been in constant cultivation for many ages, still bears in the same perfection, the same abundance of corn, grass, and useful vegetables. Does not this circumstance present a strong contrast between the soil of India and that of Europe? It is only by dint of industry that Europeans draw from their grounds sufficient food for themselves and their cattle; and unless the exhausted fertility of the land is recruited by fallowing, or by plentiful supplies of manure, it in a short time becomes sterile and unproductive. How shall we account for this phenomenon? Shall we suppose that the operations of nature in this climate are regulated by particular laws? Such a supposition might indeed meet with the assent of many lovers of the marvellous; but by those who like me, are convinced that nature is every where the same, can by no means be admitted. To solve the question we need only consider the face of the country, and the great changes effected by the revolutions of the seasons. In every part of India we see lofty mountains covered with trees, which have their heads in the clouds. These natural alembics continually distil a large quantity of water, which supplies the sources of numberless rivers, pouring riches and abundance on all the different regions of Asia. To this cause of fertility we must add, that after the soil has been burnt up, and exhausted by the intense heat of the sun, the periodical rains burst from the clouds, and continue to fall in the greatest abundance for three or four months together: impetuous torrents rush down the mountains, the rivers are swollen, and, overflowing their banks, deluge the whole country, which remains a considerable time under water after the rains have ceased. This wet season is attended by tremendous storms, which, shaking the lofty and deep-rooted trees, open a number of channels to the water in the very bowels of the earth. During the dry months a great evaporation takes place, and the ground must necessarily be drained of its moisture; but this is all restored by the rains, while the torrents wash down from the mountains fresh salts and oils, and winds always blowing in one direction, waft with them from distant quarters every principle necessary to the perfection of vegetable life. Such are the causes of that astonishing fertility for which the climate of India has been in all ages distinguished. As care is taken to sow the ground before the rainy season sets in, it is not necessary to dig it to so great a depth as is usual in Europe; it is, in fact, so softened by the water, that the roots of the germinating seeds easily strike into it, and imbibe all the nourishment necessary for their developement and growth.

' The oxen in this country are kept to very hard work; they are equally used for the cart and for the plough, as well as to carry for a whole day together a load of three hundred pounds weight. These animals are of middling size, but perfectly well proportioned. Horses are put to no other use than to carry their riders.

‘We found the roads in our way to Palicochery extremely bad; the fields were almost universally under water; and, as the river was not navigable from Ramagory, we were obliged to drag our cannon by land through the deep and miry sloughs. In many places we were obliged to fell trees for the purpose of making the road practicable to the train, the progress of which was so much retarded by the difficulties of our march, that not a single piece of artillery had yet been brought up when Tippoo appeared for the succour of Palicochery.’

B. B.

ART. VII. *The Transactions of the Royal Irish Academy, 1788.*
4to. 370 pages, with plates. Price 18s. in boards. Dublin,
Bonham. Elmsley, London. 1790.

THIS second volume, like the former, is divided into three parts; namely, science, polite literature, and antiquities; of which we shall proceed to give an account in their order. The scientific papers are,

Art. 1. *An Account of the moving of a Bog, and the Formation of a Lake in the County of Galway, Ireland.* By Ralph Ousley, Esq.

ON Tuesday, March 20, 1745, a sudden and extraordinary rain, or rather water-spout, fell at the bog of Addergoole, about a mile and a half from the town of Dunmore, in the county of Galway, and removed a turbary, or turf ground, of about ten acres, from an higher ground to a low meadow of thirty acres, which it covered, changing the course of the river of Dunmore, and forming a lough, or lake, of 55 acres. This remarkable event is exhibited in an engraving annexed to the present paper.

Art. 2. *An Account and Description of three Pendulums invented and constructed by John Crosthwaite, Watch and Clock-maker, Dublin.*

THE first of these pendulums has a steel rod, and is supported by a spring attached to the upper end of another perfectly equal and similar immoveable rod, resting on its lower end. The expansion of the fixed rod draws the pendulum upwards, causing the spring to pass between a pair of cycloidal cheeks, which form the true point of suspension: and in this manner the centers of suspension and oscillation are said to be kept at an invariable distance in all temperatures. Mr. Crosthwaite thinks this the most simple and accurate method of compensation, and indeed we know but of one objection, the force of which we will not at present attempt to discuss. It is that the cycloidal cheeks attached to the clock plate are carried upwards by the expansion of the wall, while the ball of the pendulum is carried downwards by the expansion of the rod; so that these two causes

causes unite in retarding the vibrations: but on the other hand the ball or lens is raised by the expansion of the fixed steel rod, in a degree which is supposed to compensate for these effects. But whether the three substances, namely, the rod in motion, the rod at rest, and the wall, will all regularly become heated and cooled at the same time, may certainly be considered as doubtful; and it will not be easy to prove that this has any real superiority over the gridiron pendulum, or Ellicot's, which do not depend on any wall, except for steadiness.

The second pendulum has a deal rod, and moves upon steel points, resting on the face of a diamond. The workmanship is very ingenious, but the objections to this kind of suspension are well known.

The third pendulum has the maintaining power applied directly from the escapement wheel to the pendulum rod, by a very simple and happy variation of the position of pallets, similar in effect to the dead beat pallets of Graham. The necessity of referring to the plates to render ourselves intelligible, even to artists, prevents our entering into farther particulars respecting these inventions of Mr. Crosswaite.

Art. 3. An Account of a new Method of illuminating the Wires, and regulating the Position of the Transit Instrument. By the Rev. Henry Usher, D. D. F. R. S. &c.

FROM the uncertainty of weather, and the variation of refractions, the method of equal altitudes is admitted to be less easy and certain for taking the passages of celestial bodies over the meridian, than that by the transit instrument. Dr. Usher has therefore justly thought it an object of public utility to describe the general construction of transit instruments, and also the particular circumstances in which that constructed by Ramsden for the observatory at Dublin, excels the common sort. Our attention must, for obvious reasons, be confined to the last.

These consist in the method of illuminating the wires, and in the adjustment of the axis to an horizontal position. The usual method of illuminating the wires, consists in placing an elliptical plane before the object glass, in such an oblique position as that it may reflect the light of a lanthorn down the tube. It is subject to the inconveniencies, that part of the light of the celestial object is intercepted; that the aperture of the object glass cannot be altered without changing the elliptical plane, if perforated, or without a material loss of central rays if the illuminator be solid; and lastly, that the vicinity of the lanthorn rarifying the circumambient air, tends to occasion tremors in the observed image. These difficulties are obviated in the Dublin instrument by a very simple contrivance. That pivot of the axis which rests upon the plate, which regulates

the motion in azimuth, is perforated lengthways with a small hole, and in this is inserted a convex lens; the plate and the pillar are also perforated in the direction of the axis. The perforation in the pillar near the back part, is three inches in diameter. In this is inserted a tube carrying another large convex lens; to this tube is attached the lanthorn, in which the flame of the candle is kept always opposite the tube, by means of a spring socket.

The rays of light issuing from the candle are by these lenses brought to a focus, immediately beyond the small lens inserted in the pivot, and diverging from thence within the conical axis, are intercepted at the square box in the center by a diagonal plate of silvered brass, which reflects the light down to the wires. This plate is perforated with an elliptical hole, to let the cone of rays from the object glass pass through undiminished.

To temper the light in proportion to the star observed, there is a green glass, gradually increasing in tint from the top to the bottom, and set in a frame which easily admits of a required part of the glass, being slid into a due position for intercepting a quantity of the rays.

Mr. Ramsden's method of adjusting the position of the axis, consists in a very valuable improvement of the common method. In the common method there are two dots made in small faces of brass near the ends of the telescope, which are intersected by the wire of a plumb line hung on at either end occasionally. In this way the telescope is loaded during adjustment with a weight, which does not remain at the time of observation; the wire and dots have a parallax; and there may be some suspicions entertained of a deviation of the pendulum from corpuscular attraction. In Mr. Ramsden's method a small hole is made in one side of the telescope at twelve inches from each end of it, into which a very thin semi-pellucid bit of ivory is inserted, with a black dot in the centre. In the other side of the tube, opposite to each of these, is inserted a convex lens. It is obvious that an image of each dot will be formed in the conjugate focus of its corresponding lens; and to these images it is that Mr. Ramsden applies his plumb line, with its adjusting apparatus, independent of the instrument; by which means he overcomes all the difficulties we have mentioned.

Dr. Usher has illustrated his memoir with six plates.

Art. 4. An Essay to improve the Theory of defective Sight. By the Rev. John Stack.

THIS author seems to consider the optical aberration arising from the sphericity of refracting surfaces, as a principal cause of defective sight, not duly attended to by writers on this subject. But there is a want of precision in his method of treating this investigation, and such a total absence of the new facts and observations

variations required to illustrate it, that we do not think it necessary to abridge his paper.

Art. 5. An Account of some Observations made with a View to ascertain whether magnifying Power or Aperture contributes most to the discerning small Stars in the Day. By the Rev. Henry Usher, D. D. F. R. S. &c.

CONTRARY to his own expectation, and to the supposition which we suppose most opticians would be inclined to make, it was found by very satisfactory observations, of which an account is here given, that magnifying power has greatly the advantage over aperture in this business. In accounting for the fact, Dr. Usher thinks, that the principal advantage of the high powers consists in the quickness of the star's motion in the field of view. That this contributes to perception, he collects from the circumstance, that when a star, though within the field, does not immediately present itself to the eye, as is sometimes the case with Jupiter near the sun; if the telescope be gently moved, the apparent motion of the star immediately discovers its place. Another reason, he observes, may perhaps be the magnified image of the star, which then becomes a more perceptible object. This amplification, as far as he can perceive, is nearly in the inverse proportion of the aperture, as judged by the time of the transits of the pole star with different apertures. He infers, that it does not arise from aberration or error in the object glass, but from the inflection of light; because the form of the image was very considerably governed by that of the aperture.

Art. 6. An Essay on the Variations of the Barometer. By Richard Kirwan, Esq. F. R. S. &c.

MR. Kirwan begins his paper with nine observations upon the variations of the barometer, which he proves by reference to a variety of authors. These are, 1. The more considerable elevations and depressions of the mercury happen at a very short interval of time, in places very remote from each other. 2. The deviations of the mercury from its mean altitude are far more frequent and extensive in the neighbourhood of the poles than in that of the equator. 3. The variations without the tropics are greater and more frequent in the winter than in the summer months. 4. The variations are considerably smaller in very elevated situations, than on the level of the sea. 5. The mean height of the barometer on the level of the sea, in most parts of the globe hitherto examined, is about 30 inches.—The following observations made by Dr. Halley in England, seem to be most universal. 6. In calm weather, when the air is inclined to rain, the mercury is commonly low. 7. Upon very high winds, though not accompanied with rain, the mercury

cury sinks lowest, having regard to the quarter from whence the wind blows. 8. In serene and settled weather the mercury is generally high; as also in calm and frosty weather. 9. The greatest heights of the mercury are found upon easterly and north-easterly winds; to which we may add, that under a southerly wind it is commonly low.

He then proceeds to consider the various causes which produce these effects. The first is, the influence of different temperatures, which rarifying or condensing the air, cause a change of dimensions in its lower part, which he assumes to diminish with the heat in its progress upwards, nearly in an arithmetical progression. From numerical considerations, founded on these data, he infers that the differences of temperature cannot cause a greater difference in the height of the mercurial column than $\frac{1}{8}$ of an inch.

The next consideration which our author attends to, is the influence of winds, which from a variety of circumstances he proves to have no immediate or mechanical effect in changing the height of the mercury. He then considers the influence of vapour, which has been shewn by various philosophers to affect the density of air in which it is suspended. He does not find that this cause can produce a greater change than $\frac{1}{10}$ of an inch in the barometer.

The preceding causes being found inadequate to account for the considerable variation to which the whole weight of the atmospherical column is subject, he next proceeds to explain that which alone seems to him adequate to the effects produced, viz. the accumulation of air over those parts of the globe in which the mercury exceeds its mean height, and the diminution or subtraction of the natural quantity of air over those regions in which the mercury falls beneath its mean height. To trace the origin of this accumulation and diminution, he considers what may be called the natural state of atmosphere, and how that state is disturbed. In this task, interesting as it is, we cannot attempt to follow him by abridgment, either with justice to his arguments, or consistently with our limits. We shall only therefore quote the reasons upon which he grounds the supposition that the aurora borealis and australis consist of inflammable air set on fire by electricity. This is considered by him as the cause of rarefaction at the polar regions.

First. It is certain that inflammable air is produced, particularly between the tropics, by many natural operations, such as the putrefaction of animal or vegetable substances, volcanoes, &c. and that this air is lighter than any other, and consequently occupies the highest regions of the atmosphere; and hence Mr. Saussure and others have found the air on the highest mountains

mountains less pure than that on the plains, and its electricity stronger.'

'Secondly. It is allowed by Dr. Halley, and others who have treated of the trade winds, that the highest air between the tropics is thrown off on both sides towards the poles, and of this I think I have given sufficient proof; therefore it is inflammable air that is chiefly thrown off towards the poles.'

'Thirdly. It is certain that the northern lights are the highest of all meteors, though they sometimes extend pretty low into the inferior atmosphere; and Dr. Franklin's conjecture, that they proceed from electricity, is at present generally followed by all meteorologists. A detail of their reasons I must omit, as it would occasion too great a digression from the present subject.'

'Fourthly. It is certain that after the appearance of an aurora borealis, the barometer commonly falls. This observation was first made by Mr. Madison in America; and I have seen it verified in the diaries of the Berlin academy for 1783 and 1784, the only ones which I have consulted. These meteors are also generally followed by high winds, and usually from the south, all which strongly prove a rarefaction in the northern regions. These lights are much more common in the higher latitudes of North-America than in the same latitudes in Europe. Captain Middleton remarks, that they appear almost every night in Hudson's Bay, lat. 59, whereas at Peterburgh they are seen much more rarely; which confirms my opinion that the superior effluence is more copiously distributed over North-America than over the old continent.'

Art. 7. An Account of some Experiments on Wheel Carriages.

In a Letter from Richard Lovel Edgworth, Esq; M. R. I. A. and F. R. S. to the Rev. Dr. Henry Usher, M. R. I. A. and F. R. S.

Mr. Edgworth having a suspicion, many years ago, that the force which draws carriages over an obstacle is not merely employed in overcoming the friction of the axle-tree, or in lifting the weight, but likewise in overcoming the vis-inertiae of the weight, has made a set of experiments to determine this point. From these it appears that the weight being supported upon springs placed between it and the wheel, enabled the latter to pass over obstacles with much greater facility than without that assistance. Whence it follows that such springs must be highly advantageous in rough roads.

Art. 8. An Enquiry into the different Modes of Demonstration by which the Velocity of spouting Fluids has been investigated, a priori. By the Rev. M. Young, D. D. F. T. C. D. and

M. R. I. A.

THE investigation which forms the subject of the present valuable performance, has engaged the attention of the first mathematicians, who have given demonstrations, founded on various postulates, and including, in some instances, elements which suppose a measure of force as the squares of the velocities, multiplied into the masses. Among the great names referred to by Mr. Young, are Newton, Emerson, Whiston, Wildbore, Jurin, Maclaurin, Robinson, Helsham, Muschenbroeck, St. Gravesand, &c. The several errors of these mathematicians are shewn by our author to have chiefly arisen from the supposition, that the minute portions, or plates of the spouted fluid, successively emitted, may be considered as moving uniformly during the time of their emission; whereas, in fact, they must move with an uniformly accelerated motion; and that which has been taken for the mean velocity by these authors, is, in fact, the final velocity arising from the continued action of the super-incumbent fluid during a definite portion of time. Taking this consideration into the question, which, however, has not been totally overlooked by others, as well as Mr. Young, our author concludes that the velocities of spouting fluids are, in theory, equal to the final velocity of a body which has fallen through the whole height of the fluid *in vacuo*. But, from experiment, he finds, that about $\frac{3}{4}$ of the velocity, deduced by computation, are destroyed by the effects of friction, adhesion, and other causes.

Art. 9. Observations on Gunpowder. By the Hon. George Napier, M. R. I. A.

IN this paper the author considers the selection of materials which compose gunpowder, the strongest and most durable proportion of those materials, the best mode of mixing and combining them, and, lastly, some general observations. A considerable part of this paper, which, nevertheless, contains some original observations, is to be found in the writings of the numerous authors who have handled this subject.

Art. 10. Observations on the Magnetic Fluid. By Captain O'Brien Drury, of the Royal Navy.

CAPTAIN DRURY finds that cased and armed compass needles retain their magnetism and polarity much better than needles of the common sort.

Art. 11. A critical and anatomical Examination of the Parts immediately interested in the Operation for a Cataract; with an Attempt to render the Operation itself, whether by Depresson or Extraction, more certain and successful. By Silvester O'Halloran, Esq; M. R. I. A. Honorary Member of the Royal College of Surgeons in Ireland, and Surgeon to the County of Limerick Hospital.

MR.

MR. O'Halloran, who has had very considerable experience in the dissections of the eye, finds, contrary to other anatomists, that the iris is of a convex form, closely adherent to the viterous humour, being totally different from the choroides, and truly muscular. He also refutes the idea of cataracts adhering to the iris, and proceeds upon these, and other observations, to give rational directions for extracting the crystalline humour in cases of cataracts.

Art. 12. An Account of Experiments made to determine the Temperature of the Earth's Surface in the Kingdom of Ireland, in the Year 1788. By the Rev. William Hamilton, F. T. C. D. and M. R. I. A.

By these observations, which appear to have been conducted with judgment and accuracy, the medium temperature of springs in Ireland, in latitude $55^{\circ}. 12'$. was 48° , and from deep wells it was in latitude $54^{\circ}. 48' = 48.6^{\circ}$, latitude $53^{\circ}. 20' = 49.4^{\circ}$. and in latitude $51^{\circ}. 54' = 51.2^{\circ}$. The elevated inland parts possessed a temperature somewhat lower, which is consctaneous with other facts of the same nature.

Art. 13. Observations on Coal Mines. By R. Kirwan, Esq; M. R. I. A. and F. R. S.

THIS ingenious philosopher, whose zeal for the promotion of science, and the diffusion of its advantages to society, will not suffer him to remain inactive, has endeavoured to assist in awakening that attention which the possessors of estates, in Ireland, begin to feel for their true interests. With this intention he has collected a number of general facts respecting the coal mines in the British dominions, Germany, Sweden, France, and lastly Ireland.

Art. 14. Observations on the Properties commonly attributed, by Medical Writers, to Human Milk, on the Changes it undergoes in Digestion, and the Diseases supposed to originate from this Source in Infancy. By Joseph Clarke, M. D. M. R. I. A.

DR. Clarke very successfully combats the general position, that the diseases of infants are caused, by acidity coagulating the milk. He denies the probability of its coagulation, from its containing no curd, and thinks it highly becoming the attention of medical men, to investigate those diseases, instead of following the steps of each other in an absurd theory, sanctioned indeed by time, but by no good reasons.

Art. 15. Eclipse of the Sun observed June 3, 1788. By the Rev. Dr. Ussher, and others.

WE suppose these observations were made at the Observatory at Dublin, though it is forgotten to be inserted. The beginning

ing and end, as observed by Dr. Ussher, with a parallactic telescope of 17 inches focus, triple object glass, and magnifying power of 75, were 19 h. 3 m. 42.7 sec. and 20 h. 25 m. 38.8 sec. Appearances of distortion and discoloration of the solar spots, as the moon approached them, took place at such a distance as Dr. Ussher thinks were more like the operations of the lunar atmosphere, than consequences of the inflection of light.

Art. 16. An Account of an Aurora Borealis seen in full Sun-shine.

By the Rev. Henry Ussher, D. D. F. R. S. and M. R. I. A.

THIS phenomenon appeared at eleven in the morning, in the form of whitish rays, ascending from all parts of the sky, to the pole of the Dipping Needle. The time was May 25, 1788, at eleven in the morning. The Doctor's attention was directed to it from observing, that the stars were remarkably unsteady in the telescope; a circumstance which he had before noticed as concomitant with the appearance when seen in the night.

The articles of polite literature are,

Art. 1. An Examination of an Essay on the Dramatic Character of Sir John Falstaff.

By the Rev. Richard Stack, D. D. F. I. C. D., and M. R. I. A.

THE essay here examined by Dr. Stack has attracted notice more from the absurdity of the paradox it maintains, and the smoothness of a tolerably consistent style, than from its acuteness or depth of argument. Congruity of language is remarkably seductive to common readers, who find it difficult to believe it can be combined with incongruity of argument. It would be difficult otherwise to account for the notice into which this essay has risen. Dr. Stack begins by allowing it to be 'one of the most ingenious pieces of criticism any where to be found;' and then politely and effectually proceeds to shew that the author had not common sense.

Art. 2. Observations on the first Act of Shakspeare's Tempest.

By a Young Gentleman, an Under-graduate in the University of Dublin. Communicated by the Rev. Digby Marsh, F. T. C. D. and M. R. I. A.

THE young gentleman, after a few introductory sentences, begins by asserting—'the excellence of Shakspeare is not the result of art or study, which in their closest imitations of nature may be still perceived to *imitate*, but of intuitive perception.'—Language like this may well be pardoned, as coming from a youth who, though possessed of very considerable critical acumen, is too diffident of his powers to avow his production; but it is too commonly applied to this great poet to pass unimproved. Instead of that potent genius, who could develop the human heart under all the agitations of passion, he is treated

as a very surprizing but undefinable creature ; something like an ancient Sybil, or a modern Highland-seer. Shakspeare will never indeed be equalled while thus misunderstood.

The author proceeds to recommend the ancient use of the prologue, which was to inform the audience of so much of the story as was necessary to render the drama that was to succeed, intelligible. He rightly observes, it would be preferable to the modern mode of introducing a tedious narrative in the dialogue, which so effectually interrupts the progress of the action. Good plays, however, prove that neither are necessary.

He next judiciously comments on the great *art* of the poet, (properly forgetting his 'intuitive perception,') in the opening of the *Tempest* ; where, in the very first scene, 'attention is arrested, the passions interested, and the mind hurried into *action*.' The concluding remark of the following paragraph, is as worthy of the true critic, as the conception was of the true poet. It is on the manner in which the mind of the spectator is prepared for the reception of the marvellous. "Had not the appearance of Prospero and his spirits been preceded by a storm, and shipwreck, should we not (he very acutely asks) have turned with disgust from that which at present only fills us with astonishment?"

Many of the succeeding observations are well worthy of attention. It is not however a little singular that after having spoken so pointedly against Shakspeare's art, and so positively in favour of his *intuition*, he should conclude by saying—'There is not one (of Shakspeare's plays) in which his imagination is more regulated by the *strictest* rules of nature and of art.'

Art. 3. Thoughts on some particular Passages in the Agamemnon of Æschylus. By Francis Hardy, Esq; M. R. I. A.

THIS tract relates to an opinion maintained by Mr. Wood, in his Essay on Homer, as well as by others, that the language of Troy was that of Greece : which opinion was founded on observing that no such personage as an interpreter ever makes his appearance in the *Iliad* ; and that Homer was much too attentive and correct, in depicting the customs and manners of individuals, and of nations, not accurately to have noticed the difference of language between Greece and Troy, had any such difference existed. After acknowledging the consistency and historical truth of Homer, Mr. Hardy proceeds to combat his accuracy, in this instance, by citing a passage from the *Agamemnon* of Æschylus, in which Clytemnestra is highly offended with Cassandra for remaining in stubborn silence, and is appeased by the chorus at being informed that Cassandra comes from a foreign city, and stands in need of an interpreter.

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The chorus is afterwards amazed to hear the terrific forebodings of Cassandra ; and particularly to hear her utter them in Greek, as fluently as if she had been educated at Argos.

After stating these facts, Mr. Hardy proceeds to examine the degree of probability of mistake in Æschylus ; which he concludes to be very little, and that consequently the language of Greece was not the language of Troy.

Art. 4. Essay on Ridicule, Wit, and Humour. By William Preston, Esq; M. R. I. A.

THIS essay is divided into two parts ; in which, not ridicule, wit, and humour, are considered, but the first only ; and the author concludes by apologizing for having transgressed on the limits of the society ; and by adding that he may, perhaps, on a future day, *resume* what, after reading, we discover he has not begun ; namely, the topics of wit and humour.

The theory adopted by this gentleman is that of Hobbs : that is, conscious superiority, and contempt, more or less, for the person or thing derided. That this theory will explain all the phenomena excited by mirth and ridicule, is far from being satisfactorily proved, by any investigation these papers contain. Enquiries into the emotions of the mind are in their own nature delightful, when undertaken by powers equal to the pursuit ; but we are conscious either of pain, or of some portion of that contempt which accords with Mr. Preston's borrowed theory, and which exhibits itself in a smile, when we read a professed definition, which begins thus—*Ridicule excites mirth by the RIDICULOUS.*

The perspicacious and great Shaftesbury would smile, were he to revive and read what the author calls a demonstration, with mathematical strictness, that ridicule cannot be the test of truth. It cannot, he says, first, because, ' being a branch or mode of the imitative arts, it presents, as that name imports, a picture of some object, and cannot be the *criterion* of that of which it is only the *representation*. 2dly. The ridiculous not only consists in the representation of a picture, but it is a single positive picture ; there is no relative view, no collation of two objects ; but to the existence of *truth* or *falsehood*, the collation of two objects is necessary. 3dly. The perception of *ridicule* is instantaneous, the perception of *truth* or *falsehood* is a progressive operation of the mind.'—Here we have not one, but three demonstrations, all and each of which are equally mathematical, and equally true. The answer to the first is, that mimicry is indeed a branch of the ridiculous ; but ridicule cannot by any latitude of language be called a branch of the imitative arts : to the second, that it is egregiously erroneous, to assert that the ridiculous consists in the representation of a single positive picture ; for, to render ridicule effective, it is absolutely requisite

site that the picture of folly should be contrasted in idea with its opposite : and to the third, that the perception of ridicule, as well as of truth, is in all cases progressive ; though the progress of the perception of ridicule, may indeed be generally more rapid than that of the perception of some abstract truths.

The third part contains papers on antiquities.

Art. 1. An account of three Metal Trumpets found in the County of Limerick, in the Year 1787. By Ralph Ousley, Esq;

Art. 2. A Martial Ode, sung at the Battle of Cnucha, by Fergus, Son of Fin, and addressed to Goll, the Son of Morna, with a literal Translation, and Notes. By Silvester O'Halloran, Esq; M. R. I. A., &c.

THE former of these articles cannot be rendered intelligible without the engravings, and the latter is in its own nature incapable of abridgment or selection.

Art. 3. Memoir of the Language, Manners, and Customs of an Anglo-Saxon Colony, settled in the Baronies of Forth and Bargie, in the County of Wexford, Ireland, in 1167, 1168, and 1169. By Charles Vallancey, L. L. D. Member of the Royal Societies of London, Dublin, and Edinburgh, &c.

THE title of this paper sufficiently shews the curious nature of its contents, it exhibits the present state of a colony who went over to reinstate Dermot, king of Leinster, in his dominions, at the period above specified. A vocabulary, and an ancient popular song, are annexed.

Art. 4. A descriptive Account of the Fort of Ardnorcher, or Horseleap, near Kilbeggan, in the County of Westmeath, Ireland; with Conjectures concerning its Use, and the Time of its Erection. By Mr. John Brownrigg.

Art. 5. An Account of an ancient Sepulchre discovered in the County of Kildare, Ireland, in the Year 1788. By William Beauford, A. B.

Art. 6. Description of an ancient Monument in the Church of Leesh, in the County of Dublin. By Col. Charles Vallancey, F. R. S. &c. &c.

Art. 7. On the Silver Medal lately dug up in the Park of Dungannon, in the County of Tyrone, the Seat of the Right Honourable Lord Welles. By Colonel Charles Vallancey, F. R. S., &c. &c.

THE four preceding articles are illustrated with engravings.

Art. 8. An Historical Essay on the Irish Stage. By Joseph C. Walker, Esq; M. R. I. A., &c.

THIS is a concise dissertation, which brings the subject of the Irish drama, from the early interludes of the natives, to the time nearly following the abdication of James II. v.

ART. VIII. *Abhandlung über die Venerische Krankheit, &c. A Treatise on the Venereal Disease.* By Christ. Girtanner, M. and C. D. and Correspondent of the Royal Society of Sciences at Gottingen. 8vo. 459 pages. 1788.

THOUGH we have already noticed this book in the 3d volume of our Review, as we have now a copy of it in our hands, we deem it not unworthy a pretty full analysis, which we shall proceed to give our readers.

In a short preface, Dr. G. observes, that, after the many discoveries made, and improvements in the treatment of the venereal disease, we still want a book, that should be to the present day, what Astruc's was to the times in which he wrote. To supply this deficiency is the aim of our author, though he modestly confesses himself the imitator only, not the rival of Astruc. Professing to combat some received opinions, and advance new ones, he expects opposition: in the mean time, he requests but an impartial examination.

The first book contains a *History of the Venereal Disease, its Origin, and the manner in which it spread through various Countries.* Dr. G. admits, that local complaints of the private parts were known to the ancients, and cites Leviticus, chap. xv, Paulus Aegineta, book iii. chap. 55, Celsus, book vi. chap. 18, &c. but these he contends were not the true infectious lues venerea.

That it was wholly unknown in Europe before the year 1493, he argues from the various names then given it, and the general testimony of all the physicians of those days. Hensler has quoted Widmann or Salicetus, *de Pestilentia*, cap. 3. as having seen it in 1457, but Widmann was not then born (he was born in 1461); Peter Pinctor, but he expressly says, that it first appeared in Italy in 1494; and a letter of Peter Martyr to a Greek professor at Salamanca, dated 1489, though the Greek professorship at that place was not founded till 1508. That it was brought to Europe from America in 1493, a number of historians and physicians of those times are quoted to prove. It was mild in America, but very fatal in Europe, and Dr. G. here observes, it is a remarkable fact, that infectious diseases, introduced into a country where they were before unknown, become far more malignant than they were in the countries in which they had long been common. This is instanced in the small-pox in various places. At its first breaking out in Europe, it always began in the parts of generation, was imparted by cohabitation, and, after rendering life miserable for years, terminated in death. The gonorrhœa did not appear till

will about the middle of the 16th century; when the disease became milder. Dr. G. conjectures it to have originated in a custom peculiar to the women of America, related by eye-witnesses. Being extremely libidinous, they used to apply a poisonous insect to the *membrum virile*, as a stimulus: the bite of this insect soon caused a malignant ulcer, resembling a chancre, and was sometimes even so venomous, as to occasion a mortification of the part. This conjecture is supported by the circumstance of the venereal virus having all the characteristics of an animal poison, as is shown farther on.

Speaking of the nature and effects of the venereal virus, he says, that it never originates spontaneously, but always from contagion. 'It is necessary that the *purulent mucus*, in which the poison is *always* enveloped, and without which it is totally inactive, remain a *considerable time immediately* in contact with some part of the body.' This part too 'must be covered only with a very thin epidermis, or wholly denuded of that membrane.' The infection always shows itself first in the place with which the poison was immediately in contact. The poison affects only the lymph and lymphatic system. Its principal effects are the corrupting and thickening of the lymph. Dr. G. is inclined to think, from some cases he has seen, that the quantity and acrimony of the virus occasioning the infection, considerably influences the consequent symptoms. 'It seems to me,' says the Doctor, 'to belong to the class of animal poisons: its properties and effects have a striking similitude with theirs. Animal poisons, (those of the viper, mad dog, &c.) when applied to a part of the body denuded of the epidermis, produce effects resembling those of the venereal poison, only in a far more violent degree: they thicken the lymph, and, like the latter, are perfectly innocuous taken internally.' It appears to be an acid, thickening the lymph, softening the bones, &c. like other acids. The matter of the venereal gonorrhœa reddens the blue juices of vegetables. 'This renders its similitude to animal poisons still greater; *all* these poisons being *acids*, as I intend elsewhere fully to prove against Fontana.'

Book II. *Local symptoms.* The disease may be divided into two stages; the local, and the general. The latter is *always* preceded by the former, though sometimes the local accidents are so slight as to escape notice. The slightest these are, the more violent the subsequent general disease. The gonorrhœa is always a copious secretion from the mucous glands of the penis, particularly those of Morgagni: sometimes, but very rarely, after improper treatment, ulcers in the urethra occur, but these are consequences, not causes of the disorder. When these happen, the matter may be absorbed by them, and the general disease ensue; but without an ulcer it never does. Speaking of gonorrhœa occurring from stimuli in distant parts,

Dr. G. relates a case of a young man who consulted him for an œdematous swelling in the ankle. To this cloths wetted with weak vegeto-mineral water were applied. The swelling soon went off, but in a few days the patient had a violent gonorrhœa, without any possibility of venereal infection. The application to the leg being left off, the gonorrhœa disappeared of itself.

The following is Dr. G.'s method of cure. After the physician has examined the part, *never* trusting to the report of the patient, he must forbid all stimuli, recommend the greatest cleanliness, and particularly enjoin that the parts be not exposed to cold. Making water in the street, therefore, in cold or windy weather, must be carefully avoided. The part must be washed with fresh limewater, five or six times a day, particularly if there be chancres. Four or five times a day (elsewhere Dr. G. says every hour) a dilute solution of caustic alkali lukewarm must be injected; when the inflammation has increased to a certain degree, limewater must be used instead of this. If the inflammation be very violent, a solution of opium must be injected, with or without lead. Every evening twenty four drops of the tincture of opium, with a dram of Hoffmann's anodyne liquor, should be given. After the pain in erection and making water has ceased, eight or ten drops of the *acetum lithargyri*, in a teacupful of water, may be injected six or eight times a day. This should be continued for a fortnight after the cessation of the gleet. All diuretics must carefully be avoided. Bleeding is almost always prejudicial; but in cases of violent inflammation, leeches applied to the groins or perineum are of great service. It is always prudent to wear a bag-truss or suspensory.

The Doctor next proceeds to a refutation of some erroneous opinions and prejudices.

Mr. Hunter, in his work on the venereal disease, which contains many new and excellent remarks, has also laid down some false positions. Some of these are of importance to the welfare of society; and as the celebrity of the author may induce many to adopt them as true without investigation, it is of the more consequence to examine them. Mr. H. says, that 'he would permit a man to sleep with a sound woman, provided he would take the precaution to wash the part perfectly clean, inject the penis, and make water previously: the woman certainly would not be infected.' This is refuted by daily experience. Mr. H. asserts, that the clap always gets well of itself, and it is of little consequence whether remedies are used or not. Seriously to refute such an assertion is unnecessary: every practical physician sees the contrary daily. I only pity Mr. H.'s patients, since, according to his own confession, they who follow his directions, and they who take only bread pills, get well equally soon.—Mr. H. says, that a person who has a clap, cannot receive a fresh infection from sleeping with an infected person, nor will his disorder be rendered worse by it. The contrary of this my experience has frequently taught

taught me. Cleanliness, says Mr. H. is altogether unnecessary ; as the virus discharged from a venereal patient can have no more effect on the part which secretes it, than the viper can be poisoned by her own venom. Will not every one exclaim with Cicero ? *Nihil tam absurde dici potest, quod non dictum sit ab aliquo philosophorum.*

From the Doctor's remarks on other local symptoms, we select the following. Suppressed gonorrhœa is the consequence of excessive inflammation : which inflammation, and not any metastasis, is the occasion of the violent symptoms attending it, as hernia humoralis, &c. To the hernia humoralis, the best external applications are, cold water, sal ammoniac and vinegar, or a strong solution of lead. Opiates should be given every evening, and the antiphlogistic regimen be strictly pursued. Opiate clysters are of great service ; so are emetics. When the gonorrhœa returns, no injection but a solution of opium must be ventured on, and that with care. When a hardness of the testicle remains after the inflammation is gone off, the best remedy is the volatile linament, applied to the scrotum and perineum. If all other means fail, inoculation of the clap, by a bougie smeared with the venereal virus, may be tried. This has succeeded in the most obstinate cases ; but a simple bougie is a sufficient stimulus to excite a gonorrhœa, and, therefore, always to be preferred. If venereal ischury cannot be removed by the common methods, or placing the feet and legs in the coldest possible water, it is better to puncture the bladder through the rectum, than attempt to introduce a catheter into the highly inflamed urethra. Dysury, and contractions of the urethra, are not in the strict sense of the word venereal, they are simply the consequences of inflammation. When they arise from a cronic spasmodical contraction of the urethra, which is sometimes the case, bougies are useless ; but the long continued and frequent application of the volatile liniment to the perineum, or a blister on that part, is frequently of service.

On venereal ulcers or chancres Dr. G. does not adopt the late Dr. Hunter's opinion, that a moisture secreted from the glands, is the reason why they do not more frequently occur on it ; he supposes, that the virus seldom remains long enough on it to produce that effect. The frequency of chancres in women seems to corroborate this. As stimuli applied to the urethra, excite gonorrhœa, so stimuli applied to the glans or prepuce may occasion chancres, which are not easily distinguishable from the truly venereal. In the cure of chancres, internal medicines are useless : mercurial topics act mechanically : the knife and corrosives should be avoided. If the chancre be slight, after washing it twice or thrice with a weak solution of caustic alkali, vegeto-mineral water will effect the cure ; if it be very foul, besides the washing, lint wetted with the solution should be applied till the sore is clean, when the cure

may be finished as before. Quicksilver will neither prevent absorption, nor venereal infection, and should not be administered, therefore, until symptoms of the general disease appear, which will not always be the case.

To disperse venereal buboes the patient must be kept as still as possible in bed, on the strictest antiphlogistic regimen. If the inflammation be very great, leeches must be applied to the thigh near the part. A small quantity of the common volatile liniment must be rubbed into the inside of the thigh, of the side affected, the perineum, and the root of the penis, every hour, employing ten minutes each time in the operation. Compresses dipped in cold water, or powdered ice, must be applied to the swelling every quarter of an hour. An emetic should be taken every other day. This mode of proceeding will generally disperse the bubo in the space of three days: if after that time it continue to increase, and the throbbing pain be still felt, the surgeon must endeavour to promote suppuration. If buboes cannot be dispersed, they are best left to nature to open. Mercurials should by no means be given during their cure, or after they are healed, till symptoms of the general disease appear. When the bubo does not totally disperse, but a small hardness remains, commonly called a schirrous bubo, it had better be left to itself, as no danger will ensue from it.

Book III. *Preventatives.* So early as the year 1500 many preparations under this title were published: most, however, that have been recommended, are useless, if not prejudicial. The weak solution of caustic alkali, as a lotion and injection, is the best; and oleaginous substances previously applied have their use.

Book IV. *Of the confirmed lues.* After enumerating the various symptoms, concluding with the hectic fever, terminating in death, Dr. G. observes:

‘ This hectic fever is generally deemed a consequence of the poison circulating in the body: but it is merely owing to a long continued stimulus on some particular part, and is sympathetic. Every continued stimulus, every ulcer from which there is a discharge for a considerable time, produces a slow hectic fever: not by the absorption of pus, as is commonly supposed, but by that debility which is the necessary consequence of the continued stimulus of a purulent ulcer of long duration. In the first stage of absorption, when the poison must be present in the fluids, no hectic fever takes place. The same happens in other cases. This fever frequently occurs without any ulcer to occasion it by the absorption of pus: and sometimes it disappears as soon as the limb, in which there is a discharging ulcer, is removed.’

The notion, that the venereal disease may remain concealed in the body for years, to break out, Proteus like, in various forms, and even to be transmitted from father to son, has not only influenced the practice of physicians, to the injury, most pro-

probably, of their patients, but has also rendered numbers unhappy for life, by keeping them in constant dread of this terrible disease. We are happy, therefore, to see Dr. G. combating this notion, which he clearly shows, to be totally unfounded. In the cure of the lues venerea, quicksilver is not a specific. It acts not on the body in its metallic state. Whatever preparation of it be given, it is decomposed by the acid in the gastric juice, the animal acid having a greater affinity to it than any other; but in this it is not soluble, unless previously calcined. Hence its corrosive action on the stomach: hence alkalis are the best remedies for this: hence it is only efficacious in a state of calx: and hence its best preparation is that obtained by friction alone, or by precipitation with an alkali. Mr. Cruikshank has proved, that the spittle, blood, and urine of persons in a salivation contain no quicksilver: but gold rings and watches worn by them become white, whence it appears to be carried off through the skin by transpiration. Previous to this it must have again acquired a portion of phlogiston. On salivation, he says,

‘ Though almost all the greatest physicians are convinced, that this is inefficacious and injurious, still it is the common practice of hospitals.—All the hospital physicians, whom I have questioned on this subject, in various countries, confess, that the sick are not cured by this method, that some die under it, and that most who are discharged as cured, return again in a short time to the hospital.—In the Bicêtre I saw three hundred venereal patients go through salivation every three months; of all these, who were discharged as well, not one of those of whom I had an opportunity of inquiring was really cured.’

In answer to the question:—How does quicksilver effect a cure? After mentioning the several opinions of physicians on the subject, Dr. G. observes, that it is a stimulus, quickens the pulse, stimulates the lymphatics, and renders the lymph more fluid, so that it flows from the salivary glands, and through the pores of the skin, by which means the poison is conveyed out of the body. This, however, he offers merely for what it is, an hypothesis.

He then proceeds to notice the several preparations of quicksilver, with the different methods of employing it to cure the venereal disease. The following is what the Doctor recommends. Preparatory to its use the patient should first go into the warm bath, an opening medicine should be administered thrice in the course of a week, at regular intervals, and on the intermediate evenings, sixteen drops of the tincture of opium. The mercurial preparation is then to be begun with, in a small dose at first, and gradually increasing it. If a diarrhoea come on, desist a day or two, and give tincture of opium. When the breath begins to be offensive, omit the quicksilver, and give a few drops of laudanum three times a day. Again resume the quicksilver,

and continue it a fortnight after the symptoms have disappeared, Affections of the bones, however, are seldom cured during the course, but are to be treated, after it is over, merely as local complaints: The patient must above all things keep warm, and cautiously avoid the night air: this he must attend to for some time after the cure. For the first three weeks after leaving off the mercury, he should use a warm bath twice or three times a week, and afterwards, going into a warm bed, be rubbed all over with flannels for half an hour. A mixture of *aqua ammoniac acetata*, *vinum antimonii*, & *tinctura opii*, should be given four or five times a day. Finally the bark and steel must be used to perfect the cure. 'I have found by experience,' says Dr. G. 'that this after treatment is of as much importance as the use of mercury itself, and every patient who strictly observes it will remain, as long as he lives, totally free from all consequences of the venereal virus that he had carried about him: on the other hand, they who follow the usual methods, will ever be more or less troubled with rheumatic complaints, and weakness of the stomach and bowels.'

A medicine has long been sought after, which, being taken inwardly, should show whether or not the venereal virus still remains in the system: none, however, has yet been discovered, unless perhaps iron possess this property, but that remains to be determined by more experiments. Some of the first voyagers to America, attribute this power to a species of lizard found there. (Dr. Souville, of Calais, has employed opium for this purpose with success. See our Review, Vol. V. p. 245.) We next find remarks on remedies from the vegetable kingdom, Guaicum must be carefully avoided by those whose lungs are weak. Box wood has been found serviceable in France. From sarsaparilla Dr. G. never saw any good effects; 'perhaps because what is usually met with in the shops is spoilt.' Burdock root is totally inefficacious. Hemlock appears to have little effect, either in the general disease, or local symptoms of it. The decoction of dulcamara is frequently of great service in obstinate venereal complaints. Mezereon is also an excellent remedy; chiefly in pains of the bones, and affections of the skin. The *daphne lagetto* is still preferable to mezereon. The negroes in the West Indies cure themselves with the *epidendrum claviculatum*. The decoction or extract of the outer green shells of walnuts is one of the most excellent remedies for obstinate and inveterate venereal complaints. Opium, though frequently of great service as an auxiliary, never performs a radical cure. Ten cases, imparted by Dr. Crichton, show, that the *astragalus exsaporus* has been very successful in removing the most obstinate venereal cases, swellings of the bones in particular, in a short time. Dr. G. however, doubts whether the cure was radical, a sufficient time to prove this not having elapsed. It does not

not appear to have answered equally well with all who have tried it. (See our Rev. p. 108. of this Vol.) A plate of this plant is given. These are followed by remarks on remedies from the animal kingdom. Volatile alkali has been highly recommended by some, but it appears not to have deserved the reputation they gave it, and to have been sometimes attended with troublesome consequences.

In a chapter on some symptoms of the venereal disease which require particular treatment, Dr. G. notices the disease that ensues after transplanting teeth. He thinks, in opposition to Mr. Hunter, that it is venereal; and asks, 'may not the venereal, or any other disease, be transmitted from one body to another, with the living principle?' In a subsequent part of his work, however, he asserts, that the venereal disease cannot be transmitted to a child from the father by means of the semen, or from the mother, but by contact of the venereal virus at the birth. This appears to us a full answer to his question, as surely he must allow, that the child receives the principle of vitality either from one or the other.

Book v. *On the Venereal Disease in Children.* As little or nothing on this head is to be found in authors, Dr. G. observes, that he shall give a pretty full description of it, from his own observations. This he does as follows.

'The child is generally found at the birth, its skin clean, and the disease first appears in ten or fourteen days. Sores break out, that in the beginning seem only slight excoriations, but gradually increase, spread, begin to discharge, assume a whitish colour, and finally turn black, which is a sign of gangrene. The face, particularly about the chin and eye-brows, appears, as if the child had had a bad sort of confluent small-pox. Aphthæ and ulcers arise in the mouth, gradually spreading backwards towards the throat, forward to the lips, and into the nose, so that at length the child cannot breathe through the latter. The nipples of the nurse now grow hard and chop, and venereal ulcers break out on them. The body of the child gradually becomes covered with ulcers, and there is a purulent discharge from the eye-lids and ears, which is a certain pathognomonic symptom of the disease in children. Pustules resembling those of the small-pox, but not quite so high, that soon suppurate, and then disappear, arise on all parts of the body, but principally on the hinder and private parts. Swellings on the head occur, from the size of a small hazlenut to that of a walnut: these are sometimes hard, sometimes soft. The face appears yellow, bluish, and full of wrinkles. The eye-lids, particularly the upper, are greatly swollen with extravasated lymph; the cornea becomes opaque; and the eye looks red and inflamed. Blue and copper-coloured spots appear all over the body, and rhagades about the anus.'

On the prognosis, he observes, that children are easiest cured whilst they suck. Ulcers near the navel, or os sacrum, are almost always fatal signs: those on the head portend ill: so do
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condylomata or rhagades about the anus. Children infected in the birth are not so easily cured, as those who take the disease from the nurse. 'It is a very singular and remarkable observation, that, as appears from the day books of the physicians of the venereal hospital for children at Vaugirard near Paris, the number of venereal children who die during infancy is far less than that of the sound.' With respect to the cure, it has been proved, that the milk of a person taking quicksilver contains no portion of it, yet at Vaugirard the nurse's rubbing in mercurial ointment, is preferred to any other mode of cure. Children, however, bear quicksilver better than grown persons, and half a grain of calomel may safely be given them every evening. This is the best remedy. The faculty of medicine at Paris recommend fumigations.

The book terminates with formulæ referred to in various parts.

We understand that Dr. Girtanner intends to publish an English translation of this work. 3.

ART. IX. *Plantarum Icones, &c. Auctore Jacobo Edwards Smith, M. D. &c. Fasciculus II.* The second Fasciculus of Plants hitherto unpublished, chiefly from the Linnean Herbarium. By E. Smith, M. D. &c. Folio, 11. 1s. in boards. White. 1790.

WE have already announced the publication of the first fasciculus of this accurate and handsome work, in our Review, Vol. IV. p. 181. This second fasciculus is not inferior to that in any respect. It contains the same number of plants, namely, twenty-five, particularly described, and neatly engraved.

The names of the plants are, *Salvia tubiflora* & *amethystina*. *Nerteria depressa*. *Lisianthus glaber*. *Escallonia myrtilloides*, & *ferrata*. *Ehrharta longiflora* & *calycina*. *Daphne pendula*. *Arenaria juniperina*. *Vatica Chinensis*. *Helleborus ranunculinus*. *Mentha exigua*. *Castilleja integrifolia*, & *fissifolia*. *Hypericum Brathys*. *Ægopricon vetulinum*. *Begonia isoptera*, *ferruginea* & *urticæfolia*. *Marattia alata*, *lævis* & *fraxinea*. *Acrostichum spicatum*. *Cænopteris rhizophylla*.

The author, in his preface, apologizes for the late appearance of this fasciculus, and promises for the future two every year, if his health should permit, and the public should approve his labours.

Dr. Smith intends to publish shortly a very splendid work, entitled, *Icones pictæ plantarum rariorum*. Or, coloured plates of rare plants; drawn and engraved by Mr. Sowerby; with full scientific descriptions, by himself. M. T.

ART. X. *The Works of Soame Jenyns, Esq; including several Pieces never before published; to which are prefixed, short Sketches of the Author's Family, and also of his Life.* By C. N. Cole, Esq. In Four Volumes. Crown 8vo. p. 1183. Price 16s. sewed. Cadell. 1790.

THE ingenious author of these volumes, was born in London, on New-year's day 1703-4. His father, Sir Roger Jenyns, knight, was descended from an ancient and respectable family in Somersetshire. Sir Roger's own residence in the country was, however, at Ely, in the isle of Ely. 'He was an upright, knowing, and diligent magistrate, a great encourager of industry, and at enmity with vice, and its parent, idleness;' and spent his life, it appears, very usefully in promoting plans for the benefit and improvement of the country where he resided.

Our author was brought up under the care of his excellent mother, (a daughter of Sir Peter Soame, of Hayden, in Essex,) till his advancing years rendered it necessary to consign him to the care of a private tutor. He was admitted a fellow commoner of St. John's College, Cambridge, in 1722, where he continued for about three years. In 1727, he published (anonymous) his art of dancing; in 1742, soon after his father's death, he was unanimously elected one of the representatives of the county of Cambridge; and for thirty eight years continued to represent either the county or the borough of Cambridge. In 1755, his late majesty appointed him one of the lords commissioners of trade and plantations, which appointment he held, till that board was abolished a few years since by act of parliament. He was twice married, but left no issue, and died of a fever, after a few days illness, the 18th of December, 1787.

Mr. Jenyns's first political connection was with Sir Robert Walpole, whom he supported, without solicitation, from his first entrance into parliament, on the purest and most disinterested principles; nor did he even form any acquaintance with Sir Robert, till after that great man had retired from public life. His attachment to Sir Robert, and an attention to the causes and progress of that opposition, which forced him out of power, gave Mr. Jenyns an early distaste to political oppositions in general, which he retained during the rest of his life.

A part of our editor's character of his amiable and ingenious friend, will probably not be unacceptable to our readers: p. xxvii.

'He was a man of great mildness, gentleness, and sweetness of temper, which he manifested to all with whom he had concerns, either in the business of life or its social intercourse. His earnest desire was, as far as it was possible, never to offend any person; and he made such allowances, even for those who in their dispositions differed from him, that he was rarely offended with others; of which, in a long life, he gave many notable instances.

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He was strict in the performance of religious duties in public, and a constant practiser of them in private; ever professing the greatest veneration for the church of England and its government, as by law established; holding her liturgy as the purest and most perfect form of public worship in any established church in Christendom: but, though he gave it the preference in comparison with other churches, which, with Grotius, he thought had departed from the institutions of the more primitive Christian church, yet he thought that alterations and amendments might be made in it, which would render it more perfect than it is in its present state, and which he earnestly desired to have seen accomplished by those who were properly authorized. But though such was his disposition, such his desire, he at the same time expressed his most ardent wish that it might remain in its present form, until the alterations proposed to be made therein were all agreed upon and finally settled; for he wisely foresaw the dangerous consequences that may arise to a long-established religious or civil government, from altering or doing away any part of it, however warranted by reason or sound policy, before it is absolutely determined what shall in future be adopted. In private life he was most amiable and engaging, for he was possessed of a well-informed mind, accompanied by an uncommon vein of the most lively, spirited, and genuine wit, which always flowed very copiously amongst those with whom he conversed, but which was tempered with such a kindness of nature, that it never was the cause of uneasiness to any of those with whom he lived: this made his acquaintance much sought after and courted by all those who had a taste for brilliant conversation, being well assured that they would be delighted with it where he was; and that, though they did not possess the same talent, they never would be censured by him, because they wanted it.

* This so gentle an exertion of so rare a quality he not only strictly observed himself, but was always much hurt if he observed the want of it in others; and considered every fall of wit, however bright it might be, which tended to the mortification of those who heard it, as one of its greatest abuses, since he looked upon all pre-eminent gifts of the mind, bestowed by nature as much for the happiness of others, as of those who possess them.

* And in this his delightful conversation he so totally abstained from recurring to religion or scripture as subjects of his wit, that those who lived most with him could not help observing, that in his common and unguarded social hours, he ever strictly abstained from using the name of the Supreme Being, unless when it was rendered necessary by the immediate subject of the conversation.

* No person ever felt more for the miseries of others than he did; no person saw, or more strictly practised, the necessity imposed on those who form the superior ranks of life, whose duty it is to reconcile the lower classes to their present condition, by contributing the utmost to make them happy; and thereby to cause them to feel as little of that difference as is possible; for he was most kind and courteous to all his inferiors, not only in his expressions and in his behaviour, but in assisting them in
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all their wants and distresses, as far as he could ; ever considering his poor neighbours in the country as parts of his family, and, as such, entitled to his care and protection.

‘ He spent his summers at his house in the country, residing there with hospitality to his tenants and neighbours, and never suffered any places at that season calculated for public diversions to allure him ; for he said he could at that time do more good in his own parish than in any other situation.

‘ He frequently lamented the prevailing passion of the later times of his life, which carried gentlemen with their families from London, when it is deserted by all those whose absence can be dispensed with, to places far distant from their houses and ancient seats in the country ; opened chiefly for the reception of those who wish to continue the scenes of dissipation they have left : whence it is, that the money which should revert to the districts from which it was received, is turned into a different channel ; tenants are deprived of the advantages they are in some degree entitled to, from its expenditure amongst them ; hospitality done away, and the stream of charity, that would otherwise have gladdened the hearts of their poor neighbours, is stopped ; their inferiors deprived of their example, encouragement, and protection, in the practice of religion and virtue, and thereby the manners of the country altered for the worse, which necessarily occasions great mischiefs to the public.

‘ Such was the author in his private walk of life : and the principles on which that conduct was founded, when expanded as motives for his public character in a larger sphere of action, rendered him equally praiseworthy in that as in the former.

‘ When he was in the country, he constantly acted as a magistrate in his own district, and attended all those meetings which were holden for the purposes of public justice.

‘ From the general opinion that was entertained of his inflexible integrity, and superior understanding, he was much resorted to in that character at home. From his natural sagacity, quick discernment, and long experience, on hearing and examining the parties, he seldom failed of obtaining a complete knowledge of the cases that came before him ; and was thereby enabled to determine according to the rules of complete justice ; always giving his reasons for what he did, with a clearness and perspicuity peculiar to himself, and those reasons expressed in words so accommodated to the understanding of all who heard him, that few or none departed dissatisfied with his decisions. Though he was not bred to the study of the law, his understanding, like old Cato in his character by Livy, was such, that he could apply it to every purpose for which it was wanted. When in the course of conversation, among other topics that arose, the duty of a magistrate had its place, and the pains attending it, as also the difficulties, from the number and variety of powers with which the legislature had entrusted him were asserted, he used to say, that he thought himself singularly happy, that, on a recollection of the many years he had acted in the commission of the peace, he had never been called to the Court of King’s Bench to account for his not understanding an act of parliament, of which he was often one of
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the makers ; which had sometimes happened to those in his situation ; and that he had been amply compensated for the pains he had taken, and the difficulties he had met with during his long exercise of that civil office, by the many opportunities which he had been gratified with of reconciling those who came before him inflamed with the highest degree of hatred to each other ; for he considered that beatitude, which is pronounced on the peace makers, as an essential part of the internal evidence of the truth of the Christian religion.

We shall conclude our account of Mr. Jenyns with the following elegant minute which may be found in the registry of burials, in the parish church of Bottissham for the year 1787. p. LVI.

‘ SOAME JENYNS, in the 83d year of
his age.

What his literary character was,
The world hath already judged for itself ;
But it remains for his Parish Minister

to do his duty,

By declaring,

That while he registers the burial of
SOAME JENYNS,

He regrets the loss of one of *the most*
amiable of men,

And one of *the truest Christians.*

To the Parish of Bottissham he is an
irreparable loss.

He was buried in this church, Dec. 27,
near midnight,

By William Lort Mansell, sequestrator ;
Who thus transgresses the common forms
of a Register,

Merely because he thinks it to be
The most solemn and lasting method
of recording to posterity,

That *the finest understanding*

Has been united

To the *best heart.*’

Our readers are in general, we apprehend, well acquainted with the literary character of Mr. Jenyns. He is an author of uncommon fancy, and of considerable elegance. In philosophising he possesses all the sweetness and fancy of Plato, without his obscurity : like Plato he is frequently visionary, but like him always acute and ingenious. He keeps the attention of his reader always alive, and even where he contradicts our judgment and our prejudices, seems to produce a temporary conviction by his agreeable manner. Though, however, we do not implicitly subscribe to all his doctrines, yet his writings contain much truth, and much information. They are all of them intended to promote the interests of virtue, and may always be read with pleasure and improvement.

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The present collection consists chiefly of a republication of his poems, his Essay on the Origin of Evil, his Internal Evidence, his Disquisitions, some papers in the World, and some Political Essays; and contains nothing new, except some short poems, an Essay on the National Debt, and some Curfory Observations on several Passages in the New Testament. We must add, that Mr. Cole has fulfilled his duty, as an editor, greatly to his own honour, and that of his illustrious friend.

The illustrations of some passages of the New Testament, which are the principal of what is new in these volumes, are distinguished by the same characteristics as all the other productions of our author; they are always lively, ingenious and elegant, but sometimes fanciful and visionary. Several are excellent, either for acuteness of observation, or pointedness and elegance of expression; a few of these we shall endeavour to select as specimens on the present occasion. Vol. IV. p. 130.

‘ Blessed are the meek, for they shall inherit the earth.

‘ It appears by no means easy to reconcile the promise with facts and experience; for earthly prosperity, wealth, power, and pre-eminence, are so far from being the inheritance of the meek, that they seem to be entirely monopolized by the bold, turbulent, and ambitious; and we may say with Cato, ‘ This world was made for Cæsar.’

‘ To extricate themselves from this difficulty, some commentators have been induced to look out for another earth, which they at last fortunately found in the words of St. Peter; who says, ‘ Nevertheless we, according to promise, look for new heavens and a new earth, wherein dwelleth righteousness.’ To this new earth, they would persuade us, this promise may with propriety be applied, and that therein it will certainly be fulfilled.

‘ But in explaining this passage, there is no occasion to have recourse to so far-fetched and fanciful an interpretation, nor to call in the assistance of a new world. By the meek inheriting the earth, nothing more is meant, than that persons of meek, quiet, and peaceable dispositions, enjoy more happiness on earth, and suffer less disquietude in the present life, than those of opposite characters: and this is verified by the experience of every day; they acquire more friends, and fewer enemies, they meet with fewer injuries and disappointments, and bear those which they cannot avoid with less uneasiness, and pass through the world as they do through a crowd, less obstructed, less bruised and jostled, than those who force their way by violence and impetuosity. To which we may add, that a meek and quiet temper is the most efficacious preservative of health, the first of all earthly blessings, and without which we are incapable of enjoying any other. Wealth, power, and grandeur, are by no means essential to earthly happiness; but should we admit that they are, and are included in this promise, we should not find it altogether unfulfilled; for, though the turbulent and overbearing may sometimes seize on them by violence, they much oftener fail in their attempts,

tempts, and sink by their own insolence into ruin and contempt; whilst those of easy and conciliating manners, silently climb above them, less envied, and less opposed, because less noticed and less offending.

‘It is universally allowed, that nothing so much advances our worldly interests, and so much assists us in our pursuits of wealth and honours, as good-breeding; and what is good breeding, but an affectation of meekness, humility, and complacency? if, therefore, the pretence to these amiable qualities can do so much, surely the possession of them will do a great deal more. In fact it does, and seldom fails to gain us favour, increase our friends, and advance our interests.—Thus we see this promise is generally accomplished; the meek do inherit the earth, that is, have the best chance of acquiring and enjoying the blessings of this life, as well as the happiness of another.’

‘He that receiveth a prophet, in the name of a prophet, shall receive a prophet’s reward. p. 149.

• By ‘a prophet’ is here to be understood, a holy, religious, and good man; and the meaning of the whole sentence is this:—‘He that receiveth a prophet,’ that is, he that entertains, assists, and patronises a religious and good man; ‘in the name of a prophet,’ that is, because he is, and has the name and character of a religious and good man; ‘shall receive a prophet’s reward;’ that is, is entitled to, and shall receive as great a reward as the religious and good man himself. That he should receive an equal reward is perfectly agreeable to divine justice, because, entertaining and patronising a pious and virtuous man, from the sole consideration of his merit, demonstrates a heart as much devoted to piety and virtue as any action which the worthy object of his favor can possibly perform.

• If this is true, the converse must be true likewise; that is, that he that entertains, protects, and patronises an impious, a profligate man, for the sake of his vices, is as criminal, and shall receive as severe a punishment, as the most abandoned of his favorites; and this with equal justice, because the approbation of wickedness in others, having no temptation for an excuse, is more atrocious, and demonstrates a more depraved disposition, than even the practice of it. The seduction of pleasure, the lure of interest, or the violence of our passions, may be some, though a poor apology, for the commission of crimes; but to sit coolly by, and view with pleasure the iniquities and profligacy of others, and to encourage them by our favor, approbation and rewards, indicates a disposition more completely depraved than the commission of them: but, depraved as it is, we see instances of it every day; we see the most impious and profane, the most corrupt and dissolute, sometimes the idols of the vulgar, and more frequently the idols of the great; we see them, without any introduction or recommendation, except their vices, entertained, caressed, and patronised by the rich and powerful, who look with envy and admiration on a degree of profligacy in them, which they themselves are unable to arrive at.’

Whoſoever, therefore, ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father. p. 179.

Many and ſevere are the threats which we find denounced by Chriſt againſt hypocrites; that is, againſt thoſe who pretended an extraordinary ſanctity in their manners and converſation, without having any true ſenſe of religion or morality in their hearts. The words before us are a threat, likewise, againſt hypocrites, but hypocrites of a very different ſort; thoſe who pretend to be more profligate than they really are, and therefore may properly be called hypocrites in wickedneſs. Theſe are much more numerous in the preſent times, and perhaps more miſchievous than the former; as thoſe do honor to religion and virtue by their pretences to them, theſe affront them by an open diſavowal. Thoſe make others better than themſelves, and theſe worſe, by their example. We meet with this ridiculous and criminal kind of hypocrify every day; we ſee men affecting to be guilty of vices for which they have no reliſh, of profligacy for which they have not conſtitutions, and of crimes which they have not courage to perform. They lay claim to the honor of cheating, at the time they are cheated, and endeavour to paſs for knaves, when, in fact, they are but fools. Theſe are the offenders of whom Chriſt will be aſhamed when he cometh in the glory of his Father; which will be a dreadful but juſt puniſhment, and a proper retaliation of that fooliſh and impious modeſty, which induced them to be aſhamed of him and his word, in complaiſance to a ſinful and adulterous generation; and to be leſs afraid of incurring the diſpleaſure of the beſt of all beings, than the profane ridicule of the worſt of men.

Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed are they that have not ſeen, and yet have believed. p. 237.

What! ſays the ſelf-ſufficient reaſoner, are thoſe the moſt bleſſed who believe without proof? And is the merit of faith greater, in proportion as the evidence for it is leſs?—To ſuch queries I ſhall only answer, that they underſtand not the nature of faith, nor in what the merit of it conſiſts. In the mere aſſent to a propoſition, there is no merit; becauſe, if the proof is obſcure, it is weakneſs; if clear, it is compulſion. It is not the *aſſent* but the *diſpoſition*, which places faith ſo high in the catalogue of Chriſtian virtues, and renders infidelity ſo criminal. One of the chief characteristics of Chriſtian charity is, that it believeth all things; becauſe this readineſs to believe muſt proceed from an humble, ſubmiſſive, and teachable temper. Whereas incredulity, when the evidence is ſufficient, generally ariſes from men's vices, and at beſt, from a ſelf-conceited, ſuſpicious, and untractable diſpoſition, which is utterly incompatible with the whole tenour of that religion. This ſeems to have been the caſe of St. Thomas; who is here reproved for not believing the reſurrection of Chriſt, on the poſitive and unanimous teſtimony of all the apoſtles (with

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whose honesty and veracity he was perfectly acquainted, and had no reason to question) because he had not seen him with his own eyes, and felt him with his own hands: and, perhaps, he was not indulged with so incontestible proof as the rest had been, in order to try and correct this incredulous and suspicious disposition. If this was really the fact, we may from thence reasonably conclude, that many things are communicated to us, in the scriptures, in a manner not so perfectly clear and demonstrative as they might have been, for the same cause, that is, to try and cultivate in us a disposition so necessary in the composition of a Christian.

D.

ART. XI. *An Exposition of the New Testament; intended as an Introduction to the Study of the Scriptures, by pointing out the leading Sense, and Connection of the sacred Writers.* By William Gilpin, M. A. &c. &c. 717 pages. 4to. Price 1l. 1s. in boards. Blamire. 1790.

IN this volume the public are presented, by an elegant scholar and respectable divine, with the result of his many years labour, the main object of which is to assist the younger students in divinity, by furnishing them with an introduction to the scriptures; and those whose engagements in the world, or necessary business, may prevent their making deeper researches. With a view to these ends, it was his aim to produce a *readable* exposition, in opposition to such as, though fit to be *consulted*, are too diffuse to be easily *read*. The diffidence of the author in speaking of his performance is no slight recommendation of his work.

* Though I hope I have been neither deficient in reading, in thinking, nor in consulting my friends on the subject, I still bring it forward with apprehension. Nothing is more arduous, than to comment on the scriptures—to *publish* our *own* interpretations of the *word of God*. In many places we *must conjecture*; and there will ever be a variety of opinions. I humbly however trust in God, that I have hazarded no conjecture, nor have given any explanation of obscure points, inconsistent with the general sense of scripture, which *must* be our *guide* in all *dubious passages*.*

After a dedication to the Bishop of Salisbury, the work opens in a *General Preface* with a view of the state of the world, at the time of our Saviour's appearance, and more particularly of the condition of the Jews in respect to their political, moral and religious character; the sects which prevailed amongst them; and the effects which their expectation of the Messiah had produced:—an expectation, which, not confined to themselves, was so far common amongst the heathen nations, that a King was not only expected to arise out of Judea, but many surprising characteristics of Christ had been previously pointed out

and

and preserved. But, Mr. Gilpin remarks, 'whatever might have been the hopes of the heathen world, the birth of Christ completely fulfilled the Jewish dispensation.' This he proceeds to exemplify in reference to the various prophetic indications of the condition of Christ, his family, birth-place, and abode; his fore-runner; the commencement of his ministry; the choice of his disciples; the simplicity and importance of his religion; his method of instruction; his prophecies, and miracles; his crucifixion, resurrection, and ascension. The next objects of his attention are, the diffusion of the gospel beyond the confines of Judea, and the provisions made for the future state of the church, by the faithful narratives which the disciples drew up of the life and doctrines of their master, and the epistles which the apostles wrote for the edification of their converts. Hence, the transition is immediate to the style of the sacred writers; their manner of composing; dates; spurious books; the canon of scripture; its general perspicuity, and subordinate difficulties. These last are referred to mistakes in transcribing; obscurity occasioned by translators, in not giving idiomatic phrases their full force; proverbial modes of expression; the parabolic form of instruction; frequent allusions to the Jewish ritual, with the free and bold use of figurative language; mistakes as to the proper use of particles; peculiarities of manners and customs; a too early familiarity with the scriptures; and, perhaps, more than all, the present absurd divisions into chapters and verses. It being the commentator's business to dispel the obscurity arising from these several causes, Mr. Gilpin proceeds to obviate the objections which have been made against commentaries in general, and to point out their use; whence he descends more particularly to speak of his own. P. xvii.

'The following work is certainly not intended as a *substitute* to the labours of the many learned men, who have commented on the scriptures; but rather as an *introduction* to them. It is meant to give in a short compass, a *general idea* of what the commentator discusses *at large*. In their works we have the *parts* often ably explained; but rarely a connected view of the *whole*. In the following work this plan hath been reversed. The general sense and connection of the *whole* hath been attended to, without regarding minutely the critical examination of *parts*. So that the reader may pursue the narrative, or argument, without interruption. This endeavour to place the leading subject in the fairest point of light, hath sometimes made me perhaps more concise, than I should otherwise have chosen to be. I wished to avoid what I thought the greatest fault of paraphrasts, that of saying every thing that can be said, and leaving nothing to the reader's observation. Many parts of scripture require no explanation: and a difficult passage is not always difficult, because it is concise. An explanation perhaps need employ no more words than a dif-

ficulty. It appeared to me, in short, a useful mode of commenting, to give just the leading sense; which is sometimes lost, or however injured, in a multiplicity of words: while I trust I have left nothing unsaid, except in critical matters, which will not easily strike an observant reader, on looking into the original. —I have sometimes also abridged, where a sentiment or fact is drawn out, according to the Jewish idiom, into repetition; or where a doctrine relates to some ancient error; and is less interesting at this time. But when I over-run a real difficulty, the reader will generally find some account of it in the notes; unless it relate to any nicety of verbal criticism, which I leave to works more professedly written on those subjects. I refer however to each verse in the margin, that the reader may, with ease, apply elsewhere for satisfaction, when he misses it here. A clear, connected discourse, without pausing long at obstacles, hath been chiefly aimed at, which may itself lessen many difficulties; and by throwing a general light over the whole, make even the parts more intelligible. “I am more and more convinced (says a pious, and able expositor) that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it on his first reading it, is almost every where the true, general sense of any passage: tho’ an acquaintance with language, and antiquity, with an attentive meditation on the text, and context, may illustrate the spirit and energy of a multitude of places.”

‘Upon the whole, in this exposition I have endeavoured as nearly as I can, to give the scriptures in *such a dress*, as I humbly, (very humbly) suppose they might have appeared in, if they had been *written originally in English*; and accommodated to the *customs, idioms, and modes of phraseology now in use*; and by giving them this modern cast, I have *attempted* to make the *sense of them*, as familiar to *our ears*, as it was to those of the *early christians*. One great point I have laboured, is to make the connection between the several parts of a discourse, as easy as I can. The Jewish writers, among whom composition was not cultivated as a science, were little attentive to this matter. A train of ideas, no doubt, flowed regularly in their minds; but it is not always obvious to a modern ear, which is used to a more artificial combination. In the writings of St. Paul this abruptness is particularly remarkable. On this point I have taken all the pains I could, and have used the best helps I could find, to shew the connection.’ From this general account of his own plan, he goes on to consider those of others, and particularly of the harmonizers of the gospels. The observations which here occur, and especially, respecting *inspiration*, are in the highest degree pertinent, nor are the reasons less satisfactory which Mr. Gilpin assigns for adopting a different method.

This preface concludes with a few explanations of persons and things which occur frequently in scripture; such as the *Samaritans*, the *Scribes*, the *Herodians*, the *Passover*, *Pentecost*, *Feast of Tabernacles*, *Sabbatical Year*, *Jubilee*, *New-moon*, *Feasts* of

of *Trumpets, Purim and Dedication, the great Day of Atonement, and divisions of time.*

The general preface is followed by a *Life of Jesus Christ, drawn from the prophecies of the Old Testament.* Preliminary to this, Mr. Gilpin states the modes of prophetic evidence under the three heads of *the history of the Jews; the ceremonies of the Jewish Church; and the import of verbal predictions:* which having distinctly done, and also answered the objections, 'that there is much heterogeneous matter mixed with the prophecies of the Old Testament, so as greatly to obscure them; and, that the Jews themselves, who ought to be best acquainted with their own scriptures, do not apply the prophetic parts of them to Christ, as we christians do:'—he proceeds to exhibit the whole collection of those prophecies under the four following sections:—1. The earliest, and most remote intimations of the Messiah.—2. Those prophecies which relate to his birth.—3. Such as appertain to his life.—And, 4. To his death, &c. Under each, illustrative notes are supplied, and the whole is concluded with the following passage from Bishop Hurd's Sermons on prophecy. P. 43.

'The argument from prophecy lies merely in the evidence produced, that certain passages were delivered in the Old Testament; and have been fulfilled by certain correspondent events related in the New. The argument doth in no degree depend on faith; but is calculated to produce it. It is equally strong, or equally weak, to a Christian, a Jew, or even an unbeliever—the sole point in question being this, whether such things, as were prophetically delivered, appear to have been fulfilled—a point, on which common sense, and common honesty, will equally decide, on every supposition.'

N.

[To be concluded in a future Number.]

ART. XII. *Horæ Paulinæ; or, The Truth of the Scripture History of St. Paul evinced, by a Comparison of the Epistles which bear his Name, with the Acts of the Apostles, and with one another.* By William Paley, M. A. Archdeacon of Carlisle. 8vo. 426 p. Price 6s. in boards. Faulder. 1790.

THOSE who are acquainted with Mr. Paley, or his writings, will anticipate much pleasure from the volume before us; and we will venture to pronounce that they will not be disappointed. The same acuteness of investigation, which is every where perceptible in his moral disquisitions, is no less conspicuous in these critical researches; and we cannot help thinking that, whoever reads this work, will not only be amused, but informed. It opens with an exposition of the argument at large, which we will here attempt to compress.

The New Testament contains thirteen epistles purporting to be written by St. Paul, and also a book which professes to deliver, amongst other things, memoirs of his history. Now,

though by assuming the genuineness of the letters, the substantial truth of the history may be proved, or *vice versa*; yet neither is here assumed: for the drift of the argument is designed to shew that, independent of extrinsic or collateral evidence, a comparison of these different writings would afford good reason to believe the persons and transactions to have been real, the letters authentic, and the narration true. It will not follow that, because letters bearing the name of an author, and a received history of his life are in conformity, the credit of either the letters or the history are thereby established; since the history may have been compiled from the letters, or the letters fabricated from the history: or, if neither, yet both history and letters may have been founded on a common authority; in each of which cases it is to be observed, that conformity must be the effect of *design*. In examining, therefore, the agreement between ancient writings, the character of truth and originality is *undesignedness*, and it is upon the construction and validity of this position that the argument of our author depends:—P. 8.

‘As to the proofs of undesignedness, I shall in this place say little; for I had rather the reader’s persuasion should arise from the instances themselves, and the separate remarks with which they may be accompanied, than from any previous formulary or description of argument. In a great plurality of examples, I trust he will be perfectly convinced that no design or contrivance whatever has been exercised: and if some of the coincidences alledged appear to be minute, circuitous, or oblique, let him reflect that this very indirectness and subtilty is that which gives force and propriety to the example. Broad, obvious, and explicit agreements prove little; because it may be suggested that the insertion of such is the ordinary expedient of every forgery: and though they may occur, and probably will occur, in genuine writings, yet it cannot be proved that they are peculiar to these.’

After having placed these positions in various points of view, and illustrated by pertinent examples the general scheme and formation of his argument, Mr. Paley subjoins an account of the manner in which he conducts it.—P. 15.

‘I have disposed the several instances of agreement under separate numbers; as well to mark more sensibly the divisions of the subject, as for another purpose, viz, that the reader may thereby be reminded that the instances are independent of one another. I have advanced nothing which I did not think probable; but the degree of probability, by which different instances are supported, is undoubtedly very different. If the reader, therefore, meets with a number which contains an instance that appears to him unsatisfactory, or founded in mistake, he will dismiss that number from the argument, but without prejudice to any other. He will have occasion also to observe, that the coincidences discoverable in some epistles are much fewer and weaker than what are supplied by others. But he will add to his observation this important circumstance—that whatever ascertains the original of one epistle, in some measure establishes the authority of the rest,

rest. For, whether these epistles be genuine or spurious, every thing about them indicates that they come from the same hand. The diction, which it is extremely difficult to imitate, preserves its resemblance and peculiarity throughout all the epistles. Numerous expressions and singularities of style, found in no other part of the New Testament, are repeated in different epistles; and occur, in their respective places, without the smallest appearance of force or art. An involved argumentation, frequent obscurities, especially in the order and transition of thought, piety, vehemence, affection, bursts of rapture, and of unparalleled sublimity, are properties, all or most of them, discernible in every letter of the collection. But although these epistles bear strong marks of proceeding from the same hand, I think it is still more certain that they were originally separate publications. They form no continued story; they compose no regular correspondence; they comprise not the transactions of any particular period; they carry on no connection of argument; they depend not upon one another; except in one or two instances, they refer not to one another. I will farther undertake to say, that no study or care has been employed to produce or preserve an appearance of consistency amongst them. All which observations shew that they were not intended by the person, whoever he was, that wrote them, to come forth or be read together; that they appeared at first separately, and have been collected since.

In a word, 'the proper purpose of the following work,' (as set forth by the author,) 'is, to bring together, from the Acts of the Apostles, and from the different epistles, such passages as furnish examples of undesigned coincidence; but I have so far enlarged upon this plan, as to take into it some circumstances found in the epistles, which contributed strength to the conclusion, though not strictly objects of comparison.'

'It appeared also a part of the same plan, to examine the difficulties which presented themselves in the course of our enquiry.'

As, from its miscellaneous nature, a regular analysis of the work at large would greatly exceed our limits, we must content ourselves with inserting a specimen, and proceed to the author's conclusion.

EPISTLE TO THE EPHESIANS, NO. V. P. 251.

As our epistle purports to have been written during St. Paul's imprisonment at Rome, which lies beyond the period, to which the Acts of the Apostles brings up his history; and as we have seen and acknowledged that the epistle contains no reference to any transaction at Ephesus during the apostle's residence in that city, we cannot expect that it should supply many marks of agreement with the narrative. One coincidence however occurs, and a coincidence of that minute and less obvious kind, which, as hath been repeatedly observed, is of all others the most to be relied upon.

'Chap. vi. ver. 19, 20, we read, 'praying for me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in bonds.' 'In bonds,' *ἡ ἀλυσί*, in a chain. In the twenty-eighth chapter of the Acts we are informed, that Paul, after his arrival at Rome, was suffered to dwell by himself with a soldier, that kept him. Dr. Lardner has shewn that this mode of custody was in use amongst the Romans, and that whenever it was adopted the prisoner was bound to the soldier by a single chain; in reference to which St. Paul, in the twentieth verse of this chapter,

tells the Jews, whom he had assembled, 'for this cause therefore have I called for you to see you, and to speak with you, because that for the hope of Israel I am bound *with this chain*,' τῇ αλυσὶν ταύτῃ περικειμαι. It is in exact conformity therefore with the truth of St. Paul's situation at the time, that he declares of himself in the epistle, περιβεβειω ἐν αλυσσι. And the exactness is the more remarkable, as αλυσις (a chain) is no where used in the singular number to express any other kind of custody. When the prisoner's hands or feet were bound together, the word was δισμοι (bonds), as in the twenty-sixth chapter of the Acts, where Paul replies to Agrippa, 'I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except *these bonds*,' παρικτος των δισμων τουτων. When the prisoner was confined between two soldiers, as in the case of Peter, Acts, chap xii. ver. 6, two chains were employed; and it is said, upon his miraculous deliverance, that the 'chains' (αλυσεις, in the plural) 'fell from his hands.' Δεσμ. the noun, and δεσμαι the verb, being general terms, were applicable to this in common with any other species of personal coercion; but αλυσις, in the singular number, to none but this.

'If it can be suspected that the writer of the present epistle, who, in no other particular, appears to have availed himself of the information concerning St. Paul delivered in the Acts, had, in this verse, borrowed the word, which he read in that book, and had adapted his expression to what he found there recorded of St. Paul's treatment at Rome; in short, that the coincidence here noted was effected by craft and design; I think it a strong reply to remark, that, in the parallel passage of the epistle to the Colossians, the same allusion is not preserved: the words there are, 'praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which *I am also in bonds*,' δι' ὃ και δεδευμαι. After what has been shewn in a preceding number, there can be little doubt but that these two epistles were written by the same person. If the writer, therefore, sought for, and fraudulently inserted, the correspondency into one epistle, why did he not do it in the other? A real prisoner might use either general words, which comprehended this amongst many other modes of custody; or might use appropriate words which specified this, and distinguished it from any other mode. It would be accidental which form of expression he fell upon. But an impostor, who had the art, in one place, to employ the appropriate term for the purpose of fraud, would have used it in both places.'

Mr. Paley having, in the outset of his enquiry, directed his readers to consider the Acts of the Apostles and St. Paul's thirteen Epistles as mss. discovered in some celebrated library, and, without adverting to any kind of external evidence respecting them, endeavoured to collect the indications of truth and authenticity which appeared to exist in them, or to result from comparing their different parts—in his last chapter, intitled *the Conclusion*, observes that, 'it is no longer necessary to continue this supposition;' for, as 'the testimony which other remains of co[n]temporary, or the monuments of adjoining ages afford to the reception, notoriety, and public estimation of a book, form the first proof of its genuineness;' so 'it is evident,

evident, that this proof is in no books whatever more complete, than in those under present consideration; whence it follows that, 'the enquiries of learned men, and, above all, of the excellent LARDNER, who never overstates a point of evidence, and whose fidelity in citing his authorities has in no one instance been impeached, have established, concerning these writings, the following propositions:—I. That in the age immediately posterior to that in which St. Paul lived, his letters were publicly read and acknowledged.—II. They who in those ages disputed about so many other points, agreed in admitting their authenticity.—III. When the genuineness of some other writings in circulation, and even of a few which are now received into the canon was contested, these were never called into dispute.—IV. No ancient writing, attested as these epistles are, hath had its authenticity disproved, or is in fact questioned:—and, V. 'It cannot be shewn that any forgeries properly so called, that is, writings published under the name of the person who did not compose them, made their appearance in the first century of the Christian æra, in which century these epistles undoubtedly existed.' These positions being severally discussed and confirmed, Mr. Paley reverts to the argument which it had been his main object to unfold, and having taken a view of the external and internal evidences united, he observes that, 'besides the proof these epistles afford of the general reality of St. Paul's history, of the knowledge which the author of the Acts of the Apostles had obtained of that history, and the consequent probability that he was, what he professes himself to have been, a companion of the Apostle's; beside the support they lend to these important inferences, they meet specifically some of the principal objections upon which the adversaries of christianity have thought proper to rely.' Of these having specified several, and with great force repelled them, he thus winds up the volume.

'Here then we have a man of liberal attainments, and in other points of sound judgment, who had addicted his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting, whenever he came, a renewal of the same treatment, and the same dangers, yet, when driven from one city, preaching in the next; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul. We have his letters in our hands: we have also a history purporting to be written by one of his fellow-travellers, and appearing, by a comparison with these letters, certainly to have been written by some person well acquainted with the transactions of his life.

life. From the letters, as well as from the history, we gather not only the account which we have stated of *him*, but that he was one out of many who acted and suffered in the same manner; and that, of those who did so, several had been the companions of Christ's ministry, the ocular witnesses, or pretending to be such, of his miracles, and of his resurrection. We moreover find this same person referring in his letters to his supernatural conversion, the particulars and accompanying circumstances of which are related in the history, and which accompanying circumstances, if all or any of them be true, render it impossible to have been a delusion. We also find him positively, and in appropriated terms, asserting, that he himself worked miracles, strictly and properly so called, in support of the mission which he executed; the history, meanwhile, recording various passages of his ministry, which come up to the extent of this assertion. The question is, whether falsehood was ever attested by evidence like this. Falsehoods, we know, have found their way into reports, into tradition, into books; but is an example to be met with, of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril; submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so? L,

ART. XIII. *Letters to Mr. Archdeacon Travis, in Answer to his Defence of the Three heavenly Witnesses, 1 John v. 7.* By R. Porson, 8vo. 406 p. Pr. 6s. in Boards. Egertons, 1790.

As the publication to which this is an answer, originally appeared in the *Gentleman's Magazine* *, these letters in their first state were properly communicated through the same channel; and as Mr. Travis, to make a *just volume*, considerably enlarged his original productions †, Mr. Porson hath in this respect followed his example. The reputation acquired by the former (in the management of a tithe cause) for argumentative skill, had raised a strong presumption in his favour; whilst the known perspicacity of the latter, in conjunction with his learning, leaves no one to suppose he would disappoint expectation: accordingly these rivals have been considered as

Arcades ambo,

Et cantare pares, et respondere parati.

Mr. Porson introduces his letters with a preface of 35 pages, in which, after having given a statement of the controversy to its recent revival, and adduced the decisions of many learned

* In the year 1782 Mr. Travis revived the controversy on this subject in three short letters.

† These he reprinted in 4to. 1784, with the addition of two others, addressed to Mr. Gibbon; and in 8vo. 1786, with still further augmentations.

foreigners on the conduct of it by Mr. Travis, (at the same time not withholding his own) he proceeds to assign his reasons for engaging in it, and for the manner of writing he hath chosen to adopt. In doing the latter, however, he thinks it necessary to prevent two or three objections, which he foresaw would be raised against him. These are;—that he hath treated a grave subject with too much levity; and a dignitary of the church with too much freedom; and what is a much more grievous crime, that he may be thought to defend heresy, and to attack the catholic faith. To the first and second objections he answers, p. xxiii.

‘I could not treat the subject in any other manner, if I treated it at all. To peruse such a mass of falshood and sophistry; and to write remarks upon it, without sometimes giving way to laughter, and sometimes to indignation, was, to me at least, impossible. For the first, let Tertullian plead my excuse. *Si et ri- debitur alicubi, materiis ipsis satisfiet. Multa sunt sic digna revinci, ne gravitate adorentur. Vanitati proprie festiuitas cedit. Congruis et veritati ridere, quia letans; de æmulis suis ludere, quia secura est.* For the second, I am persuaded that every attentive reader, who believes me right in the statement of my facts, and the tenour of my argument, will allow, that even harsher expressions would in such a case be justified. Besides, I confess, I never much admired that mock politeness, which expresses a strong charge in a long-winded periphrasis of half a dozen lines, when the complete sense might be conveyed in as many words.

*Je ne puis rien nommer, si ce n'est par son nom;
J'appelle un chat un chat ******”

‘As a river tastes of the soil through which it last flowed, our style generally takes a tincture from the last book we read. This must be my excuse, if I have too much disregarded the laws of civility, that by reading Mr. Travis, I have been insensibly infected with his spirit. But whatever apology I owe to others on this score, I owe none to him. He thinks himself authorized to treat the most eminent men for learning and virtue with the utmost contempt and insolence. He is the last man that should be permitted to be angry with others for railing. *Idne alteri crimini dabis, quod eodem tempore, in eadem provincia tu ipse fecisti? audebisne ita accusare alterum, ut quo minus tute condemnere, recusare non possis?*’

The truth of the third objection he denies, and maintains that ‘to use a weak argument in behalf of a good cause can only tend to infuse a suspicion of the cause itself, and is scarcely a remove short of pious fraud.’

After having answered the question, Why defend Mr. Gibbon? Mr. Porson has added a critique on the Roman historian, which we shall here with pleasure insert. P. xxviii.

‘Mr. Gibbon shews, it is true, so strong a dislike to Christianity, as visibly disqualifies him for that society, of which he has created Ammanus Marcellinus president. I confess that I see nothing wrong in Mr. Gibbon’s attack on Christianity. It proceeded, I doubt not, from the purest and most virtuous motives.

We can only blame him for carrying on the attack in an insidious manner, and with improper weapons. He often makes, when he cannot readily find, an occasion to insult our religion; which he hates so cordially, that he might seem to revenge some personal injury. Such is his eagerness in the cause, that he stoops to the most despicable pun, or to the most awkward perversion of language, for the pleasure of turning the scripture into ribaldry, or of calling Jesus an impostor.

Though his style is in general correct and elegant, he sometimes draws out the thread of his verbosity finer than the staple of his argument. In endeavouring to avoid vulgar terms, he too frequently dignifies trifles, and clothes common thoughts in a splendid dress, that would be rich enough for the noblest ideas. In short, we are too often reminded of *that great man*, Mr. Prigg, the auctioneer, whose manner was so inimitably fine, that he had as much to say upon a ribbon as a Raphael.

Sometimes in his anxiety to vary his phrase, he becomes obscure; and, instead of calling his personages by their names, defines them by their birth, alliance, office, or other circumstances of their history. Thus an honest gentleman is often described by a circumlocution, lest the same word should be twice repeated in the same page. Sometimes epithets are added, which the tenour of the sentence renders unnecessary. Sometimes in his attempts at elegance, he loses sight of English, and sometimes of sense.

A less pardonable fault is that rage for indecency which pervades the whole work, but especially the last volumes. And, to the honour of his consistency, this is the same man who is so prudish that he dares not call Bellisarius a cuckold, because it is too bad a word for a decent historian to use. If the history were anonymous, I should guess that these disgraceful obcenities were written by some debauchee, who having from age, or accident, or excess, survived the practice of lust, still indulged himself in the luxury of speculation; and exposed the impotent imbecility, after he had lost the vigour of the passions.

But these few faults make no considerable abatement in my general esteem. Notwithstanding all its particular defects, I greatly admire the whole; as I should admire a beautiful face in the author, though it were tarnished with a few freckles; or as I should admire an elegant person and address, though they were blemished with a little affectation.

Yet, to say the truth, I have one censure in reserve. A candid acknowledgment of error does not seem to be Mr. Gibbon's shining virtue. He promised (if I understand him rightly) that in a future edition he would expunge the words, *of Armenia*, or make an equivalent alteration. A new edition has appeared; but I have looked in vain to find a correction of that passage. I am almost persuaded, that the misrepresentation of Gennadius was not wilful; but that Mr. Gibbon transcribing the Greek from the margin of Petavius, wrote by mistake *αἰδοῦμαι* for *αἰδοῦναι*. This error has now been so long published, that it is scarcely possible to suppose him ignorant of the charge. He has had an opportunity

opportunity of confessing and correcting the mistake. Yet still it keeps its place in the octavo edition.'

The preface concludes with a recapitulation of errors, and a profession of readiness to correct any others. The general topics of these letters are as follow:—'Letter I. Of Mr. Travis's candour in correcting his mistakes. Instances in what he says of Erasmus, of the Dublin ms. and of Bede.—Letter II. Of Valla's Greek mss. supposed to contain the disputed verse, 1 John v. 7.—Letter III. Of the Complutensian edition.—Letter IV. Of the mss. used by R. Stephens and Beza.—Letter V. Of the mss. supposed to be seen by the Louvain divines, of the Dublin and Berlin copies. An enumeration of all the Greek mss. that omit the verse.—Letter VI. Of the Vulgate Latin version.—Letter VII. Of the Syriac and Coptic versions.—Letter VIII. Of the Arabic, Æthiopic, Armenian, and Slavonic versions.—Letter IX. Of the Greek writers that are quoted in favour of the verse.—Letter X. Of the Latin writers before Jerome that are quoted in favour of the verse.—Letter XI. Of the later Latin writers that are quoted in favour of the verse.—Letter XII. Of the Greek and Latin writers, who, though they had sufficient occasion, have not quoted the verse.' To this, the following 'recapitulation and conclusion' are annexed. P. 402.

'The reader, who recollects the substance of my letters, will easily distinguish the probabilities from the positive facts. But from the facts stated in this historical deduction, it is evident, that if the text of the heavenly witnesses had been known from the beginning of Christianity, the ancients would have eagerly seized it, inserted it in their creeds, quoted it repeatedly against the heretics, and selected it for the brightest ornament of every book that they wrote upon the subject of the Trinity.

'In short, if this verse be really genuine, notwithstanding its absence from all the visible Greek mss. except two; one of which awkwardly translates the verse from the Latin, and the other transcribes it from a printed book; notwithstanding its absence from all the versions except the Vulgate; and even from many of the best and oldest mss. of the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth and most of the Latins down to the middle of the eighth century; if, in spite of all these objections, it be still genuine, no part of scripture whatsoever can be proved either spurious or genuine; and Satan has been permitted, for many centuries, miraculously to banish the finest passage in the N. T. from the eyes and memories of almost all the Christian authors, translators, and transcribers.

'At last, Sir, I see land. I have so clearly explained my sentiments concerning the authority of the disputed verse, and the merits of your book, in the progress of these letters, that it will be needless to add any thing upon either of those topics. As I was persuaded that Mr. Gibbon would never condescend to answer you, I have been bold enough to trouble you with my objections

gave us not wealth for so bad a purpose. It is doing worse than the wicked servant, who hid his talent in the earth, for if a gamester loses, he has spent improperly the money wherewith God had entrusted him: and if he wins, he is nevertheless incapable of giving a good account of his talent to God, since he has lodged it in an unfair Bank."

The prayers at the end are chiefly formed on the model of our excellent liturgy; some are extracted from Bishop Wilson, and the insertions by the author are by no means injudicious.

ART. xv. *Scriptural Views of the National Establishment, considered as the Church of the Living God, and as the Pillar and Ground of the Truth: a Charity Sermon, preached before the Right Honourable the Lord Mayor, the Sheriffs, &c. at the opening of St. Michael's Church, in Cornhill, on Sunday, March 28, 1790; being Palm-Sunday.* By C. E. de Coetlogon, A. M. Chaplain to the Mayoralty. 4to. 49 p. Pr. 1s. 6d. Rivingtons. 1790.

IN this sermon, the text of which is 1 Timothy iii. 15. the author considers what are the particular views which ought to be entertained respecting the House of God; and respecting that House, both as the church of the living God, and as the pillar and ground of the truth. His definition of the term church, the requisites of a proper, mode of behaviour, and suitable dispositions of heart and mind in such an assembly, and that the church of God is the pillar and ground of the truth, will, it is conceived, be controverted by few who profess Christianity. In his deductions from these premises, many will conceive Mr. De Coetlogon not quite so happy, and that many assemblies of Christians will think themselves warranted by the highest authority, that of the sacred writings, in believing their claims to belong to the church of God, are as well founded, as those of their brethren of the establishment.

The Church of England is considered by Mr. De C. as 'the center of all Christian verity, the bond of unity, and the sublime source of unanimity,' and *uniformity* he thinks, should be the aim, the delight, the ambition of every Christian. How far a general uniformity would conduce to the preservation of real religion, it is not our present business to enquire, but probably many will believe that the discussions which are excited by differences of opinion on speculative subjects, are more favourable to the cause of Christianity, than the languor and supineness which might probably arise from a state that called for no enquiry.

We were a little surprised in a discourse, which upon the whole is well written, to find such a phrase as, 'I will focus ten thousand arguments in one.'

ART. XVI. *National Gratitude for Providential Goodness, recommended in a Sermon preached before the Lord Mayor, Aldermen, &c. May 29.* By C. E. De Coetlogon, A. M. 4to. p. 36. Pr. 1s. 6d. Rivingtons. 1790.

THE author in the discourse under our present consideration, 1st, investigates the nature of religious gratitude, which is exhibited for our imitation in his text, Psalm lxxii. 18, 19. He 2dly, enumerates some of those great occasions which are peculiarly calculated to excite a spirit of national gratitude to the Divine Being, especially the reformation and restoration, but in considering the latter, judiciously discriminates between the man and the king, between the restoration of the exiled Charles, and the return of a quiet and orderly government. He then proceeds to mention an additional subject of public gratitude in the revolution. Mr. De C. concludes by mentioning several causes, which, in his idea, ought continually to excite the religious gratitude of Britons, particularly the blessings which they are constantly deriving from their ecclesiastical and civil constitution.

ART. XVII. *The Harmony between Religion and Policy, or divine and human Legislation; a Sermon delivered before the Lord Mayor, Judges, &c. April 25, 1790.* By C. E. De Coetlogon, A. M. 4to. p. 42. Pr. 1s. 6d. Rivingtons. 1790.

THE *Wisdom of God* spoken of in the text, Ezra vii. 25, 26. Mr. De Coetlogon considers as the Bible, and demonstrates the peculiar propriety of thus considering the sacred volume. He then proceeds to shew the great importance of divine knowledge, or true religion, to states and individuals, and in what this knowledge consists. Under his third head the author takes a view of the harmony, or alliance between religion and civil policy, which he conceives necessarily connected, and that their union and co-operation are indispensably requisite for the happiness of mankind. The sermon concludes by a concise enumeration of some of the most glaring enormities of the present age, and a serious exhortation to all, whatever their station; to recommend by their example, the true *Wisdom of God*, the sacred scriptures.

We find some peculiarities of style in the present discourse, and amongst a few others, could not but remark, 'Does it not recollect to us.'

B.

ART. XVIII. *A Charge delivered to the Clergy of the Diocese of London, at the primary Visitation of that Diocese in the Year 1790.* By Beilby, Lord Bishop of London. 8vo. 28 p. Pr. 1s. Rivingtons. 1790.

His Lordship, after having paid a handsome compliment to his learned predecessor, addresses the clergy of his diocese on the subjects of Residence, the performance of Sunday-duty, which, in some churches, it seems, is from neglect, only once a day; the expedience of Sunday schools in London and Westminster, psalmody, and the propriety of increasing the stipends of curates. The charge is written with his Lordship's usual good sense, moderation and piety. We select an important passage. P. 24.

'The regulations I have proposed are such as appeared to me highly necessary not only to the general interests of religion, the welfare of our people, and the credit of our order, but (some of them at least) to the very existence of our ecclesiastical constitution, and to the permanency and security of our religious establishment. For let us not flatter ourselves, my brethren, that because we have the laws and the government on our side we are therefore perfectly safe, are perfectly secure in our privileges and possessions, be our characters and our conduct ever so inconsistent with our profession, and our various duties ever so much neglected. At present it is true we enjoy a profound calm: we possess, I trust, a large share of the public esteem; we have received a recent and substantial proof of it, for which we ought to be thankful and grateful. But on what is this favour and this support of the legislature founded? Unquestionably on this idea, that we are by our ministerial labours promoting most effectually the peace, the morals, the good order, the welfare, and the happiness of the community. While this conviction prevails, we shall never fail to meet with countenance and protection. But if once we relinquish this ground; if we desert our proper stations, and rush into the world; if we consider our preferments merely as life estates without any regard to the personal services and personal duties with which they are charged, we shall most assuredly forfeit the good opinion, and with that the support of the state; we shall be left to combat our adversaries as we can; the firm ground we now stand upon will sink from under our feet, and our properties and revenues will be swept away, like those of our brethren, in a neighbouring kingdom, whose despoliation is said, (on too good grounds with respect to some of them I fear) to have been no less owing to their non-residence, their love of pleasure, their loss of the public esteem, than to the subversion of their civil government.'

ART. XIX. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 14, 1789. By the Rev. W. Vincent, D. D. 4to. 38 p. Pr. 1s. Rivingtons.*

A short, but sensible discourse on Benevolence, and well adapted to the occasion on which it was preached. Text, Col. II. 19.

ART.

ART. XX. *A Review of English Literature, as it respects Moral and Religious Inquiry, recommended in a Sermon preached before the University of Cambridge, Oct. 25, 1789.* By W. Purkis, D. D. &c. 4to. 20 p. Pr. 1s. Cadell. 1790.

THE objects of this Review may be learnt from Dr. Purkis's own words, p. 15.

'I would propose for your serious consideration, that we should (from our own press) in a methodical plan publish, in a cheap edition, such a series of authors of approved merit as might form a compendium to conduct our youth in moral inquiry—for the motives of duty—the proofs of God and his attributes—the evidences of scripture—and the clearly established and avowed doctrines of the gospel. To these should be added some of the ablest defences of civil and ecclesiastical polity. This would not be a work of great labour or expence; for it is not so much the multiplicity, as the judicious choice of the books, which creates the difficulty.'

ART. XXI. *A Sermon preached at St. Dunstan's in the West, on Sunday, March 28, 1790, for the Benefit of the Royal Humane Society.* By the Rev. Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. With an Appendix, &c. 8vo. 40 p. Pr. 1s. Cadell. 1790.

A sensible and elegant discourse on the duty of preserving life. Text, 2 Sam. xxiii. 17. 'Is not this the blood of the men that went in jeopardy of their lives?' The following extract affords a proper specimen of Mr. Archdeacon Pott's style and manner, p. 13.

'The services which we may strive to render to others in our best times of strength and prosperity, are liable to fail; they are bounded by our means and opportunities, which are very narrow and imperfect: the services which we can render to the public cause of truth and piety are not exempted from the frailties of our nature; with the best desires, and with the purest motives, we may do things unseasonably or unprofitably; our endeavours for the benefit of our fellow-creatures may miscarry with respect to them; but in all these instances the improvement of our own character before God will not be at all impeded: this stamps the true value of life; this is the only work of man whose issues are infallible, over which time has no power, and fortune no authority. It is true that this discovery was made by the light and revelation of the Gospel. If we regard the times when men meted with other measures, it will abate a little of our wonder, though nothing of our horror, that the savage, swayed by false conclusions, and by the prevalence of evil customs, should suppress the dictates of his nature, and expose the old and the decrepid members of his household to perish; and that the two chief masters *

* Plato de Repub. lib. iii.—Aristot. lib. vii.—Pol. c. xvi.

of philosophy in Greece should no less barbarously proscribe the weak and sickly as worthless persons, and banish the physician as contributing by his art to continue such men in society. But the Christian philosopher does not form his estimate of personal worth from bodily endowments, or from the power of prosecuting worldly things; he knows that no man can have fulfilled the end of his being, because that end consists in an entire submission to Providence, in continuing to bear its dispensations of what kind soever with fortitude and cheerfulness. The sagacious hound, or labouring ox, may have fulfilled their parts in life, and may have a portion of existence useless to their owners, however necessary in the course of nature; the cedar of the mountain, and the oak of the forest, may grow to maturity, and after that period decline, and at last become worthless to the builder; but with man, the exercise of reason can never be so complete as to supersede its use. The patient fortitude of Christian faith may gather strength amidst the injuries of time, and the feebleness of age. Though the senses fail, and the power of moving be lost, yet the soul abides entire, and often with fresh force, and with more clear exertions, as the bodily supplies run out: a sure indication that that which becomes stronger as the body rushes to decay, will not follow it to the dust.' H.

ART. XXII. *A Sermon preached at the Maze Pond, Southwark, Sept. 27, 1780, for the Benefit of the Society established in London for the Support and Encouragement of Sunday Schools in the different Counties of England.* By James Dore. 8vo. 33 p. Pr. 6d. Gurney. 1790.

INTENDED chiefly to recommend the distribution of bibles to the objects of these charities.

ART. XXIII. *Christian Vigilance considered, in a Sermon preached at the Baptist Chapel, in Taunton, on the Lord's Day after the sudden Removal of the learned and reverend R. Robinson.* By Joshua Toulmin, M. A. to which is added, some Account of Mr. Robinson and his Writings. 8vo. 57 p. Pr. 1s. Johnson. 1790.

THE duty of watchfulness, and its necessity, are the topics insisted on in the first part of this discourse; the latter part is occupied with a variety of anecdotes relative to Mr. Robinson; and these are followed by an appendix, containing a further account of his life and writings, from which we shall extract the following passage, p. 26.

'An uncle took him under his patronage when he was a boy, and educated him for the ministry in the established church. At about fifteen or sixteen years of age he was brought under serious impressions, and became possessed with a strong sense of the importance and excellence of real religion, by hearing the eminent and reverend Mr. George Whitefield; whose preaching wrought such

ſuch a change in his temper and behaviour, as could not be long concealed: his uncle was ſo exaſperated as to diſcard him, and to expoſe him to the ſevereſt hardships and extreme poverty. He was for a few years one of Mr. Whitefield's preachers, and in that connection married, when very young. During that period of his life, he became, on conviction, a Diſſenter and a Baptiſt. At the age of twenty-three, in the year 1759, he was invited to a congregation of Proteſtant-Diſſenters in Cambridge, conſiſting of thirty-four members, and ſo poor, that all they could poſſibly propoſe to raiſe for his ſupport was 3l. 6s. per quarter. He preached with them on trial, nearly two years, and ſettled as their paſtor in 1761. In 1774, the congregation, including children and ſervants, conſiſted of a thouſand ſouls.'

ART. XXIV. *Reflections on Death. A Sermon on occaſion of the Death of the Reverend Robert Robinson, of Cambridge, delivered at the New Meeting, in Birmingham, June 13, 1790; and published at the Requeſt of thoſe who heard it, and of Mr. Robinson's Family.* By Joſeph Priestley, LL. D. F. R. S. 8vo. 34 pages. Price 1s. Birmingham, Belcher. London, Johnſon. 1790.

OF all the funeral ſermons which have ever come before us, this is, in our opinion, one of the moſt rational, the moſt original, and we apprehend, calculated to be the moſt extenſively uſeful. We therefore heartily recommend it to the peruſal of all claſſes of people. The doctor does not treat the ſubject of death in the common ſtyle of pulpit declamation, which, if it answer any purpoſe at all, is only calculated to render men gloomy, inactive, and diſſatisfied with their condition. He firſt ſhews that it is natural in mankind to put off, in their own thoughts, the time of their death; and that this deluſion is a happy one, ſince without it the buſineſs of life would not be done to any purpoſe. 2dly. He evinces that a proper preparation for death, does not at all depend on our continual thinking of it; but that, on the contrary, if men will purſue the buſineſs of this life properly, they will find it the beſt preparation for another. 3dly. That the place and manner of our death are of no moment. 4thly. That the fear of death is unneceſſarily increaſed by ſuperſtition. 5thly. That if death be not naturally terrible to man, it is ſtill leſs ſo to the Chriſtian. 6thly. That the change of our natures by death, may poſſibly be not ſo great as we are apt to imagine. It will be happy, in our opinion, for the riſing generation, if the following liberal ſentiments of Dr. P. meet with the attention which they merit. P. 23.

'I would particularly recommend to your imitation Mr. Robinson's exemplary conduct in the education that he gave to his numerous family, not only in religion, but in all branches of uſeful knowledge; by no means neglecting his daughters. - To their underſtandings his good ſenſe taught him to give the ſame

cultivation as to those of his sons, that is, the highest of which they were capable. Getting over a vulgar and debasing prejudice (that women, being designed for domestic cares, should be taught nothing beyond them) and finding his daughters capable of it, he himself taught them the learned and the modern languages, and he got them instructed by others in mathematics and philosophy. Certainly, the minds of women are capable of the same improvement, and the same furniture, as those of men; and it is of importance that, when they have leisure, they should have the same resource in reading, and the same power of instructing the world by writing, that men have; and that if they be mothers, they be capable of assisting in the instruction of their children; to which they have generally more opportunity to attend than the fathers.' B.

ART. XXV. *Suicide; a Sermon preached March 13, 1790, in the Parish Church of Hurstmonceux in Suffex, at the Funeral of John Mitten.* By the Reverend Lewis Turnor, Curate of Hurstmonceux. 4to. 26 pages. Price 1s. Lewes, W. and A. Lee: London, Williams. 1790.

A FLORID, desultory harangue on Jer. x. 23.

H.

ART. XXVI. *The Danger of the political Balance of Europe.* Translated from the French of the King of Sweden, by the Right Hon. Lord Mountmorres. Fools-cap. 8vo. 283 p. Price 3s. 6d. sewed. Jeffery. 1790.

THIS publication is dedicated by Lord Mountmorres to the Lord Viscount Torrington, the British minister at Brussels. He observes, in what he calls a PRELIMINARY, 'that the spirit of the first works frequently evaporates in translations; as the essence of ether is often lost, when poured from one vial into another. He offers this work in an English dress, with a different hand, to the impartial tribunal of the public, p. xi.

'In this work, the rapid progress of Russia, in somewhat more than half a century, from civilization to preponderance in the general system—the dethronement of Peter the Third—the accession of Catherine—the subjection of Courland—the appointment of a king of Poland, the nominee of Russia—the partition and dismemberment of that country—the Leonine convention with Frederick the Great, and with Austria—the Turkish wars—the policy of the Czarina—the interests of Denmark—the constitution, the character, the revolution, and present state of Sweden—above all, the agitation of the great question, of the consequences of the subjection of Turkey, and the establishment of Russia in the Mediterranean, and its importance to the maritime powers, are most happily displayed.'

This is a very just, though brief, analysis of the original work: of which, however, we have here a most inelegant, ungrammatical, and sometimes unintelligible translation! For example, p. 8. 'A moiety of Europe;' this is French, not English.

English. In the same page, 'What would be the consequence of a war, which *would*,' &c. he means *should*. In the same page, 'History is here alone the torch of precaution.' By this arrangement of words, Lord Mountmorres seems to affirm that 'History, in this instance [here] alone, is the torch of precaution.' His meaning undoubtedly is, that 'History alone is here the torch of precaution.'—P. 15. 'The other extremity of Europe *ambitioned* her alliance.'—P. 21. 'And fortified his influence with new alliances with the northern powers.' Judging by the grammatical construction of this sentence, we are uncertain whether he means that his influence was fortified *by* or *with* new alliances.' It is by the context we know that he meant the former.—P. 22. 'The maintenance of the political *equilibre*.'—P. 33. 'Prudence could alone preserve him.' He means, 'Prudence alone could preserve him.'—P. 37. 'To him Russia owes the wisest ordinances *which* [he means *that*] have decorated *that* government.' And here, again, there is a fault. The pronoun *that* refers the word *government* to the word *Russia*: but *Russia* is not a government, but the subject of a government. The sentence, in order to be grammatical, should run in some such manner as this: 'To him Russia owes the wisest ordinances that have decorated the government of that empire.'—P. 41. 'Many of these wise regulations *were in* that short period of six months.' He means 'were *established* in that short period,' &c.—P. 47. 'And finished with conjuring that the emperor,' &c. As neither *finish* nor *conjure* is a middle or neutral verb, two words are wanting in this one line, which might be amended thus: 'And, in conclusion, conjured the emperor,' &c.—P. 54. 'But it seems trivial circumstances accelerated the execution, aggravated the catastrophe, and secured success.' In what? There is no mention of the project to which all this refers in the whole paragraph which this sentence concludes. P. 59. 'And none that were insensible of his sufferings, save only,' &c. He means, 'And *there were* none that were insensible,' &c. or, more elegantly as well as concisely, 'And none were insensible,' &c. But perhaps the word *that* has been inserted inadvertently.—P. 62. 'At fine;'—'in fine,' or, in a word.—P. 66. 'In order to colour the sacrifice, fictitious reports were circulated; sinister projects were imputed to Peter the Third, against which the empress should have guarded herself.' He means, 'Against which it became necessary for the empress to guard herself.'—P. 133. 'Monasteries, churches, neither age nor sex were spared.'—'Neither monasteries nor churches, nor age nor sex,' &c.—P. 139. a paragraph begins thus: 'Seeing Russia weakened by the Turkish war, obliged to keep thirty thousand men in pay to guard Poland; her finances exhausted, and apprehensive of

internal commotions; Struensee attempted,' &c. The nominative, Struensee, should have been prefixed, and led on the sentence, as the *energizer*, in the language of universal grammar, acting on a subject energized, and not to have followed, especially, at so great a distance from the beginning. Again, in the line 'her finances exhausted, and apprehensive of internal commotions,' the conjunctive *and*, according to grammatical interpretation, would lead us to imagine that it was the *finances* of Russia that were apprehensive, &c. We may add, that the whole of this sentence is concluded in a very vulgar as well as ungrammatical manner—'but the destiny of this country got the better'—of what?

These strictures are intended not to damp the ardour of Lord Mountmorres in that literary career on which he has entered *, but to enable him to pursue it with advantage, by pointing out a defect which it is in his power to remedy. He neither wants parts nor general reading and observation, but it is not to be concealed that he is very inattentive to the first requisite in composition, GRAMMAR. Without grammar ideas cannot be represented either with precision or with perspicuity. Grammar rises in its principles, and is connected with those of the other arts and sciences in the FIRST PHILOSOPHY. It is, therefore, a most essential part of liberal education, not only to shew the rules, or analogies, of particular languages, but to shew the principles that are common to them all: how words, and words in conjunction, express ideas, and all the operations and modifications of the mind; and how much universal or philosophical grammar runs into the philosophy of things; into nature in matter and in form, in substance and in quality. In this important branch of education Lord Mountmorres, beyond all doubt, has been most miserably neglected, as he shews in his preface, in his notes, and in the spirit too that, on the whole, pervades his translation. We cannot but ascribe his gross ignorance of universal grammar to the carelessness or to the incapacity of his tutor or tutors. We shall not send his lordship, for the principles of philosophical grammar, back to Simplicius, to Ammianus Marcellinus, or to Aristotle. He will learn them with sufficient accuracy and with greater facility in the HERMES of Mr. Harris, and have examples of their practical application to the English tongue in the Grammars of Dr. Lowth and Dr. Priestley, &c. These hints we offer to Lord Mountmorres with sincerity and with respect. It is strange that, in the circle of his private acquaintance, not one has been found to urge the same salutary truths.—And this leads us to make a few observations on

* He informs his readers that he is, at present, engaged in a Parliamentary History of Ireland to the Revolution.

what his lordship has said on the subject of noble and royal authors, p. xx.

‘Prejudices there are, no doubt, against noble, and against royal, authors—envy exacts a compromise from men in exalted stations; flattering misconception and self-love have established an opinion, that men who are above the rest of mankind in some, should be lower than the rest of their species in other, respects;—but fortuitous advantages do not alter the real character—fame and reputation are prizes which may be allotted to any description of men: and we must admire those who quit exalted stations to enter into the common list, who start in the popular race, and labour to gain the prize, by surpassing mankind in the beaten tracks, and the common high roads of life.’

There is not in the multitude, there is not in human nature any prejudice against men in exalted stations. The prepossessions of mankind are on the side of the great. The expectations entertained of heirs-apparent to great fortunes and power, are well known to be extravagant. Their talents and virtues are exaggerated; their faults and follies are shaded and palliated by good names. O king, live for ever! is not only the language of eastern adulation, it is, to a certain degree, that of all nations: for in all nations, as is happily illustrated by the late Dr. Smith, in his *Theory of Moral Sentiments*, there is a strong disposition to sympathize with the prosperity of the great. If, then, there be indeed ‘prejudices against NOBLE and ROYAL authors,’ they must arise from some cause steady and powerful in its operation: and this cause is no other than that indolence and love of pleasure which is indeed common to human nature, but which, in the middle and lower ranks of life, is counterbalanced by the necessity of application and exertion, in order to the attainment of independent fortune, or distinguished reputation. The young lord has the same love of distinction and praise, that stimulates the industry of other men: but a crowd of parasites and flatterers, from the tutor himself, too often down to the lowest stable boy, satiates him with unmerited praise, and nourishes, by the basest adulation, an over-weening conceit of his own accomplishments. It is easier, and a more pleasant task, to flatter a young lord, that he is master of all that is valuable in grammar and rhetoric, than to direct and accompany him in a painful progress in those studies. And when MY LORD is advanced to an office of high trust in the state, he is as ready to bestow a bishoprick on the complaisant companion, as the faithful, but severe tutor. If such language had been held to the infant, and juvenile mind of the well-meaning and lively nobleman, whom we have now in our eye, we should not have had occasion to make the foregoing animadversions on his extreme deficiency in point of grammar. We cannot take leave of Lord Mountmorres, without making some observations on what follows.

lows. 'Fame and reputation are prizes, which may be allotted to any description of men; and we must admire those who quit exalted stations, to enter into the common list, who start in the popular race, and labour to gain the prize, by surpassing mankind in the beaten tracks, and the common high roads of life.'

As the faculty of reason, and the principle of intelligence, form the distinguishing features of man, so his highest glory consists in the exercise and improvement of them. 'Common list, popular race, beaten tracks, common high roads of life—These are epithets well appropriated to the common practices of the VULGAR GREAT, who know no other claims to public attention and respect, than the splendor of their descent, the imputed merit of their ancestors, gaudy equipages, costly entertainments, servility to men in power, political intrigue, &c. &c. but are misplaced when applied to what is most excellent in our nature. The liberal arts and sciences furnish a nobler course than NEWMARKET, and triumphs as much superior to those of contested elections, as the laws of nature have a more extensive and permanent sway than the varying interests and views, and accidental humours of a giddy populace. It is of no importance, in the present argument, that thousands and tens of thousands of damnable poetsasters, translators, and scribblers of every kind, like so many chimney sweepers mounted on jack-asses, attempt to keep up with the rapid flights of the true PEGASUS: that men enured to mechanical employment, sometimes quit their tools, and keep even shops and journeymen of literature. These can never disgrace the cause of science, though they may expose themselves; any more than the humble attempts of the vulgar, to imitate the fashions and manners of the great, detract from the importance of THEIR refinements in intrigue, luxury, and dissipation. The man who starts in the career of literature, does not, or ought not to measure his powers with those of the crowd that join in the race, but with those of the distinguished individuals, who leave the crowd far behind.

But now, to pass from our noble translator to our royal author, it was not, certainly, any ambition of literary fame, that moved the king of Sweden to compose and publish the tract before us; but a desire to rouse a general indignation throughout Europe against a proud and over-bearing princess, who, by her arms and her intrigues, was continually employed in extending her power and influence over all her neighbours.

To the just account that has been given of this tract by Lord Mountmorres, and which we have above quoted, we shall add, that the matter of it is conceived with great justness and good sense, arranged in the most natural order, and expressed in a very lively manner. It possesses the advantage of
perfect

perfect unity of design, without which little is to be expected from the ablest writer, namely, to move the jealousy of Europe and the revenge of particular nations against Catherine II. of Russia. He enters largely into the domestic, as well as foreign intrigues of the empress, and contrasts, with much effect, the cruelty of her policy, with the virtues, and particularly with the humanity, compassion, and unsuspicious and generous confidence of her murdered husband, Peter III, p. 20.

‘ This prince, who for some time was only known in Europe, through the medium of the calumnies of his assassins—this prince, born and educated in Germany, had all the inclinations of his native country, and a contempt for his new subjects.—Master of Holstein, a member consequently of the German empire, he added weight to the Russian crown, interfered in the German system, in his own personal right, and fortified his influence with new alliances with the northern powers. Happily, this prospect did not inspire him with ambition; he was influenced only by a just resentment against Denmark, and by his friendship for Frederick the Great. Policy leagued with his moderation. For, the ruinous war which Elizabeth waged against the king of Prussia, had cost her three hundred thousand men, and above thirty millions of roubles.

‘ Though the third Peter had no other title to public esteem than that of saving a prince, upon whose preservation the maintenance of the political equilibrium depended, his memory should be regarded, and esteemed. In some venal writings, the productions of fanciful historians, his attachment to the king of Prussia was ridiculed as the effect of enthusiasm, and the puerile love of emulation:—but assuredly an enthusiasm for, and admiration of, the qualities of a man, who wrought such prodigies of wisdom and intrepidity, was very excuseable—and the heroism of friendship is a rare quality amongst kings.

‘ This profound respect, and regard, for Frederick the Great, demonstrated judgment and sensibility in the third Peter; the enemies of Prussia, at Petersburg, had signalized themselves, by the persecution of the young czar, during the reign of Elizabeth.—This prince had accordingly counteracted their measures, and his subsequent conduct, in supporting the king of Prussia, was perfectly consistent.—This last monarch was now in danger; the new English minister (Lord Bute) threatened him with desertion, and his safety seemed to depend on his Turkish negotiations, on the capricious motions of the Khan of the Tartars.—Let us see in what terms, the hero so renowned for his knowledge of the human character, has appreciated the friendship and generosity of the third Peter.’

After the quotation from the king of Prussia, and a tribute to the memory of that great man, our royal author thus proceeds.

‘ The first misfortune of this prince (Peter III.) was to be adopted by Elizabeth, to mount one day, p. 28.

‘ Sur ce throne [trone] glissant, dont vingt rois descendirent—

‘ The

‘ The second, to have been led from Holstein, to become a slave at Elizabeth’s court; and his wife was the third misfortune. His Imperial aunt obtained the crown by a revolution stained with injustice, and was always in dread of a counter-revolution; her nephew was a prisoner of state. The cabinet was barred, and its councils were concealed; all intercourse was suspected with him; his German servants were deprived of the comforts of his conversation, and their attachment was a principle of disgrace; surrounded by enemies, the right of approach was only given to spies, observers, and betrayers of his conversation—his matrimonial misunderstanding left the Prince without domestic consolation, and reviewing some troops at Orientbaum, became his only recreation.

‘ His complaints gave rise to an intrigue, which serves to lead us through the mazes of those deplorable events, which ultimately deprived the emperor of his scepter, and of his life.

‘ The chancellor Bestuchef, the great confidant of Elizabeth, was the Grand Duke’s avowed enemy; his insolence in contriving mortifications, made him tremble at the prospect of a new reign; he formed the project of substituting the prince Paul, son of Catherine the Second, under her regency, in the place of Peter the Third. Bestuchef presupposed the success of his plot, from a multitude of groundless calumnies against the Grand Duke, and the favourable reception of Elizabeth; and lastly, upon the intention of Catherine to deprive her husband of the crown, and to appropriate the regency to herself. It would be presumptuous to advance, that this princess was concerned in this plot—but assuredly Bestuchef must have believed it, for, he never would have encountered her resistance. Elizabeth, doubtful at first, resumed a more dignified conduct, and supported her nephew against the chancellor; and an incautious expression of the empress Elizabeth is still cited, ‘ I know my nephew,’ said she one day, to the slanderers of the prince, ‘ I have nothing to fear from a good heart, I am not so well acquainted with my niece.’

‘ Bestuchef, afterwards disgraced by Elizabeth, was excepted out of the amnesty, upon the accession of the third Peter; but upon the indulgence of Catherine, he was recalled from exile.

‘ The preceding facts, which repose upon the authority of authentic historians, describe the first clouds of that tempest, in which the third Peter was involved; prudence could alone preserve him from the rocks and breakers through which he passed;—but amongst his other virtues, he found one, namely, confidence, which caused his destruction.

‘ Notwithstanding the reproaches justly cast upon that monarch, from the excess of his good qualities, spite of the blame with which he is attacked, upon the unfortunate career of his debaucheries, and of the slanders which hatred and remorse have attached to his memory, few princes have begun to reign with more wisdom; his first public actions expiated the defects of many preceding years, and they had only six months duration.

‘ Siberia, and the state prisons, were filled with distinguished captives, victims of the favourites, and ministers of Elizabeth—the

the emperor redressed their wrongs—the illustrious Munich was recalled, and reinflated—Biron, Lestock, and some of whom had offended him in the late reign, were restored to liberty, by a prince who extended his clemency to the insolent favourites of his aunt—the first qualities of his government were justice and clemency—and his magnanimity to some Prussian officers, whom the fortune of war had deprived of liberty, and who groaned in extreme servitude, is too well known to be recorded.

‘The commencement of his reign promised zeal for promoting order, and discovered application, vigilance, and activity—he was early at the senate, at the different offices, and set an example of industry, by his superintendance in various departments: the first Peter was his model, and his plans formed the chart of his legislation—to him Russia owes the wisest ordinances, which have decorated that government.

‘Not satisfied with limiting the despotism of his officers, he abridged his own power, by abolishing the secret council of chancery, a state inquisition, which, upon the least suspicion, imprisoned, tortured, or executed, natives and strangers. He was a warm friend to toleration; and he framed that memorable decree, which enfranchised the nobles from compulsive service, and permitted them to travel, without the royal permission.’

These traits exhibit the character of Peter III. in a new point of view, and afford a very striking example of the light that is usually thrown on truth by time.

Precipitation, however, the king of Sweden observes, accompanied some of his salutary innovations; particularly those relating to the clergy; which, though just, reasonable, and political in themselves, shocked the customs and manners of the country, and furnished pretexts for rendering his government unpopular. P. 39.

‘The regiments of Ilimailoff and Preobrazinski, formed a body of guards, in barracks in Petersburg, licentious and ill disciplined, their want of subordination enervated their loyalty; and in former revolutions, they were sold to the highest purchaser. Peter the Third conceived, that a rigorous discipline would secure their obedience, and prevent the disorders of a body so badly organized, he introduced the Prussian discipline, modelled them after his Holstein guards, and secured order by severity: had this discipline been firmly established, their fidelity would have been secured; corruption is difficult in a corps inured to the daily detail of their duty; but the reformation was of necessity entrusted to German, in preference to Russian, officers. These strangers were considered as usurpers; their favour became the object of ridicule, and the national troops were instigated to revolt, by the ignorant pride of being offended at foreign instruction.

‘When we reflect, that many of these wise regulations were in that short period of six months, which put a period to the reign of their author, we are affected by pity, and with horror.

‘Some of these innovations deserve public gratitude, others, the reproach of precipitation—though a sovereign despot, this prince

prince excelled in acts of bounty, and of justice. His enterprizes against Denmark, were more natural, and less pernicious, than the war against Prussia, fostered by the personal hatred of Elizabeth, and her minister. The private life of Peter, it is true, was disfigured by the excesses of the table, which ultimately might have rendered him contemptible; but where is the king, or the individual, whose infirmities are not relieved by some good qualities?—Does not equity hold the balance of good, and of bad qualities?—If the virtues and defects of the Emperor were weighed, who is there could justify his dethronement, and his death? Is the least equality visible, between the discontents he produced, and his unfortunate exit? A warm friend, a good father, an indulgent husband, but too easy, too confident, and too open to those traitors, upon whom his favours were lavished; at the end of six months, he experienced a fate, which ten years stained with crimes, and with tyranny, could have scarcely justified.

Our author having detailed the intrigues that led to the death of the Czar, says, p. 54.

‘To his last day, even to his last hour, Peter preserved his magnanimous, fatal security, and confidence; his Russian guards were corrupted by Orlof, and Rozamoufki; Catherine was mistress of the Capital, and his officers were seduced by slanders against their sovereign. Already had the conspirators impiously counteracted their fidelity, by swearing and binding themselves in the most solemn manner, to commit high treason—and the archbishop of Novogorod, that fanatic incendiary, whom the clemency of Peter had pardoned, presided in the solemnization of this ceremony, under the auspices of the Empress. At length the Emperor’s friends were arrested, and the people were deceived by the artful reports, that the Prince had died by a fall from his horse, before Peter suspected the enterprize at Petersburg.

‘He was then at the Orienabaum. Spite of the baseness and servile infidelity of many nobles, of military and civil officers, he had still some resolute friends:—the chancellor of Woronzof, the virtuous mareschal Munich, and his faithful Holstein troops—affairs were not yet desperate—the intrepid Munich counseled Peter to march directly to Petersburg, at the head of his German troops:—“I shall precede you,” said the generous veteran, “and my dead body shall be a rampart to your sacred person.” Possibly such a resolution would have crushed the conspirators;—the same fervile spirit which had prostrated the nobles, the people, and the soldiery, would have reduced them to their lawful sovereign, marching to vindicate his crown with his sword, and with the abilities of Munich.

‘But alas! irresolution superceded courage; not that Peter wanted spirit, but he was distracted by discordant councils—in his train were emissaries of the empress, bathing the hands of this prince with deceitful tears, affecting to represent the dangers he incurred, and inviting him to the empress, and deprecating resistance. This perfidy accomplished what treachery had commenced; and thus Peter, surrounded by traitors, was entangled in their snares, and a prey to uncertainty, when every moment was precious, and called for decision.

‘Europe,

• Europe, and posterity, will never forget the cruel fate of this monarch, in the flower of his age—dragged into captivity, and expiring in the ferocious hands of his wife, and his own confidents. The humane compassionate his misfortunes; and none that were insensible of his sufferings, save only those from whom he had a claim to succour and to consolation.

• On the contrary, outrages of every kind were offered to him: by delivering himself up voluntarily to her, who, during fourteen years, had the honour to be the partner of his bed, it seemed he was protected by all that is most sacred amongst men. His person, committed to the discretion of the empress, became a deposit, upon which it was no longer permitted to form attacks—it neither belonged to his enemies, by the rights of war, nor by that of the laws; and from the moment Peter had surrendered, without being compulsion, every abode of Catherine should have been an inviolable asylum for him:—alas! this illusion, by which he had been dazzled, was of a short duration.

• He had been defamed by a manifesto of June the twenty-eighth;—hardly arrived at Peterhof, he became a prisoner, and felt the humiliation of being secretly visited by count Panin, that frivolous and versatile minister, loaded with praises by hireling gazetteers—that Panin, who had dared to dictate to his master, and benefactor, to a sovereign, who was a prisoner, an act of abdication, and of dishonour; an act conceived in the most humiliating expressions—that Panin, at fine, who forced the descendant of Peter the First, to take his oath in the presence of the Almighty, and renounce his crown, to sign with his own hand such a monument of audaciousness, and infamy.

• Notwithstanding this abdication, which served as a new title for preserving his life, and liberty, the emperor, that very night, was confined in the castle of Robscha. Whilst her husband entered this tomb, the empress surprised Peterburg, with the noise and bustle of a triumphal entry.

• But this pageant was not sufficient to allude the sensibility of the multitude; disloyalty, in a vast number of them, was rapidly succeeded by remorse, and by compassion. The people, who are always good, when left to their natural impulse, were shocked at hearing that their sovereign had just passed from a throne, into the horrors of an eternal prison. The soldiery manifested their emotions, every one was affected by the remembrance of Peter's virtues, and his faults were forgotten, as the displeasure hourly increased; the Empress was threatened with a frightful reverse. But let us draw a veil over this melancholy scene, which put an end to his inquietudes; let us not repeat, that the seventh day of his captivity, Peter the Third was no more; that he contended for his unhappy life, with the ferocious courtiers who penetrated into the fortress; that the screams of his convulsive agonies were heard; that two days after, some strangers saw the walls stained with the Emperor's blood; and that one of the principal performers in this tragedy, had been pursued for years, by the idea of his expiring sovereign, and exhibited a shocking spectacle in Petersburg, of remorse, and of insanity.

It may gratify the curiosity of our readers to know the opinion of his Swedish majesty, concerning Peter I. Czar of Muscovy, commonly called, and we think justly, Peter the Great: though in this we presume to differ from our royal author. Speaking of Peter I. he considers him as 'A man of more energy than genius, formed to govern more by the impulse of his passions, than by the slow empire of reason, a successful warrior, and a tyrannical legislator.'

The king of Sweden having shewn, in a very clear and convincing manner, the ambitious designs of the empress, and the hostility of her views to all her neighbours, shews lastly, that they are inimical even to the true interests of Russia; and he pursues his great object of exciting jealousy and opposition to Katherine, even in her own dominions. P. 249.

'To all these [observations on the views of Russia and the interests of other nations] I shall subjoin the supereminent consideration of the happiness of Russia herself, of her true glory, of her national interests, sacrificed to the eclat of a transitory reign, whose trophies are stained with blood. That nation, which has surprised Europe with the rapidity of her civilization, should endeavour to consummate that great work; to which peace is essential. The natural aptitude of that robust, flexible, and penetrating people, to repair the ravages of successive wars, would facilitate this design. They yet want arts, manufactures, internal and foreign commerce, capitals, population; and her civilization does not extend beyond Moscow. This cannot be the work of a sovereign, engrossed with ideas of territorial aggrandizement; nor of favourites trembling at her nod, at their future destiny, and providing asylums in the neighbouring states as refuges from despotism. This great donation is reserved to the nobility, to the nation itself, formed to give examples of virtue, which decorate humanity. It is a ~~the~~ by exerting her activity in the center of the state, that her wounds can be healed, and that she can support the inconvenient and gigantic extent of her empire.

'The Russians still proudly remember that prince who, unintentionally perhaps, prepared them for freedom, while they were civilized as slaves. Of all the plans and schemes of that great man, the most admirable, though the least noticed, was that of abandoning two-thirds of that vast empire to bears and to nature, to concenter the whole population in the provinces which are within a practicable distance of the capital, and to strengthen his country by consolidation. This policy is a satire upon the present reign; a policy assuredly adopted by the intelligent part of the community; they have too much good sense not to lament, that all her powers have been turned against her genius and disposition, against her interest, and to see the destruction of her resources, without the acquisition of any solid advantage. Of what moment are vain and pompous conquests, which exist only in sounds, in hymns, in Te Deums, and in festivals?

'May the successor to this throne, that Prince, whom Europe has observed in his travels, accompanied with such modesty, an
example

example of private virtues, and whose benign inclinations may heal the wounds of those fruitless wars. May the Grand Duke be no longer guided by this absurd and romantic policy. May he substitute in the place of fallacious grandeur, that true greatness which results from the moderation of princes, and from the prosperity of their people.'

It is probable that, on the accession of this prince to the throne of the Czars, very considerable alterations may take place in the political balance. It has been observed of Julius Cæsar, that there is less of impertinence, or extraneous matter in his writings, than in those of perhaps any writer of history. He is full of the facts he wishes to be remembered, and, setting the pomp and parade of authorship wholly aside, writes with the utmost purity and simplicity. Something of this character is certainly visible in the work under consideration. The king of Sweden speaks very seldom, and very little of himself; and that only when he is naturally led to do so; and always with truth, though with conscious dignity, which we readily excuse, and even approve, as the SUPERBIAM QUESITAM MERITIS.

ART. XXVII. *Considerations upon the Political Situations of France, Great-Britain, and Spain, at the present Crisis. Translated from the French of M. Dupont, Deputy from Nemours to the National Assembly of France.* 8vo. 30 pages. Price 1s. Bell. 1790.

THIS publication affords an early and strong preface, that the same spirit of rivalry and opposition to England which usually reigned in the monarchy, will also prevail in the republic of France. Mr. Dupont, who is in high esteem, and has many adherents in the National Assembly, supposes that our present armament is intended to command a treaty of commerce; or perhaps a treaty still *more* advantageous with Spain.—England, he thinks, 'aims at the enjoyment of an exclusive commerce with Spain, similar to that which she has possessed with Portugal—that she wishes more than this—through the medium of an unimportant commerce with *North California* to assure herself of that indirect commerce with Peru, of the utmost importance, as the means to foment those SEDITIONS there, which are already too apparent—to sound, as it were, the *temper* and *political* feelings of the new kingdom of FRANCE—to determine whether the momentary embarrassments, and internal troubles, &c. of that kingdom, will not oblige the French nation to renounce their treaties and abandon their allies—and, in consequence of *their* abandonment, if Spain do not yield to her requisitions, to overpower that generous monarchy.'—All this appears to Mr. Dupont manifest, and what a child in politics might perceive as clearly as he does.

What is the advice then that Mr. Dupont, in these circumstances, gives to his country? Immediately to arm and act as umpire between Great Britain, her rival, and Spain, her ally.—‘If the pretensions of England be *just*, she is able to prove their justice, and we will engage our ally to admit them. If Spain be reprehensible, France should say to England, “I will employ my mediation to obtain you redress, but I will not consent that you pretend to force it for yourselves.”—France should insist that the respective powers do mutually disarm.’

Whether the British ministry are as profound in their views as this French politician supposes them to be, may admit of some doubt. But assuredly a good understanding between Great Britain and Spain, and also with Russia, now considered as the ally of Spain, would be highly beneficial to both parties; because Spain and Russia, in order to obtain vent for the produce, and to excite general industry throughout their vast and widely extended dominions, have need of a commerce with England; and England, besides the advantages of a carrying trade, would be a gainer even by the importation of the raw materials for sundry manufactures: since these manufactures would be re-exported at a price to which that of the raw material would not bear any proportion.

A close and permanent connection between Spain and England, would be agreeable to the inclinations, as well as the interests of both countries. The Family Compact was not the result of the deliberate councils of Spain, but the effect of French intrigue, at the Court of Madrid. Nay, so strong was the national current of the Spaniards in favour of the English, that a permanent and indissoluble connection was on the point of being established between Spain and Great Britain, when the arts and influence of a few courtiers, chiefly foreigners, operating on the indolence and irresolution of the king and queen of Spain, drew them over to the side of the French, in opposition to the general bent of the nation, and even to their own original intentions. These particulars ought to be made as public as possible at this crisis, for the good of both the Spanish and the English nation; between whom a wall of partition has been raised, not by interest or inclination, but by French intrigues, with a French family on the Spanish throne. The history of the Family Compact, which by the way is a great desideratum in political literature, would undoubtedly excite new and very important ideas in the breasts of both Spaniards and Englishmen.

H. H.

ART. XXVIII. *Speeches in the House of Commons, upon the Equalization of the Weights and Measures of Great Britain; with Notes and Observations, &c. &c. Also, a general Standard proposed*

proposed for the Weights and Measures of Europe; with brief Abstracts of the most material Acts of the British Legislature, and other Ordinances and Regulations for the Equalization of our Weights and Measures, from Magna Charta to the present Time, &c. &c. By Sir John Riggs Miller, Bart. Together with two Letters from the Bishop of Autun to the Author, upon the Uniformity of Weights and Measures; that Prelate's Proposition respecting the same, to the National Assembly, and the Decree of that Body, of the 8th of May, conformable to the Bishop's Proposition. With English Translations. 8vo. 128 p. Debrett, 1790.

SIR JOHN MILLER's studies have been long directed to the attainment of a common measure and weight for all nations, and he presents the public, in this work, with ample documents for forming a judgment on the subject. It is singular, that the same improvement has been suggested nearly about the same time in England, France, and America. Sir John's proposition is, 'That a pendulum, which is as much longer than that which measures seconds at the equator, as it is shorter than that which would measure seconds at the pole, would be a proper measure of length, the square of it a proper measure of superficies, and the cube of it a proper measure of solids; or, if filled with water, would be a proper standard of weight for all the nations of the earth.' For an explanation of this proposition, and arguments in favour of the equalization, we refer to the pamphlet, where the reader will find much useful information, and a detail of the attempts which have formerly been made to obtain this important object.

ART. XXIX. *Letters from Sir George Brydges, now Lord Rodney, to his Majesty's Ministers, &c. &c. relative to the Capture of St. Eustatius, and its Dependencies; and shewing the State of the War in the West-Indies, at that Period. Together with a Continuation of his Lordship's Correspondence with the Governors and Admirals in the West Indies and America, during the Year 1781, and until the Time of his leaving the Command and sailing for England. 4to. 175 p. pr. 4s. stitched. Robson, 1790.*

THE conduct of Lord Rodney, after the capture of St. Eustatius, was very severely commented upon. He was said to plunder and confiscate the property of the inhabitants wantonly, and without reason or authority. To vindicate his character, these letters are now published; their general tendency is to prove, that St. Eustatius harboured a nest of thieves and traitors, who, literally, sold the interests of Great Britain to its enemies, and whom his lordship, very properly, considered in the light of pirates and enemies. In this vindication, we think,

his Lordship affords ample satisfaction ; but, as the letters are published without comment or arrangement, they require to be read together, and with considerable attention, before the drift of them appears.

C. C.

ART. xxx. *Tables for all the Duties of Excise, fitted to the Consolidated Act, and other Regulations to the present Time.*
By John Gotts, Officer of Excise, Aldermaston, Berks.
8vo. 154 p. pr. 4s. in boards. Kearsley, 1789.

OF the immense number of laws that swell the British statute-book, there were, perhaps, none relating to any particular branch of jurisprudence, so complicated, so disarranged, and so voluminous, as those on the subject of revenue and taxation. The late act, indeed, for the consolidation of the customs, has in a considerable degree remedied the evil, by bringing order out of confusion, as far as its operation extended ; but still much remains to be done in the way of simplification. The excise duties being levied on goods and manufactures, in the process of consumption, transfer and fabrication, are necessarily minute and complex ; and being composed of regulations made at considerable intervals, and frequently without due reference to each other, even when applied to the same object, they require much time and practice to be thoroughly acquainted with them. To be possessed of this knowledge, however, is a matter of importance to many thousands in Great Britain, and with a view to facilitate its acquisition, these tables are presented to the public. Their author, as appears in the composition of his title-page, is 'more a man of business than of letters, and to his own inaccuracies of style, are added not a few typographical errors. At page 124 for instance, the line at the top is in writing 'at seven shillings and nine-pence per pound, yard, &c. the figures below are, 7s. 9d. $\frac{1}{4}$. and so carried on through the whole of the table. As far as we have had occasion to try the calculations, we have found them exact ; but our inquiries on this point were necessarily very limited, and one is apt to suspect the accuracy of numerical books in the less obvious combinations of Arabic symbols, when in a few explanatory paragraphs they find an unusual quantity of blunders. For this, however, in the present case, we are willing to account, by referring it to the professional habits and business of the author, which require and give scope for arithmetic, but may be carried on very well without the knowledge of grammar. Should a second edition be required, we hope Mr. Gotts will profit by this hint, and get a friend to revise the *written* parts of his book.

These tables come recommended by Robert Orson, supervisor of the district, and are preceded by an index of duties and

and drawbacks, of which they serve as a detail. The arrangement, indeed, is not very clear, but as they are collected into a small compass, the reader can be at no loss in consulting them. The tables are divided into two parts, the first comprehending those whose fractions extend beyond farthings; the last, those which are calculated with more minuteness, with an addition, shewing what quantity of soap will be produced from certain quantities of such and such materials, and several other tables respecting malsters, brewers, &c.

Upon the whole, we would recommend this little book to the tradesmen and manufacturers of this country, as containing a concise view of the excise laws, and tending to abridge much of their numerical labours by pertinent calculation. v. v.

ART. XXXI. *The Grammatical Wreath, or a complete System of English Grammar, being a Selection of the most instructive Rules from all the principal English Grammars: In two Parts, Part I. Containing such Rules as are necessary for the Instruction of Youth, with pertinent Examples for their Elucidation.—Part II. Such further Rules and Observations as are needful for the Attainment of the English Language in its utmost Purity and Elegance. A Work, not only calculated for the Improvement of the Inhabitants of Great Britain in their native Tongue, but from which the English Language may be acquired by Foreigners, with the greatest Facility.* By Alexander Bicknell, Esq. 12mo. 304 p. pr. 4s. bound. Baldwin, 1790.

THE title of this book is a sufficient analysis of its contents. We shall only add, that the first part is written in the form of question and answer; a form to which we particularly object, and which we hoped had been generally exploded in compilations of this sort.

ART. XXXII. *Excerpta Poetica ex Virgilio, Horatio, Propertio, &c. In tres Partes divisa. Volumen Secundum.* 12mo. 332 p. pr. 3s. 6d. bound. Dilly, 1790.

A USEFUL selection for schools, neatly and more accurately printed than school-books generally are; but we do not think it sufficiently copious for the variety which it contains. The extracts from Virgil and Ovid alone, should have filled this volume.

ART. XXXIII. *Geography and History. Selected by a Lady, for the Use of her own Children.* 12mo. 366 p. pr. 3s. 6d. bound. Law, 1790.

A USEFUL and judicious compilation, rendered more valuable, even in the estimation of a reviewer, from the motives which

which gave rise to it, and the rational tenderness which it necessarily implies. The early part of education is, in our opinion, one of the mother's most appropriate and important duties.

I.

ART. XXXIV. *Charles Altman; or the Son of Nature. From the German. In two Volumes. 472 p. pr. 5s. sewed. Lane, 1790.*

THERE is a simplicity of manners and style in this story, which renders it very interesting, and induces us to recommend it, as we would the generality of German novels that have hitherto come under our eye, because it appears probable that they would act as a kind of antidote to the *deluge* of sentiments and gallantry, which, from time to time, have been translated from the French, and imitated in English.

This simple tale, unclogged with episodes, is the history of a well-disposed impetuous young man; and shews how far warm affections and strong feelings, may lead even an innocent heart astray, when not under the direction of religion. A knowledge of human nature appears in some of the affecting scenes, and many just observations occur in the course of the tale, calculated to improve young people, whilst some moral lessons are more forcibly impressed by appeals to the heart.

ART. XXXV. *The Negro equalled by few Europeans. Translated from the French. In Three Volumes. 12mo. 751 pages. Price 9s. sewed. Robinsons. 1790.*

IN a preface to this work, not prefixed to the translation, the author informs us that he was impelled by compassion to write a novel, in order to diffuse more widely a just opinion of the negroes, and awaken an interest in many hearts shut by prejudices, not only against the common emotions of humanity, but so hardened by custom, that worthy men are led to treat their fellow creatures in a manner that would outrage their moral feelings, leaving reason out of the question, if they had not been damped by sophistical arguments.

He asserts that his story may be said to be founded on truth, because it exhibits the local, or prevailing virtues of the negroes, though to compose his ideal model, he has combined the virtues which ennoble many characters, in the rude state of society in which they live; this is the purport of his advertisement, though not his express words. According to this plan, the author proceeds to display those emotions of the heart, which most powerfully attract our sympathy, and those sublime virtues that extort our admiration, and he has been tolerably successful in giving an homogenous appearance to his picture; but the whole has a romantic cast, which renders it less useful to the cause he has at heart, than it would have been, had the tale

been simpler, and turned on one grand incident, instead of abounding with strange adventures and hair-breadth escapes. Some of the scenes are very affecting, and many of the observations so just, that we warmly recommend it to the perusal of young people, who will not find in it those unnatural sentimental flights, or that bustle of gallantry, which too frequently makes the reading of works of this class, to speak in the softest terms, a pernicious waste of time.

The story, as may be supposed, was invented to give the author an opportunity to depict, in various points of view, the misery those poor wretches endure who languish in slavery, and the cruelty and injustice practised to entrap men; with this design always in his eye, he writes with enthusiasm without violating truth, for it is the good fortune of the negro, which we alluded to, when we remarked that it would have been more interesting if it had been less romantic. Describing what he (the hero of the tale) suffered on shipboard, the following incident occurs. VOL. I. p. 99.

‘ Nothing was wanting to complete this scene, but an instance of that dumb ferocity, that last courage of despair, of which man is capable, when his soul has become steeled beneath the torments of injustice. A female negro gave us this example. She was pregnant, and the pains of labour seized her. By a gesture, she gave an intimation of it to our guards. They removed her from the crowd, and placed her on a sail in the after part of the vessel. Without uttering a single cry, without a moan, without shedding a tear, she delivered herself. Scarcely did she perceive her infant when she seized it; gazed on it with a fierce eye; looked around her; saw herself little observed; crawled to the edge of the ship; gave her son the first and last kiss; and precipitated herself with him into the waves.’

ART. XXXVI. *Plexippus ; or, the aspiring Plebeian.* In Two Volumes. 12mo. 439 pages. Price 5s. sewed. Doddsley. 1790.

THE two following lines, we are informed, have been chosen by the author for his motto.

‘ To please young people in the scenes he drew,
Was the chief end the author had in view.’

Young people may chance to find some *amusement* in these insipid volumes; but we do not suppose that much *improvement* can be reaped from reading such an unnatural story, if a few wire-drawn incidents deserve that name, nor from the long uninteresting conversations with which it abounds.

ART. XXXVII. *Laura ; or original Letters.* In two Volumes. A Sequel to the *Eloisa* of J. J. Rousseau. From the French. 2 vols. 8vo. cap 8vo. 305 p. pr. 5s. sewed. Lane, 1790.

WHY

WHY these spurious letters should be called original, because they are spun out of a little sequel, annexed to some of the late editions of the *New Eloisa*, we cannot discover, unless it was to give them a passport to public notice. Rousseau informs us, in his *Confessions*, that to render the ms. of his *Eloisa*, which he gave to *Madame la Maréchale de Luxembourg*, more valuable, he added the account of Lord Bomston's mysterious passion for two women:—and he also tells us, that he would not incorporate it with the history of Julia, lest it should take from the simplicity of the tale. This sketch, indeed, very strongly characterizes the cast of the author's mind, who delighted in displaying the bold features of grand extraordinary virtues, and the violent struggles of passion; but it may be made a question, whether such lively pictures are not more calculated to render those romantic or vicious, who have not sufficient strength of mind, or greatness of soul, to acquire a governing passion for virtue, than to excite that delicacy of sentiment, which, in sanguine minds, serves as a substitute for principles.

These observations only extend to the few well-written works of this kind, to the productions of genius; for neither poetry nor painting, music or eloquence, have much power over the passions, to move them to virtuous or vicious exertions, if they are not natural and excellent. It is, therefore, to Rousseau's sketch that we allude, and not to this silly ill written novel, which may be termed sentiment run mad, or the effusions of a little confused mind, that could not comprehend the author it endeavoured to imitate, and never felt the passions it attempted to describe. Cold rant, and unintelligible nonsense, must of course be expected in such a work, yet thus, indirectly, sheltered under a great name, it may be read by young people, who will be hurt by the perusal, if they are not disgusted. The style of the translation is bad.

T.

ART. XXXIII. *The interesting Trial of Renwick Williams, entitled The Monster, for assaulting Miss Ann Porter, and cutting her Garments: Tried before Mr. Justice Buller, at the Sessions-House in the Old-Bailey. Taken down in Short-hand. By a Gentleman of the Inner-Temple. 8vo. 26 p. pr. 1s. Stalker. 1790.*

THIS account is short, imperfect, and consequently unsatisfactory. The *Gentleman of the Inner-Temple* has made no great progress in brachygraphy.

C. C.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ACADEMICAL AND PATRIOTIC SOCIETY OF VALENCE
IN DAUPHINY.

March 5. The mechanic arts appointed for prizes this year were those of *masonry* and *dying*. In the latter there was no candidate offered, but there were several competitors in the former, with whose works the society were satisfied. The prize was decreed to Mr. *Jean Baptiste Brun*, as having best fulfilled the intentions of the society, and honourable mention was made of the performance of Mr. *la Violette*. Mr. *Jean-Baptiste Faisant, jun.* exhibited a work well calculated to obtain the prize; but he had refused to compete with his son-in-law, Mr. J. B. Brun.

The arts announced for next year are those of the *cooper* and *farrier*. The prizes are 50 liv. [2l. 1s. 8d.] each.

ART. II. ELECTORAL GERMAN LITERARY SOCIETY AT MANHEIM.

June 30. The best writers admit the excellence of abbé Girard's work on the synonyms of the French language. Roubaud has pursued his steps, and made some valuable additions to it. In the German language Stofch has made a similar attempt, which has considerable merit. It is the wish of the society, that by degrees a complete German work, in the manner of abbé G.'s, and in every respect excellent, should be produced. With this view they offer a prize of 25 duc. [11l. 5s.] for the best collection of any number of German synonyms, the significations of which have not hitherto been noticed and discriminated with sufficient accuracy. The competitors are not bound to produce a certain number of words, as, in adjudging the prize, greater regard will be paid to precision than to quantity.

The papers must be sent to the electoral private secretary, professor Ant. Klein, before the 1st of April, 1791.

ART. III. SOCIETY OF ARTS AND SCIENCES AT UTRECHT.

April 28. No satisfactory answer having been received to the question, *on the progress of modern philosophy in the knowledge of the mind*, a second time proposed, it is now withdrawn. One essay, with the motto, *Nihil est simul inventum & perfectum*, deserves praise.

The question, *on the nature and action of the poison of the mad dog, with the best and most efficacious means of preventing its ill consequences*, being likewise unanswered, it is renewed, with a double prize, 60 duc. [27l.] The papers to be sent before the 1st of Oct. 1792.

The following new question is announced for the same period. *Which kind of education is the best, public or private? What are the advantages and defects of each? and is there any mode of education which unites the advantages of both, at the same time excluding their defects?* The prize 30 duc. [13l. 10s.]

A gold medal of 20 duc. [9l.] will be given to the best essay on *any subject of morality*, sent before the 1st of Oct. 1791, and a silver medal to the second best.

Till the same time remains to be answered the question: *What is the true nature of the rickets, or English disease, as it is called? What are the reasons, that the first traces of it seldom appear later than the age of three years? What are its pathognomonic and concomitant symptoms, and consequences? Are there any means of preventing it, and what are they? and what are the best methods of cure?*

The following remains to be answered before the 1st of Oct. 1790. *What are the advantages we have derived from the discoveries of the moderns relative to the lymphatics? What light have they thrown on the œconomy of the human body? and what benefit have we received from them with respect to the knowledge and cure of diseases?*

At the same time must be received the essays on *natural philosophy*, for the gold medal of 20 duc. [9l.] The second best will receive the silver medal.

The papers must be written in Dutch, French, or Latin, and sent, post-free, to prof. *Luchtmans*, at Utrecht, secretary to the society,

ART. IV. *Copenhagen*. July 1. In answer to the question proposed by the chancellor Suhm: *Is a national dress advantageous, or detrimental?* Fifty-two memoirs were sent, fourteen of which were excluded from competing for the prize, being signed with their author's names. The first prize, of 400 r. [70l.] was adjudged to prof. Witte, of Rostock: the second, of 150 r. [26l. 5s.] to secretary Pram, of Copenhagen: the third, of 50 r. [8l. 15s.] to chancellor Hennings, of Plön, in the duchy of Holstein. Each reprobated a national dress. Prof. W. in particular showed with much force, that it could not be advantageous to any nation: but both Mr. P. and Mr. H. recommended an uniform for civil officers.

THEOLOGY.

ART. V. *Vienna*. *Kurze Anleitung zur Christlichen Sittenlehre, &c.* A short Introduction to Christian Morality, or Moral Theology. By Jos. Lauber, D. D. Vol. v. and last. 375 p. Price 20 g. [3s.] 1788.

This, though styled a short introduction, is one of the most complete, and at the same time most rational and generally useful, systems, that we have ever seen from the pen of a catholic divine.

Jen. Allg. Lit. Zeit.

ART. VI. *Halle*, *Jobus, Proverbia Salomonis, Ecclesiastes, &c.* Job, the Proverbs of Solomon, Ecclesiastes, and Solomon's Song, translated into Latin, from a Revision of the Hebrew Text, and the ancient Versions, and elucidated by philological and critical Notes. By J. Aug. Dathio. 8vo. 447 p. 1789.

This concludes Mr. D.'s version of the Old Testament, which has met a most favourable reception. Mr. D. knows and values the labours of his predecessors and contemporaries, but he examines them with judgment and skill, undazzled by a specious appearance, and not led away by novelty.

Jen. Allg. Lit. Zeit.

ART. VII. *Leipfic*. *Predigten über die gewöhnlichen Sonn und Festtags-Evangelien, &c.* Sermons on the Gospels appointed for all the Sundays

days and Holy Days in the Year. By J. G. Rosenmüller. Vol. IV. 8vo. 287 p. 1790.

These sermons, the author of which has already obtained some reputation for ecclesiastical oratory, will hold a distinguished place amongst the best collections of popular practical discourses.

Jen. Allg. Lit. Zeit.

ART. VIII. Züllichau and Neustadt. *Vollständige Sammlung Von Predigten für Christliche Landleute, &c.* A complete Collection of Discourses on all the Epistles for Sundays and Holy Days throughout the Year, for Christian People. By J. Gottl. Heim. 4to. 806 p. Price 1 r. 6 gr. [4s. 6d.] 1789.

Well acquainted with the way of thinking and moral wants of the lower class of people in the country, the late worthy author has here delivered many useful truths in a style suited to the capacities of those for whom his discourses are intended. Prefixed to the volume is a life of Mr. H. written by Mr. Schulz.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. IX. Paris. The month of January, though mild for the season, was more cold than that of December, but not less wet: the sky was constantly thick and cloudy.

This constitution of the atmosphere kept up rheums, catarrhs, and fluxions; rheumatism and anomalous gout; and peripneumony. The latter was generally bilio-catarrhal; in the old and unhealthy, readily becoming putrid, and carrying off the patient about the fourth or fifth day. In those of healthy constitutions it was violent: its inflammatory type required repeated bleeding at the beginning, and blisters in the course of the disease. Pleuro-peripneumonies demanded the same treatment: in them attenuants, more or less active were, necessary to promote expectoration: the state of convalescence was tedious, and subject to returns of fever, which required febrifuge purgatives. Nervous or malignant fevers were very violent: many died of them from the twelfth to the sixteenth day. A peculiar symptom of these was a suffocation, which became insupportable towards the evening and during the night. They who recovered continued subject to this suffocation during and after the convalescent state: in the latter case it was found necessary to apply leeches to the margin of the anus, and administer saponaceous tonics. Eruptive fevers were numerous: at the beginning the symptoms were violent, but repeated bleedings, and an emetic on the fourth day removed them. Erysipelatous eruptions were common, frequently without fever. The small-pox, though confluent, was mild. The gout made great havoc; it was anomalous, difficult to determine to the extremities, and sometimes induced apoplexy. Chronic diseases were accelerated in their progress; and many complaints of the breast degenerated into phthisis.

Journ. de Médecine.

ART. X. Franckfort and Mentz. C. Strack, M. D. &c. *Observationes Medicinales de diversa Febris continuæ remittentis, Causa, &c.* Medical Observations on the different Causes, and various Methods of Cure of continual remittent Fever. By C. Strack, M. D. &c. 8vo. 55 p. 1789.

This is a valuable collection of observations. To them the prof. has prefixed an account of the doctrines of Hippocrates, Celsus, Sydenham, and the best writers, relating to fevers of this kind. A fever complicated with tinea and *crusta lactea*, Dr. S. cured by administering daily half an ounce of the powder of the *vitula tricolor*, with an equal quantity of bark. *M. Willemet. Journ. de Méd.*

ART. XI. Halle. *J. Christiani Reil, &c. Memorabilium clinicorum medico-practicorum, &c. Select clinical Observations.* By J. C. Reil, Prof. of Medicine, &c. Vol. 1. Part 1. 8vo. 204 p. Price 12 gr. [1s. 9d.] 1790.

Prof. R. who has the care of the Practical School of Medicine at Halle, [an establishment on the plan of our dispensaries] promises us an occasional volume of what may occur most worthy notice in it. In the present, which contains some important and instructive observations, are: *an account of an epidemic nervous fever.* The most remarkable symptoms in this disease were nervous, sometimes with excessive irritability and debility, but more frequently with diminished irritability. Emetics were serviceable: but when they purged, instead of vomiting, the patients died. On opening one body, the œsophagus was found to be destroyed for the space of a hand's breadth. Remarks on a *hernia aduata*. A *fatal constipation*, from a contraction of the superior part of the rectum. On the *inflammation of the glandular parts of the eye.* This contains some good remarks on the inflammation of glandular parts in general, and the most common ophthalmics at present in use. This part terminates with a history of a man who had *evacuations of blood from all the excretories of the body*, without any apparent cause. *Jen. Allg. Lit. Zeit.*

ART. XII. Stendal. *Beobachtungen bey angewendeter Belladonna, &c. Observations on the Use of Belladonna.* By H. Munch. 8vo. 195 p. 1789.

It is some years since Mr. M. first employed the root of the deadly nightshade, and announced its utility. He has now given it to 6156 persons, to 176 of whom it was administered for the prevention or cure of hydrophobia. The design of the present volume is to recapitulate what has been said on the subject by himself, or his sons. In the first chapter he relates experiments made on himself. He has frequently taken it in rheumatic and catarrhal complaints, &c. In doses of from three to six grains, it constantly brought on perspiration. It generally gave him a very painful strangury, and at first restlessness: to others, however, it regularly procured speedy and quiet sleep. It once cured him of a catarrhal hoarseness that had resisted every other remedy. Chap. II. relates to its use against the bite of a mad dog. Mr. M. informs us, that the root is resolutive, sudorific, diuretic, anti-spasmodic, aperitive, suppurative, and epulotic. From his own experience, confirmed by that of others, he is convinced, that it is a certain remedy for preventing the hydrophobia, and for curing it in the first stages. Chap. III. On its effects against the bite of the viper. Four cases are given, in which it was successful. Chap. IV. On its use in venereal diseases. Mr. M. only employed it in venereal ulcers, which were exasperated by the use of mercurials. He gives nine cases, in which it succeeded beyond expectation. Chap. V. On its use

use in gout and rheumatism. Twenty-two cases are given in its favour.

In an appendix are subjoined remarks on the use of the belladonna in the plague, by Mr. Lange, physician at Cronstedt in Transilvania. Five persons attacked with the plague, by taking two grains of the root in powder, mixed with sugar, twice a day, were perfectly cured. Mr. M. promises us an account of its effects in some other diseases.

M. Grunwald, Journ. de Méd.

CHEMISTRY.

ART. XIII. *Analyse chimique du Jargon de Ceylon, &c.* Chemical Analysis of the Jargon of Ceylon: by Mr. Klaproth.

Journal de Physique.

According to Mr. K. the specific gravity of this stone is to that of distilled water, as 4,615 : 1,000. Its constituent parts are

Silicious earth	-	-	31 $\frac{1}{2}$
Martial earth containing nickel	-	-	$\frac{1}{2}$
An earth of a peculiar nature	-	-	68

This earth, which Mr. K. terms *terra circonia*, appeared to differ in some respects from each of the five primitive earths hitherto admitted.

ART. XIV. *Lettre de Mr. Donadei sur la Détonation d'un Air phosphorique, &c.* Letter from Mr. Donadei to Mr. de la Métherie, on the Detonation of a phosphoric Air with dephlogisticated and nitrous Air.

Mr. D. and Mr. Pelletier, having distilled an ounce of phosphoric acid, obtained from phosphorus by deliquescence, in a glass retort, obtained, over mercury, about twelve inches of air. This air, passed into a vessel over water, was not perceptibly absorbed by it: being mixed with common air, no particular phenomenon occurred: on mixing with it an equal quantity of nitrous air, a thick cloud was produced, and the glass, being removed from the tub, was filled with a white vapour, heavier than common air. An inch of this air was mixed with an equal quantity of dephlogisticated air without any disturbance; but an inch of nitrous air being added to this mixture, it instantly detonated with great violence, breaking the glass, the fragments of which were driven to a considerable distance. This air appeared to be a mixture of inflammable air and phosphorus. A lighted candle fired it: but it would not take fire with dephlogisticated air, like the phosphoric air of Mr. Gengembre, till the heat was increased by the mixture of nitrous air. It sometimes happens, that Mr. G.'s phosphoric air loses its quality of detonating with dephlogisticated air, when it has been kept some time over water.

ART. XV. *Analyse du Cuivre avec lequel les Anciens fabriquoient leurs Medailles, &c.* Analysis of the Copper with which the Ancients fabricated their Medals, and cutting Instruments: by Mr. Dizo.

Mr. D. analysed several ancient coins, and to prove the truth of his operations, composed metals in conformity to his results, which were in every respect similar to those he had examined. A Roman coin of red copper, pretty malleable, gave in 100 parts $\frac{3}{8}$ of tin: another of a pale red, and very brittle, 10 $\frac{2}{3}$: one nearly resembling this, but somewhat more malleable, 7 $\frac{1}{3}$: one more brittle than either

9: and one nearly malleable, $\frac{5}{12}$. Some Greek coins, of a brittle copper, gave, in 100 parts, $4\frac{1}{18}$ of tin. A Gaulish coin, of very brittle copper, gave 9 parts of tin in 100; and another, still more brittle, differing in colour from all the rest, and in its fracture resembling steel, though somewhat darker, gave $24\frac{1}{2}$. No kind of alloy, except tin, was discoverable in any of them, and a small portion of an ancient poniard was found to be composed of the same metals.

NATURAL KNOWLEDGE.

ART. XVI. *Lettre de Mr. de Luc a Mr. de la Métherie, &c.* Letter from Mr. de Luc to Mr. de la Métherie, on Heat, Liquefaction, and Evaporation. *Journal de Physique.*

This letter was written in consequence of a memoir of Mr. Seguin, in the *Annales de Chemie*, [see our Rev. Vol. VI. p. 262.] Mr. de L. observes, that, though evaporation is so general a phenomenon and allied to so many others, and merits a most profound investigation, we find nothing relative to it in the new theory, but the simple enunciation of its being a solution of water by the air: a vague hypothesis, destitute of any solid foundation, incapable of explaining the phenomenon, and tending to obscure many branches of physics.

After long studying the nature of *expansive fluids*, Mr. de L. is convinced of the solidity of a general theory of Mr. le Sage on the subject. From this theory, supported by facts, and founded on mechanical laws, it follows, that when an expansive fluid is situated in the spaces between the molecules of any substance, its power of expansion is less in proportion, as those spaces, considered individually, are smaller. The expansion of these fluids arises from the motion of their particles: the pressure they exert, from the shock of those particles, either against the molecules of other bodies, or against each other. In these shocks they lose a portion of their velocity, and sometimes all motion: but this they recover, for the same reason as heavy bodies do, when set at liberty. Their velocity also, like that of heavy bodies, gradually increases to a certain *maximum*. Hence the shocks of these particles are most forcible, when they have the greatest space to pass through: and consequently, where this space is least, a greater number of particles is necessary to produce the same effect. From this arises the different capacities of bodies for heat: and thus the temperature of a body is not owing to the density of the igneous fluid, but the expansive power exerted by it. This theory accords perfectly with the smallness of the capacity of air for heat.

Mr. Seguin considers the liquefaction of a solid as owing to the separation of its molecules, by their combination with heat: but this does not agree with the known phenomenon, that ice diminishes in volume on becoming fluid. Referring the conversion of fluids into vapour to a certain degree of heat, he attributes it to a fresh separation of the molecules of the substance, which renders their tendency to remain united less than that of contracting a fresh union with fire. But this cannot take place in the fluid; as at any distance less than that which constitutes vapour the molecules have a tendency to unite. Molecules of the evaporating liquor are detached from the surface * by

* When vapour appears to be formed in the body of a quantity of fluid, it always takes place where a solution of continuity has been first produced by an air-bubble.

the impulse of the particles of fire, and, if they be so far separated as is requisite to the state of vapour, in which their distance from each other is to that of their distance in the fluid state (speaking of water) as 46,5 : 1, they unite with the particles of fire, and become vapour. This vapour mixes with the air, but is not dissolved in it. Transparent as the air itself, it does not diminish its transparency, as we see two airs that have no affinity remain transparent on being mixed. It is formed in the air, or *in vacuo*; and returns to its fluid state, on being so compressed that its molecules are brought into a less distance than its *minimum*, equally in either.

ART. XVII. *Observations physique sur le Phosphorisme du Tartre vitriolé, &c.* Physical Observations on the Phosphorescence of vitriolated Tartar: by Mr. J. Ant. Giobert.

Having decomposed a pretty large quantity of vitriolated magnesia, by means of aerated vegetable alkali, for the preparation of magnesia in the great, Mr. G. evaporated the liquor to crystallize the vitriolated alkali. The evaporation being continued to the formation of the first pellicle, the liquor was set aside. Three days after some crystals were formed, and Mr. G. decanted the liquor, to see what effect it had had on the copper. The light being accidentally removed, the whole interior surface of the vessel was covered with large shining sparks of a faint bluish light, which soon disappeared, but were reproduced by the slightest rubbing of the crystals. The least stroke on the bottom of the vessel illumined the inside of it, in a manner resembling the lightnings of a calm summer evening. The liquor being again poured into the vessel, the crystals covered with it were rubbed, when they produced a similar light, though less vivid. The solution of the salt is not in the least phosphorescent: yet water is necessary to produce this appearance, for the crystals when drained on filtering paper lose their phosphoric property. The matter of the vessel in which the crystallization is made is of no importance, as vessels of pewter, earth, china, and tin were used, with the same results; but the phosphorescence is greater in proportion to the extent of surface. It is also necessary, that the evaporation be as little as is possible to produce crystals sufficient to cover the surface of the vessel, and that the crystallization take place in the cold. When the salt was crystallized by a slow evaporation, the phenomenon did not take place. It failed also, when the solution was not perfectly freed of its magnesia.

Suspecting that electricity might be the cause of this phenomenon, Mr. G. made several experiments to determine this; but the least indication of electricity could not be observed in any of them. It appears, however, that light is of great importance in producing it. When the solution to be crystallized is exposed to the rays of the sun, the phosphorescence is peculiarly vivid: if, on the contrary, it be put into a close vessel, and the light excluded, the crystals will not be in the least phosphorescent. Hence Mr. G. infers, that this property is owing to the fixation of particles of light between the saline molecules, at the moment of crystallization. Mr. G. also hints, that the action of light, in its combination with various substances, has not been sufficiently considered in chemical operations.

METEOROLOGY.

ART. XVIII. Halle. *Beschreibung der Wirkungen eines heftigen Gewitters, &c.* Description of the Effects of a violent Thunderstorm

storm, which happened at Halle July 12, 1789. With an Explanation of the Origin of Thunder and Lightning: by G. S. Klügel, Prof. of Mathematics, Physics, &c. 8vo. 64 p. Pr. 4 gr. [7d.] 1789.

This storm was remarkable for the concurrence of many circumstances, which are not uncommon separately, but taken together seem contradictory to each other.

Jen. Allg. Lit. Zeit.

ART. XIX. Annaberg. *Mechanischer verbesserter Wind-Regen-und Trockenheitsbeobachter*, &c. An improved Instrument for measuring Wind, Rain, and Dryness: by Chr. G. Herrmann. 8vo. 102 p. with Plates. Pr. 8 gr. [1s. 2d.] 1789.

The principal advantage of this complex machine is, that different meteorological observations may be made with it, at the same time, and in the absence of the observer. The description of it will not admit of being abridged, and would be unintelligible without plates.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. XX. Augsburg. *Beiträge zur Geschichte der Schmetterlinge*, &c. Supplement to the History of Butterflies: by Jac. Hübner. Part I.—IV. 8vo. 160 p. and 16 coloured Plates. Pr. 6 r. [1l. 1s.] 1786—9.

We imagine it is Mr. H.'s intentions to give only such butterflies as have not been drawn by others, or such as have been given inaccurately. The figures are upon the whole good, and true to nature, but sometimes their beauty is a little heightened. The descriptions are also good in general.

Jen. Allg. Lit. Zeit.

ART. XXI. Mentz. *Insekten kalender für Sammler und Oekonomen*. The Insect Calendar, for Entomologists and Husbandmen: by N. Jos. Brahm. Vol. I. 8vo. 248 p. Pr. 20 gr. [3s.] 1790.

This is an useful work. The time of appearance and plants frequented by insects, in the places examined by our author, assisted by prof. Mühlfeld and Mr. Baader, are given as accurately as possible, with some good remarks principally relating to their natural history. Of new insects we find the following. *Scarabæus affinis*, *prodrusus*: *Hyssopus politus*, *punctulatus*: *Dermestes undulatus*, *verbasci*, *unicolor*: *Byrrhus fascicularis*: *Ips crassa*: *Coccinella lunigera*, *marginata maculata*, *4 guttata*: *Cassida urticae*, *speciosa*: *Chrysomela molluginis*: *Crioceris junci*, *striata*: *Curculio hispidus*, *echii*: *Aurora ribesii*: *Rhinomacer fulvus*: *Saperda 12 punctata*: *Donacia versicolore*: *Leptura rosea*: *Cantharis pellucida*: *Dytiscus labiatus*, *virescens*.

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XXII. Rome. *Saggio di Osservazione mineralogiche*, &c. Mineralogical Observations on Tolfa, Oriolo, and Latera: by Scip. Breislak. 8vo. 110 p. 1789.

With the geology and mineralogy of the ecclesiastical state we are yet but little acquainted; this performance of Mr. B. we hope will excite his countrymen to explore a field almost new, and which promises much. Mr. B. informs us, that the Apennines are by no means a chain of volcanic mountains; they are mostly of a calcareous nature.

M. Grunwald. Journal de Médecine.

ASTRONOMY.

ART. XXIII. Milan. *Ephemerides Astronomicæ, &c.* The astronomical Ephemeris for 1791, calculated for the Meridian of Milan: by Angelo de Cæfaris; with an Appendix containing Essays and Observations. 4to. 232 p. 1789.

This volume, like the preceding ones, includes some interesting papers by Messrs. Reggio, de Cæfaris, and Oriani, with observations made in one of the most complete observatories in the world.

Journ. des Sçavans.

ART. XXIV. Pifa. *Observationes Siderum habitæ Pifs, &c.* Astronomical Observations, made at Pifa, at the Observatory of the Academy, from the Year 1778 to 1781: by Jos. Slop, Prof. of Astr. 4to. 367 p. 1789.

This fourth volume of observations with which the prof. has presented us, adds to the obligations we have to one of the ablest astronomers of the present day. It contains a great number of observations on the planet Herschel, compared with the tables of Messrs. de la Place and Oriani; but Mr. de Lambre's, now in the press, will be more perfect.

Journ. des Sçavans.

ART. XXV. Berlin. *Astronomisches Jahrbuch, &c.* Astronomical Ephemeris for 1792: by J. E. Bode. 8vo. 260 p. with Plates.

This ephemeris continues to be extremely interesting, and is alone sufficient to induce an astronomer to learn German. Besides various observations made in different parts of the globe, and announces of astronomical works, the present volume contains tables for converting sidereal time into mean solar, or true time, by Mr. Zach: remarks on the luminous points observed in the dark part of the moon, by Mr. B. who concludes, from observations made by himself and others, that they are not volcanoes: a catalogue of stars determined by Mr. Messier, forming an eleventh supplement to Flamsteed's: with some other articles.

M. de la Lande. Journ. des Sçavans.

GEOGRAPHY.

ART. XXVI. Paris. *Géographie des Grecs analysée, &c.* An Analysis of the Geography of the Greeks, or the Systems of Eratosthenes, Strabo, and Ptolemy, compared with each other, and with what is known by the Moderns; which obtained a Prize from the Royal Academy of Inscriptions and Belles Lettres. [See our Rev. Vol. V. p. 112.] By Mr. Gosselin. 4to. 148 p. with 10 Maps, and 8 Tables. 1790.

This work deserves great praise. Mr. G. has not confined himself to the comparison of Strabo and Ptolemy, but has examined the geographical knowledge of the Greeks, when it was first collected by the school of Alexandria. This led him to investigate the causes of the many errors committed by the ancients, which have had so much influence on the science, from the time of Eratosthenes to the beginning of the present century. Mr. G. thinks, that Pytheas never performed the voyage attributed to him, but that he borrowed his accounts, which are in many respects very accurate, from an ancient and learned people, that has long ceased to exist. The reality of such a people it

is not easy to prove; but this does not render Mr. G.'s remarks on the geographical skill of Pytheas and Eratosthenes less solid, important, or curious. The river Chesinas of Ptolemy, Mr. G. supposes to be the Dwina, and his Thule to have been one of the Orkneys, whilst that of Pytheas must have been near the arctic circle. The island of Taprobane he thinks comprised the peninsula of India, with the island of Ceylon. Sina he considers as the kingdom of Siam, and not China: but in this we cannot agree with him. The tables contain the latitudes and longitudes of Eratosthenes, Strabo, and Ptolemy, compared with those of the moderns. The maps, which are well engraved, and laid down by Mr. G. himself, are two for Eratosthenes, three for Strabo, and five for Ptolemy. *M. de Guignes. Journ. de Sçavans.*

POLITICAL OECONOMY.

ART. XXVII. Paris. *Mémoire sur le Département des Ponts & Chaussées, &c.* Memoir relative to the Department of Bridges and Highways: by Mr. de la Milliere, January, 1790. 4to. 144 p.

This memoir gives a full account of the nature of the department, and of the present state of the roads in France, with the steps thought necessary to be taken for their improvement, by Mr. de la M. whose situation, having for many years held a considerable post in the department, was particularly favourable for observations on the subject. It appears to be written with great accuracy and candour.

Abbé Tossier. Journ. des Sçavans.

ART. XXVIII. *Sur la Canne, & sur les Moyens d'en Extraire le Sel essentiel, &c.* On the Sugar-Cane, and the Methods of extracting its essential Salt; to which are added, several Memoirs on Sugar, the Wine made from the Sugar-Cane, Indigo, and the Plantations, and present State of St. Domingo. By Mr. Dutronne la Couture, M. D. 8vo. 374 p. with Plates. Printed at the Expence of the Colony. 1790.

After a brief history of the sugar-cane, and a pretty full description of it, with its manner of growth, Mr. D. proceeds to the methods of preparing its juice. The notion of an acid in the expressed juice, to saturate which it is necessary to employ an alkali, he says is unfounded: the sole effect of the alkali is to cause a separation of the feculæ, by depriving them of the saponaceous extractive juice with which they are enveloped. Mr. D. blames the use of cast iron boilers, of a conical shape, and placed against a wall. They are apt to break, which occasions a great loss of time and materials: the great degree of heat, which they are capable of receiving, frequently decomposes a considerable portion of the sugar, forming a coaly crust, to remove which the operation must be suspended several times a day: and their situation is inconvenient.

Mr. D.'s process consists in separating the feculæ by boiling, filtration and rest. He finds it very rarely necessary to employ alkali, and never in so large a quantity as is generally practised. When it is necessary, he prefers lime. After the juice is depurated, it is boiled to a due consistence, to be determined by the thermometer, and then set to crystallize in proper vessels. The advantages of Mr. D.'s method are great. It saves much labour, is not exposed to miscarriages, produces the greatest possible quantity of sugar, of the best quality, and

prevents any waste of melasses. An experience of some years, in a plantation where it has been tried, proves, that its benefits are not chimerical.

Journ. de Physique.

[An intelligible description of Mr. D.'s method, and works, which appear to be excellently contrived, would take up too much of our room, we must refer our readers therefore to the work itself, or the *Journal de Physique* for April 1790.]

PHILOSOPHY.

ART. XXIX. Gottingen. *Philosophische Bibliothek*. The Philosophical Bibliotheca: by J. G. H. Feder, and Chr. Meiners. Vol. 1. 8vo. 232 p. 1788. Vol. II. 256 p. 1789.

The plan of this work is to give philosophical essays: extracts from foreign works of note, with remarks: the same of German works: short accounts of books, and relations of literary or other events any way interesting to philosophy.

Jen. Allg. Lit. Zeit.

ART. XXX. Berlin. *Ueber speculative Philosophie, &c.* On speculative Philosophy: by J. Fred. Zöllner, now first printed separately, from the 'Weekly Discourses on the Earth and its Inhabitants,' for Beginners in Philosophy, and Lovers of that Science. 8vo. 215 p. Price 14 g. [2s.] 1789.

We cannot too warmly recommend this little tract, as one of the most generally useful and interesting we know, to those for whom it appears by its title to be intended.

Jen. Allg. Lit. Zeit.

ART. XXXI. Halle. *Epochen der vorzüglichsten philosophischen Begriffe, &c.* Dates of the principal Philosophical Ideas, with the necessary Documents. Part 1. containing the Æras of the Ideas of Spirit, God, and the human Soul: with the Systems and Authenticity of the Two Pythagoreans, Ocellus and Timæus: by Christ. Gottf. Bardili. 8vo. 198 p. Price 12 g. [1s. 9d.] 1788.

Mr. B. handles his subject with much penetration and historical knowledge. In some particular passages, however, we deem him not equally successful; some finer shades and precise determinations of ideas being overlooked, or not sufficiently observed. His defence of the authenticity of Ocellus and Timæus is good, but to us not convincing.

Jen. Allg. Lit. Zeit.

MORAL PHILOSOPHY.

ART. XXXII. Leipzig. *Skeptische Dialogen über die Vortheile der Leiden und Widerwartigkeiten dieses Lebens*. Sceptical Dialogues on the Advantages of the Sufferings and Adversities of this Life. 8vo. 196 p. Price 12 g. [1s. 9d.] 1788.

Many have attempted to console mankind under their afflictions, but as superficial arguments can have no durable effect, a strict and impartial investigation of those employed is far from useless. This is the design of the author, Mr. Kindervater, who finds the necessary connexion of evil with the existence of a finite created being, and his most essential faculties, sufficient to remove all objections to the supreme wisdom of the Deity, and to establish a comfortable trust in him, and the hope of a happier futurity.

Jen. Allg. Lit. Zeit.

ORIENTAL LITERATURE.

ART. XXXIII. Rome. *Alphabetum Ethiopicum, sive Gheez & Ambaricum, &c.* The Ethiopic, or Gheez and Ambaric Alphabets, with the Lord's Prayer, Salutation of the Virgin, Creed, Ten Commandments, and Beginning of the Gospel of St. John. 8vo. 32 p. 1789.

The society *de propaganda Fide* has possessed these types from the year 1630, but they have remained unemployed ever since the year 1640, as the communication betwixt Rome and Ethiopia was stopped. In the year 1786, however, the missionaries began to conceive fresh hopes, and in consequence a short catechism in the Ethiopic language was published, which this book has followed. *Nov. lett. di Firenze.*

ANTIQUITIES.

ART. XXXIV. *Expofitio Tabulæ hospitalis, &c.* Explanation of a very ancient Tabula Hospitalis of Brass, in the Borgian Museum at Veiletri: by J. Ph. Siebenkees. 1789.

This table, which was found in 1783, has much divided the opinions of the learned. Mr. S. supposes it to have been a testimony of private hospitality established between two individuals, Saoti and Sichenia, and supports this explanation by arguments not easily answerable. Subjoined are some remarks on the singular form of some of the letters, and the very ancient one of others. An engraving of the table is annexed.

Efemeridi Lett. di Roma.

ART. XXXV. Mayland. *Degli Anfiteatri e particolarmente del Flavio di Roma, &c.* On Amphitheatres, and particularly on the Flavian at Rome, that of Italica in Spain, and that of Pola in Istria. 4to. 88 p. with plates. 1788.

This is, in fact, nothing but an extract from count Carli's Work on the Antiquities of Italy. [See our Rev. Vol. V. p. 124.]

Jen. Allg. Lit. Zeit.

ART. XXXVI. Paris. *Métrologie, ou Tables pour servir à l'Intelligence des Poids & Mesures des Anciens, &c.* Metrology, or Tables for explaining the Weights and Measures of the Ancients, and principally for determining the Value of the Greek and Roman Coins, according to the Proportion they bear to the Weights, Measures, and current Coin of France: by M. Romé de l'Isle, Member of several Academies. 4to. 250 p. Price sewed 18 liv. [15s.] 1789.

Mr. de l'Isle has examined, with great care, every thing he could find illustrative of his subject, and has cautiously weighed a great number of Roman coins in the collection of Mr. d'Emery. The results of his inquiries he has given in various tables, in which the weights and measures of the ancients are compared with the present French. To this he has added a chronological table, bringing the accounts of time down from the earliest periods of history to our era. The tables are accompanied with notes, assigning Mr. de l'Isle's reasons for the valuations he has adopted, and arguments against those of others. The Roman *scriptulum* he estimates at 21 grs. French [17 $\frac{5}{7}$ grs. Eng.] Speaking of some extravagant expences of the Romans, Mr. de l'Isle notices the murrhine vessels, which were made of oriental fardonyx.

fardonyx. None of these now exist, but Arabian authors mention vessels made of that stone, for the use of kings only. Mr. Pausanias supposes those mentioned by Pliny, as brought to Rome by Pompey, to have sold, the one for 80, the other 300 *sestertii*. Pere Hardouin, in his edition of Pliny, reads *talentis* instead of *sestertii*, as it is in some mss. Our author differs from both, deeming them *sestertia*.

We consider this work as extremely useful to all who study ancient history, but what is said of the Arabian measures, and of the modern ones of the East in general, is frequently erroneous.

Mr. de Guignes. *Journ. des Sçavans*.

HISTORY.

ART. XXXVII. Strasburg. *Annales du Monde, depuis le Déluge jusqu'au Gouvernement d'Othoniel, &c.* Annals of the World, from the Deluge to the Reign of Othoniel, first Judge of the Israelites; in which profane History is reconciled with sacred, and Ctesias with Herodotus, and in which are given the true succession of the ancient Kings of Egypt, Chaldea, Assyria, and the different States of Greece, the principal Events of their Reigns, the Foundation of other Kingdoms and Empires, the Origin and Progress of Idolatry, and the most remarkable actions of those whom it deified: to which is added, a History of the Kings who reigned in Egypt, from Othoniel to the Invasion of Cambyfes. 8vo. about 700 p. 1788.

The arduous task imposed on himself by the author of this chronological table *raisonnée* appears in the ample title page. He proposes to pursue his plan up to the taking of Troy: but he fears, that he shall want time sufficient to investigate the history of the empire of Assyria, from the death of Sardanapalus to the taking of Nineveh by Cyaxares king of the Medes: that it was not destroyed by Arbalus, though deprived of several provinces by that rebel, he says he has sufficient proofs.

Of the Bible the author prefers the chronology of the Samaritan text to that of the Septuagint, we think with reason. The deluge he places in the year of the world 1307, and the death of Noah in 1657. Noah he supposes to be the same person as is called by Abydenus *Sifuthrus*, and by Sanchoniathon *Elioun*; and his son Cham, *Ouranos*, the son of *Elioun*: *Chronos*, whom Mr. Fourmont supposes to be Abraham, he considers as Mesraim, or Osiris the 1st, known also by the name of Titan: *Typhon*, thought by Mr. F. to be Jacob, is the same with *Phut* or *Phyton*, the brother of Mesraim: *Oceanus* and *Nereus* the father of *Pontus*, are Canaan and Sidon: *Betylus* or *Battal* is Chus, who fixed in Arabia: *Dagon*, *Atlas*, and *Demarus*, were brothers of Mesraim: *Chronos* the 2d, was Chastubim, one of his sons, and *Sadid*, *Belus*, and *Apollo*, were others of his children, as well as those whom Philo calls *Pothos* and *Eros*: the famous king of Egypt Sesostris, was the 2d *Osiris*, and the same with Bacchus who warred in India. *Chronos* was not a proper name, but a title of honour, principally affected by the family of Cham.

Those who have taste for a subject so dry, will find in this work many profound researches, ingenious conjectures, and new ideas: what respects the history of Manetho, which, the author says, agrees extremely well with the Samaritan chronology, will particularly claim their attention. And here we cannot help regretting, that we have

not

not to compare with it the *Dénouement du Fragment de Manethon*, 'Investigation of the Fragment of Manetho,' written by *abbé Richer du Bouchet*, about the middle of the present century, but never published, and which perhaps no longer exists. *Mr. Dupuy. Journ. de Sçavans.*

ART. XXXVIII. Leipzig. *Erste Linien eines Versuchs über der alten Slawen Ursprung, &c.* First Lines of an Essay on the Origin, Manners, Customs, Opinions, and Science of the ancient Slaves: by C. Gottlob Anton. Vol. II. 8vo. 116 p. 1789.

Mr. A. pursues the plan laid down in his first volume, and endeavours to elucidate his subject from the language of the Slaves, and their different branches. Such a method must give rise to arbitrary and weak conjectures, yet in some points Mr. A. deserves our thanks. Mr. Forster's opinion, that the Slaves came from the south of Asia, he thinks improbable, and supposes the primitive nation, from which the Slaves, Germans, Greeks, Persians, Armenians, Latins, and Gauls descended, to have inhabited the neighbourhood of mount Caucasus. To the end are subjoined the Glagolitsch and Cyrillisch alphabets, with the beginning of the Gospel of John in seven dialects of the Slavonian.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. XXXIX. Leipzig and Buda. *Nachrichten von den Lebensumständen und Schriften evangelischer Prediger, &c.* Account of the Lives and Writings of Preachers of the Gospel in all the Communities of Hungary, collected, and elucidated with many Remarks, by J. Dan. Klein. Vol. I. 509 p. Vol. II. 522 p. 8vo. 1789.

We cannot but acknowledge the industry Mr. K. has displayed, and the thanks he deserves from his country. His work contains much information relative to the literary history and topography of Hungary, as well as to its ecclesiastical history in general, and that of the protestant religion in particular. In the notes, which occupy more space than the text, are accounts of various men of learning and their writings, with many other things which would scarcely be expected in such a work as this. Each volume contains the lives of 100 preachers, in alphabetical order, with catalogues of their writings.

Jen. Allg. Lit. Zeit.

ART. XL. Ansfich. *Das gelehrte Est-Friesland.* Lives of Men of Letters of East-Friesland. Vol. III. 8vo. 300 p. 1790.

This work contains some lives omitted by other biographers. The present volume ends with E. Meiners, who died in 1752. It is not said whether it is the last.

Jen. Allg. Lit. Zeit.

BIBLIOGRAPHY.

ART. XLI. Ingoldstadt. *Bibliothecæ Academicæ Ingoldstadiensis Incunabula Typographica, &c.* Incunabula Typographica, or Catalogue of about 1400 Books, printed before the Year 1500, in the Library of the Academy at Ingoldstadt, arranged in chronological Order, described, and illustrated with historico-literary Notes, by Sebast. Seemiller, D. D. &c. &c. Part II. containing upwards of 220 Books with Dates, printed during the Years 1477-83; and upwards of 40 without Dates, but most probably prior to the Year 1484. Large

4to. 16 and 174 p. Price 19 g. [2s. 9d.] 1788. Part III. containing upwards of 260 Books with Dates, and of 30 without, printed in 1484-9. 196 p. 1789.

ART. XLII. Augsburg. Mr. Braun has published the 2d vol. of his *Notitia historico-literaria* [see our Rev. Vol. VI. p. 366.], containing the books from 1480 to 1500. Of these there are 598 with dates, and 161 without, but which from internal evidence are presumed to be of the above period. Sixteen alphabets of early printers are given on two copper-plates. Mr. B. has deferred his account of the manuscripts to a future period, the volume as it is, making 333 p.
Jen. Allg. Lit. Zeit.

P O E T R Y.

ART. XLIII. Leipzig. *Die Belagerung von Belgrad, &c.* The Siege of Belgrade, under the Command of Prince Eugene: a Gallery of historical Pictures: by J. Christian Herchenhahn. 8vo. 344 p. Pr. 21. gr. [3s.] 1788.

Mr. H. has well succeeded in his attempts to embellish a prose description of the siege of Belgrade with the ornaments of poetry. Sometimes we own his style is rather turgid than poetical, but he has not deviated from historic truth.
Jen. Allg. Lit. Zeit.

D R A M A.

ART. XLIV. Theatre Italien. *L'Incertitude, ou le Choix impossible.* • 'The Uncertainty, or It is impossible to choose,' a comedy in one act, in verse, was performed with the greatest applause. The plot, which is extremely interesting, is as follows. A wealthy widow, on a journey, was brought to bed of a son, at an inn, where a poor woman was delivered of another at the same time. In the hurry the midwife confounded the two together. The widow, unwilling to hazard the loss of her son, obtained the consent of the other, by means of a sum of money, to her taking both. Both became equally amiable, and equally dear to her. The next heir, however, unwilling to have a double chance against his succession, threatened her with a law-suit, unless she made a choice. Her divided affection not permitting her to do this, she came to a resolution, that, as they were now at man's estate, the instant the judges determined the one to be her son, she would marry the other.
L'Esprit des Journaux.

M U S I C.

ART. XLV. Leipzig and Halle. *Klavierschule, oder Anweisung zum Klavierspielen, &c.* Instructions for the Harpsichord, for Masters and Scholars, with critical Remarks: by Dan. Gottlob. Türk. 408 p. 1789.

This is an excellent work, in which Mr. T. shows, that he has caught the style of Bach. It is well calculated for beginners, and many masters will learn some things new to them from the remarks.

ART. XLVI. Lubec. *Neue Liedermelodien, nebst einer Cantate, &c.* New Songs set to Music, with a Cantata for the Voice and Harpsichord, composed by C. Ph. Em. Bach. 4to. 60 p. Pr. 1 r. 4 g [4s.] 1789.

This appears to be the last publication of the celebrated B.

Jen. Allg. Lit. Zeit.

ENGRAV-

ENGRAVINGS.

ART. XLVII. Paris. *Recueil de 50 Estampes, &c.* A Collection of fifty Prints, designed as Ornaments to the various Editions of Homer. 8vo. and 4to.

These prints, part of which are by Ponce, do honour to the graver, and will be no small embellishment to the editions of Homer, with which they are bound up. They are divided into eight numbers, the third of which was published at the end of last year.

Journ. des Sçavans.

DICTIONARIES.

ART. XLVIII. 'Leipsc. *Physikalisches Wörterbuch, &c.* A Physical Dictionary, or an Attempt to explain the principal Notions and technical Terms of Natural Philosophy, with short Histories of Inventions, and Descriptions of Instruments, in alphabetical Order: by Dr. J. S. Traugott Gehler. Vol. II. from Erd to Lin. Large 8vo. 918 p. with 6 Plates. Pr. 2 r. 12 g. [8s. 9d.] 1789.

The second volume of this excellent work deserves equal praise with the first. In chemistry and mathematics it is less full, but in anatomy and physiology more so. Dr. G. does not often give us opinions of his own, but he is diligent in collecting every new discovery.

Jen. Allg. Lit. Zeit.

EDUCATION.

ART. XLIX. Bourdeaux. *Mémoire sur l'Art d'instruire les Sourds & Muets de Naissance, &c.* Memoir on the Art of Teaching those born Deaf and Dumb: by Abbé Sicard. 8vo. 39 p. 1789.

ART. L. *Second Mémoire, &c.* Second Memoir on the Art, &c. by the Same. 8vo. 35 p.

It is about thirty-five years since abbé de l'Épée, compassionating two twin sisters, born deaf and dumb, turned his thoughts to the arduous task of instructing them, and finding himself successful, extended his valuable talent to others. Abbé S. became his pupil, and improved the method of his master, so as to have carried it perhaps to its highest perfection. There is no branch of science in which he has not been able to instruct his pupils. On the death of ab. de l'E. ab. S. removed to Paris, and was placed at the head of an establishment for teaching the deaf and dumb, supported by government. If the calculation of ab. de l'E. that there are near 12000 deaf and dumb in France, be just, the importance of such an establishment may easily be conceived. We cannot help wishing to see united with this institution that for the instruction of those born blind by Mr. Haüy, who has succeeded in communicating to these unfortunate persons the art of writing.

Abbé Tessier. Journ. des Sçavans.

ART. LI. Florence. The 2d. vol. of ab. Michelani's *Institutes of Oratory* [see our Review, Vol. II. p. 598] was published last year. It reaches to the word *Proverbio*, and a third, which is promised soon, will complete the work. The execution of the present is not any way inferior to that of the first.

Nov. Lett. di Firenze.

A P P E N D I X

TO THE

SEVENTH VOLUME

OF THE

ANALYTICAL REVIEW.

ART. I. *Letters and Papers on Agriculture, Planting, &c. Selected from the Correspondence-book of the Society, instituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerset, Wilts, Gloucestershire, and Dorset, and the City and County of Bristol. Vol. V. Pa. 484, and 3 plates. pr. 6s. in boards. Bath, Cruttwell. London, Dilly, 1790.*

THE valuable information afforded in the former publications of this Society, we have already noticed in our third vol. p. 185. The present volume contains new observations and new experiments, corroborates former hints by the actual result, and corrects such mistakes as the insufficiency of experiments had sometimes occasioned. The first article, by Mr. Wimpey, is on the improvements in agriculture that have been successfully introduced into this kingdom within the last fifty years. This subject is discussed in the form of an essay, divided into the several heads in which improvements have been made, in each of which Mr. W. gives his own opinion of what he conceives at present the best. In the article of tillage, he asserts, that one ploughing in the beginning of winter, and a second in the winter, or early in the spring, will be more effectual in pulverizing and fertilizing the soil, than half a dozen at any other time of the year, and will pay much more in the next crop than the value of the seed of sheep, which the fallow, when not ploughed, affords in the spring. The drill husbandry is particularly praised; according to Mr. W.'s computation, the saving in the seed alone, in wheat, amounts to a bushel and half per acre, besides producing considerably better crops. In the course of these observations, Mr. W. contradicts the opinion, that turnips given to milch cows spoil the butter; as in the two last winters and springs his milch-cows lived chiefly on turnips, and their butter was found not only as good as his neighbours, whose cows ate

none, but was even preferred to it. Mr. W.'s turnips were pulled and given to the cows in the yard, while they were fresh and firm; whereas other persons usually turn the cows in upon them, where they pick up the charlock and other weeds, and to this, and not the turnips, he is persuaded, the disagreeable flavour of the milk is owing. Potatoes, are strongly recommended as a substitute in the winter and spring months, for the support of cattle. Hogs are immoderately fond of them, and will live entirely upon them, till they are fit to be put up a fattening for pork or bacon; and then the potatoes boiled and mixed with barley or pease meal, fat them speedily, and make fine meat. For the feed of milch-cows, three gallons a day, half at night and half in the morning, are quite sufficient to keep a large cow in full milk, and the milk as sweet and as good as in the summer months. Nothing excels them for the feed of cows which are fattening their calves for the butcher.

From this statement of the various uses of potatoes, Mr. W. proceeds in the next article to treat of the easiest and most economical culture of them. His experiment was made on two statute acres, which he ploughed in December, 1787, and the February following the ground was well dragged, 40 cart loads of long dung were then equally spread, and immediately ploughed in. The beginning of April, furrows were drawn the lengthway of the field, with a double breasted plough, at about two feet eight inches distance one from the other, in which the potatoe sets were dropped by hand, at the distance of from 12 to 14 inches, which were covered by splitting the ridges with the same double-breasted plough, throwing one half of the mould to the right, the other half to the left, leaving a furrow between the rows. When the weeds began to appear, a small common one-wheel plough was set to work, as near each side of each rank of potatoes as could be without damage to the plants, and this raised ridges between the rows. When the weeds began to advance again in their growth, the double-breasted plough was set to work, going up the middle of one row and down the other; by which means the plants were completely earthed up. In October, the greens being mostly decayed, a strong plough, without a coulter, was set deep enough to work below the bed of the roots, with which the ploughmen, going up one row and down another, turned up the roots; and women, boys, or girls, were employed to follow after, and pick them up in baskets. A pair of drags, with long tines, was afterwards drawn over the ground to bring up those which had been missed, after which it was cleared, ploughed, and harrowed, and was then in the most perfect condition for the immediate reception of a crop of wheat. The produce on these two acres was 750 bushels, from which deducting the tithe, the remainder is 675 bushels, which at one shilling per bushel,

busshel, is 33l. 15s. The expences of ploughing, &c. are stated as follows :

	l.	s.	d.
A clean ploughing in winter,	0	12	0
Dragging in February,	0	3	0
Forty loads of long dung, and carriage,	4	0	0
Spurling ditto,	0	2	0
Plowing in the dung,	0	12	0
Striking furrows with double plough,	0	6	0
Planting and cutting potatoes,	0	6	0
Covering them with double plough,	0	6	0
Sets, 15 sacks at 3s. (1s. per bushel,)	2	5	0
Ploughing intervals from the rows,	0	6	0
Earthing up the plants,	0	6	0
Taking them up, ploughing up, drawing home, stacking, &c. three horses, man and boy, five days,	1	10	0
One man and woman, five days,	0	7	6
Boys and girls,	0	5	9
A year's rent,	2	0	0
	<hr/>	<hr/>	<hr/>
	£. 13	7	3

This gives the net profit on two acres, 20l. 7s. 9d. or 10l. 3s. 10½d. per acre. But Mr. W. observes, that the succeeding crop of wheat ought to be charged with at least 2l. per acre, as it would have cost so much at least to have brought barley stubble into so perfect a tilth as the potatoes left it in; this would encrease the profit to 12l. 3s. 10½d. The produce, it is to be remarked, might have been more considerable, if the rows, instead of 32 inches, had been planted at 16 inches asunder; but then the land would have lost the benefit of the plowings between the rows. The profit, however, must depend upon the price at which potatoes can be sold. Mr. W. states, that three or four years since, the current price in his neighbourhood, was 6s. per sack, sometimes as high as 12s. but last year he sold some for 2s. 6d. none for above 3s.

The great reduction of the price of this valuable article of food, affords a just encomium on the improvements which have been made in husbandry within these few years. If any further considerable reduction, however, takes place, the profits on planting them will of course equally decrease, and such will be the deductions to be made from the sums calculated as the net profits, supposing the expences to remain nearly the same; but which, in fact, must vary in different countries, though probably not so much as to render the cultivation of this vegetable unprofitable. In case of the market being overstocked, it becomes necessary to ascertain what other profitable uses potatoes may be applied to, and Mr. Wimpey is now feeding of different kinds of stock on them, in order to determine their real value when applied to this purpose. The next article is, *An enquiry*

concerning a sure and certain method of improving small arable farms; the result of these experiments is almost anticipated, as the profits to the farmer on feeding his cows with potatoes, were computed in the preceding paper. Seven acres and a quarter of arable land planted with potatoes, the author calculates, will keep twenty milch-cows equally well as a dairy farm of 48 acres. The expence of planting and gathering, &c. $7\frac{1}{4}$ acres of potatoes, according to the rate above stated, would be 48l. 8s. $9\frac{1}{2}$ d. and the rent of a dairy-farm of 48 acres, at 25s. per acre, is 60l. consequently the gain by feeding cows on potatoes is 11l. 11s. $2\frac{1}{2}$ d. more than on meadow or pasture ground. The profits on planting cabbages for the feed of cattle appear to be nearly the same as with potatoes: carrots, and parsnips, also afford excellent provender for cattle; horses, cows, sheep, and hogs, eat them seemingly with the same appetite, and are equally improved by them; but unfortunately, the greatest proportion of land in this country is unsuitable to them; as they require a deep, light, free soil, which is easily penetrated, and moderately fertile. By planting a few acres with these articles, and with sainfoin for hay to mix with the potatoes, Mr. W. concludes, 'that an arable farm of 50l. or 60l. per annum, though it has not an acre of meadow or pasture land belonging to it, may, by skill and proper management, be made to produce as much, and as good butter and cheese, as a dairy-farm of the same value, and have a large proportion of land left for the growth of corn and other purposes.' Although, perhaps, the advantages here computed upon, may in some cases appear rather exaggerated, yet the subject well deserves the attention of the farmer and the public in general; for if, according to the abovementioned experiment, 'every acre of land could by art and industry be made to yield six times the quantity of produce it does at present, the whole might be rendered capable of supporting six times the number of the present inhabitants.'—And, it might have been added, afford employment for them.

In planting a piece of ground with whole, and another with cut potatoes, Mr. W. found the acreable produce nearly the same; but the quantity required for planting of the whole potatoes was 40 per cent. or $\frac{4}{10}$ more than of those which were cut, i. e. $37\frac{1}{2}$ bushels of uncut potatoes were required to plant an acre, and only $20\frac{1}{2}$ bushels of those that were cut.

In our review of the former volume, we noticed a mistake into which Dr. Anderson had fallen, by drawing a conclusion from a single experiment on raising potatoes from seed; the doctor has corrected this opinion in the present volume, and given a specification of several of the varieties produced from the same seed.

Mr. Onley has given a calculation of the profits on sowing carrots compared with those on a crop of oats, which appear nearly

nearly double in favour of the carrots. But neither of the above articles are equal to the profits on the mangel wurzel, as appears from a calculation furnished by the Rev. Mr. Bromwich, near Bridgenorth; the value of the produce of a quarter of an acre of this vegetable, as applied to the feeding of cows, calves, and pigs, is stated as follows:

Debtor.				l.	s.	d.
To forking the land,	-	-	-	0	14	0
To hoeing,	-	-	-	0	4	0
To gathering the leaves,	-	-	-	1	0	0
To cost of eight pigs, at 8s. each,	-	-	-	3	4	0
				<hr/>		
				£.	5	2 0
Creditor.				l.	s.	d.
By keep of two cows, four weeks, at 1s. each,	-	-	-	0	8	0
By ditto two calves, eight weeks, at 6d. each,	-	-	-	0	8	0
By sale of four pigs,	-	-	-	4	0	0
By ditto of four ditto,	-	-	-	5	5	0
By twenty pigs, kept 28 weeks, at 4d. each,	-	-	-	9	6	8
By 9600 lb. of roots for store, at 6d. per 100 lb.	-	-	-	2	8	0
				<hr/>		
				21	15	8
				5	2	0
				<hr/>		
Profit,	-	-	-	£.	16	13 8

The feeds sown at half a yard distance from each other in the field, afforded a better crop than plants which were transplanted from a feed-bed. The ground was planted in March and April, and in May the leaves were fit to gather for the cattle, and a fresh crop was collected every ten days or fortnight afterwards to December, when Mr. B. wrote this account*.

The result of an experiment made by Dr. Anderson on this root, is very different from the above, as he 'should suspect, that if his feeds were of the genuine sort, it will not be found to be in general of equal value to the farmer, as several plants with which we have been long acquainted, p. 150.' An experiment also, on a small scale, by Sir Thomas Beevor, (Norwich) did not answer.

In Art. 37, Sir Thomas particularly recommends the turnip-rooted cabbage, as enduring the winter without injury, and af-

* After this, a part of the roots were taken up, and piled up in a building, and covered with straw to preserve them from the frost; in the winter they were cut into pieces, and given to milch-cows, and the butter was then esteemed equal to the best when produced from grass. Two pigs were also entirely fattened by them, which weighed 260 lb. each, when killed.

fording an excellent supply of food for cattle in the spring. Some of his neighbours offered him ten guineas per acre, in the spring of 1789, for a quantity which had stood the preceding severe winter*. The average produce in April, 1789, was upwards of $24\frac{1}{2}$ tons per acre. The soil was a dry, sound one, worth 16s. per acre. The *Roota Baga*, however, exceeds the turnip-rooted cabbage, and is particularly grateful to all cattle. His *mowing cabbages* were cut down three times, and grew into head again so speedily, that he doubts not but that the cuttings might have been repeated, had he had leisure to have attended; but they did not vegetate in like manner during the winter.

To these articles of provender for cattle in the winter, is added by Dr. Anderson an account of the benefits he derived from applying the sprouts of furze to this purpose, when properly bruized by a machine which he has invented, a description of which is given. Dr. A. sowed the seeds of the furze along with a crop of barley, in the same way as clover is sown; he accounts it even a more valuable crop than clover, as it affords a green succulent food during winter, on which cattle can be fattened as well as on cut grass in summer, (p. 141.) The committee, however, express their doubts, whether the cultivation of young furze can be introduced on a general scale with advantage; as they conceive that the soil on which the best crops of mowing furze are procured, may be more advantageously employed in raising corn, with intervening crops of green food, as cabbages, &c.; but to which, local situations and peculiarities may afford exceptions. The doctor also recommends the planting of Scotch firs, the branches of which afford a good substitute of food for cattle, in times of scarcity.

The articles in this volume are very promiscuously arranged; in the above analysis we have, therefore, followed the nature of the subject, rather than the order in which they are inserted.

Art. 6, is *on the management of the dairy, particularly with respect to the making and curing of butter*, 56 pages. This consists of a great variety of observations on the treatment of cows, nature of milk, its different properties in different cows, and various degrees of goodness, as first or last milked, &c. Of the vessels proper to be used in a dairy, Dr. Anderson recommends wooden ones; as copper, tin, lead, or earthen ware glazed, are liable to be corroded by the acid in the milk, and hence impart their pernicious qualities to the cream and butter; methods of properly cleansing those vessels, and keeping them fit for use are also given; together with the best method of making butter, both as to quality and quantity. To cure butter, instead of common salt, the doctor has always found the following composition far preferable:

* In the fourth volume, Sir Thomas also gave an account of the use and value of this vegetable. Vide Rev. vol. III, p. 193.
 'Take

‘Take of sugar one part, of nitre one part, and of the best Spanish great salt, (or of Dr. Swediaur’s* best salt, which is still better than the former, being cleaner) two parts, beat the whole into a fine powder, mix them well together, and put them by for use. Of this composition, one ounce should be put to every sixteen ounces of butter; mix it thoroughly with the butter as soon as it has been freed from the milk, and put it, without loss of time, down into the vessel prepared to receive it, pressing it so close as to leave no air-holes, or any kind of cavities within it.’ Butter thus prepared does not taste well till it has stood at least a fortnight, after which it eats with a rich marrowy taste that no other butter ever acquires, and if the air be properly excluded, and other precautions used, it may be kept for several years in this climate; and endure to be carried to the East or West Indies, if it were so packed as to be kept from being melted. Besides the observations on the above subjects, which are well worth the attention of the dairy farmer, Dr. A. has given a plan and description of a milk-house, of which a plate is annexed; but for these particulars we must refer our readers to the work itself.

Article 11. *Hints tending to point out the most practicable means of improving the quality of British wool*, (28 p.) To this article no name is affixed. The author commences his hints by observing, that ‘our ancestors bestowed so much attention to improving the quality of British wool, and so happily succeeded in this attempt, as to rear wool in this island of a finer quality than could be found in any European nation.’ In consequence, however, of an idea prevailing, that this pre-eminence was a necessary consequence of physical causes, owing to the peculiarity of our climate and delicacy of our pastures; such measures have been adopted as have turned the attention of the farmer from the improvement of his wool; hence its quality has by degrees become greatly debased, and from being the very first in Europe, is now confessedly allowed to hold, at best no more than the second place, Spanish wool being absolutely necessary to the manufacture of superfine cloth. In the *Mem. R. Acad. of Paris for 1784*, it is stated, that M. D’Aubenton, by engaging government to import rams and ewes from Roussillon, Flanders, England, Morocco, Spain, and Thibet, had so improved his wool, that superfine cloths were

* ‘Dr. Swediaur carries on a manufacture of salt at Prestonpans near Edinburgh, after the Dutch method; this the Dutch sell by the name of salt upon salt; it is equally strong with the best Spanish salt, and much freer from impurities of every sort, and the doctor sells it at a moderate price. Fish, butter, beef, pork, bacon, hams, tongues, &c. could be as well cured by this as by foreign salt, and at a much smaller expence.’

made of it, which were equal in beauty to those made of the best Spanish wool. From this fact the writer infers, that if we continue to neglect the improvement of our wool, and the French exert themselves in improving theirs, the wool of France may in time become as much superior to that of Britain, as the British wool in former times exceeded that of France. This, however, can only take place through our own negligence, since, if equal pains be taken in this country, we cannot fail to leave the French an infinite distance behind, and, as this writer asserts, by a very moderate effort we could succeed in bringing British wool to regain its former superiority over that of Spain. The reasons offered in support of this assertion, are drawn from the nature of wool, and the soil and climate of this island. It is next proposed, that a society should be instituted under the name of '*The Society for improving the Quality of British Wool*,' to consist of an indefinite number of members, each of whom should contribute *one guinea* a year during pleasure,—the money, under the direction of a committee to be chosen annually by the members, to be applied—for the improvement of British wool, by offering premiums, or by any other mode that shall be judged more advisable for selecting the best and finest wooled sheep that could be found in this island;—for procuring the best breeds from foreign parts that could be discovered, and for rearing each of these distinct breeds apart, and increasing the number of each, till their respective qualities could be distinctly ascertained, and their value accurately appreciated.¹ It would exceed our limits to enter into any discussion of the several measures proposed for such a society to conduct themselves by, with regard to the acquiring of different breeds of sheep from Spain and other countries, and the means of preserving them uncontaminated; the subject certainly deserves the peculiar attention of the public, since no less than *six hundred thousand pounds* a year have been paid by this country for wool imported from Spain; great part, if not the whole of which might be saved to the nation, if the improvements suggested by this writer (whom we suppose to be the ingenious and indefatigable Dr. Anderson) could be carried into effect.

Articles 12 and 13. *On the Improvement of Meadow Land; with a short History of Somersetshire*, (45 pages.) By Mr. Locke. In these articles, Mr. L. gives a statement of the improvements which have been made in the parish of Burnham, and its neighbourhood, by levelling, guttering, or draining, and manuring the low and marshy grounds in that part of the country. By these means, land, which 40 years ago was let from one to five shillings per acre, and sold at the rate of 20s. per acre, has been so much improved as to sell for 40l. or to let for 40s. per acre, per annum. In the year 1759, Mr. L. was solicited

solicited to purchase sixty-one acres, at 200*l.* which he would now be glad to contract for at 2000*l.*

‘As one great proof of the advantages arising from this mode of improving estates, the inhabitants of Burnham are at present owners of upwards of 1000*l.* per annum in other parishes, although I remember when no man in the parish, (my grandfather excepted) was worth 1000*l.* There were then but five jurors and freeholders in it; whereas, at present, we have fifteen returned to the county sessions as gentlemen, thereby qualifying them to serve on the grand inquest of Somersetshire; and are worth from 2000*l.* to 10,000*l.* a man. We have, exclusive of the above, fourteen other farmers, with estates sufficient to qualify them as jurors, to serve upon nisi-prisus juries; and have, in the whole, thirty-six freeholders, besides six widow women farmers, worth 1000*l.* each upon an average.’

As these riches have been acquired by the improvement of the country, they may be regarded as a national advantage; and we readily give our applause to those who have so patriotically enriched themselves. The information contained in Mr. Locke’s account of Somersetshire, has in general but little connection with agriculture; and his notes are still more of a miscellaneous nature. However, as they tend to vary the subject, and give some idea of the inhabitants of that part of the country, we shall present our readers with an extract.

‘The manners of the inhabitants of this flat country cannot so well be judged of by a stranger as a native; they are civil or rough as the traveller pleases. Take an example founded on fact. Q. ‘Hark you, fellow, which is my road to Frog-hole?’ A. ‘What’s call I fellow for? I, I, I, zed nothing to thee.’ Q. ‘Well, my good man, I would not have you be offended, for I did not mean to affront you, but pray do tell me the road?’ A. ‘Whare didst thou come from, than?’ Q. ‘Why, my honest friend, can it make any difference to you, from whence I came?’ A. ‘No, shour and shour, but then it can be no odds to I where thou’st go.’ And so left the gentleman, without telling him the road to frog-hole, making a merit of his forbearance in not stoning him for a bailiff, an exciseman, or a spy; whereas, if the stranger had satisfied the impertinent curiosity of Hodge with rustic good humour, he would have carried him through the waters on his back, if it had been a mile, for sixpence.’

‘The labouring people amongst us are exceedingly ignorant; as a proof, the minister of Pawlet, at the time of the American war, chose for his text these words: ‘Who will go up with me to Ramoth Gilead, to battle.’ After a short pause, and no person answering, one of our fishermen, who had been a sailor, stood forward, and told the clergyman, though none of the rest would go with him, yet he would go.’

Art. 14. *On the Use of Plaister of Paris as a Manure.* This account is contained in a letter from a gentleman in Pennsylvania to Joseph Kirkpatrick, Esq. The quantity required, per acre, for grass, is described to be six bushels, and its duration

tion estimated from seven to twelve years on dry land. On arable land, it is stated, that nine bushels of additional corn, per acre, were produced by using the plaister.

Art. 17. *An Inquiry concerning the Smut in Wheat; of its Cause; of the Means of preventing it; of its Remedy.* The result of several experiments and observations here stated is, 'that the smut is not owing to any defect in the seed, but entirely to some corrupt and vitiating principle of the atmosphere, in the blowing season, which blights and destroys the grain in some shape or another, according to the time it has been blowing, when it is struck with the blight.' According to this principle, the writer asserts, that all boasted steepers prepared for preventing the smut, are chimerical, and void of all reasonable foundation whatever; he, however, recommends washing the seed in fair water a day or two before sowing, in order to separate the light, imperfect corns, chaff, and seeds of weeds. We think the seed would be still more pure, if it was washed in brine of sufficient strength to carry a new laid egg; liming afterwards dries the seed, and makes it disagreeable to the birds, which might pick up a considerable quantity if it should not be immediately covered. In a subsequent article, (21) Mr. Wagstaffe has given some remarks on smutty wheat: eight or nine sound grains taken from some smutty ears of corn, were planted separately in a garden, in 1783, and found to produce a different strain of wheat from the stock whence they originated, being closer set, and more numerously productive. This seed, by being kept separate, has increased so much as to be sold for seed to several persons, who have declared, that it has yielded from four to eight bushels per acre, more than the ordinary produce. No appearance of smut has yet been detected from this seed.

Art. 18. *Of River-weeds, as a Manure.* Mr. Wagstaffe found these very serviceable to the land, when properly fermented with other articles.

Art. 19. *On planting Trees on barren Heights.* The birch, sycamore, white poplar, and asp, succeeded best, particularly the two latter.

Art. 20. *Hints for sowing various Kinds of Grain from certain Phenomena of Nature.*

'When the floc-bush is white as a sheet,

'Tis time to sow your barley, dry or weat. (wet.)'

Mr. W.'s observations respecting the time of sowing different kinds of grain, when rooks begin to build, wood-pigeons to coo, or partridges to pair, &c. are similar to the above elegant agricultural lines of antiquity.

Art. 22. *Improved Method of planting Ash for Hurdles, Hoops, Latbs, Fencing, and what is termed Post and Billet for Collieries.*

These

These plants are set at $3\frac{1}{2}$ feet distance from each other, in marshy or boggy grounds, in rows, with ditches made between them $3\frac{1}{2}$ feet wide, to drain the ground, and cover the plants. The average value of an acre, of 14 years growth, was 70l. the boggy part of which was before of no value.

Art. 23. *On the Advantage of Hoeing.* Mr. Hazard says, that by a proper use of the hand or horse hoe, the farmer might totally extinguish both winter and summer fallows, and have very little occasion to make use of manure. An instance of a field being cropt for twelve years successively, without manure, is given, which produced every year uncommonly large crops, frequently two in a year, as pease first, and then turnips; wheat and spinage, &c.

Art. 24. *An Account of the Guinea and Scotch Grasses, and the Manner of cultivating them in the West-Indies.* By J. Spooner, Esq; These grasses are of very great utility in the West-Indies, being extremely productive, and of easy cultivation. The Guinea grass appears capable of thriving in any situation, in respect to climate and soil. The Scotch is chiefly produced in low marshy lands.

Art. 25. *Experiments on Drilling.* By Sir J. Anstruther. One bushel and $\frac{4}{5}$ gallon of white wheat drilled, at 18 inches distant on an acre, produced 27 bushels 3 pecks—3 bushels $1\frac{3}{4}$ gallon per acre, broad cast, produced 30 bushels, 2 pecks, $\frac{4}{5}$ gallon; the broad cast was therefore superior, in the nett produce, by $2\frac{1}{2}$ pecks. Of red wheat, 1 bushel 1 peck drilled, produced 27 bushels on an acre. 2 bushels, 2 pecks, $\frac{3}{4}$ gallon, sowed, broad cast, yielded 24 bushels 2 pecks, which made the drilled wheat superior, in the nett produce, by 3 bushels 3 pecks. Several other experiments are also stated.

Art. 26. *On the Watering and Management of Flax.* By John Gray, Esq. These reflections were published two years ago, in the *Flora Londinensis*, by Mr. Curtis, and have since appeared in some other publications. The object is, to recommend the experiment of preparing flax for the purpose of skutching, by immersing it in boiling water, instead of soaking it for weeks in cold water, to separate the bark and woody part. The experiment is stated to have been tried with success; and Mr. Gray suggests, that it may probably add to the strength of the flax, give it a much finer colour, and render the operation of bleaching safer, and less tedious. To determine this, trials are wanting.

Art. 30 and 31, are on *Bees*. Mr. Keys has been experimenting on bees for thirty years; but has not discovered any method of preserving the prime swarms from being lost, except by constant watching from seven o'clock to four, as the opinions about signs and hours of swarming, which are generally relied on, he finds to be erroneous. Mr. K. has made reiterated experi-

experiments to prove the doctrines advanced in Schirach's * treatise, and in the Memoirs of the Bruxelles Academy; but without *one single result* consonant to or in favour of them.

Art. 32 is on cyder wine, made from the juice of apples taken from the press, and boiled until the cyder was reduced to half its original quantity. Mr. Stevens sent a sample of this wine to the Society, who distributed it amongst the members for them to make experiments, and report their opinion. In Art. 33, Dr. A. Fothergill, of Bath, gives the result of several experiments upon this wine, from which it appears to have been somewhat impregnated with copper, by being boiled in a vessel made of that metal. This leads the doctor to offer several remarks on cyder and perry, the great ignorance this country labours under with respect to the best methods of preparing them, and the high degree of excellence to which liquors made from English fruit might probably be carried, by a proper degree of attention paid to their improvement; and a series of new experiments, conducted on philosophical principles. In Art. 34, Dr. F. treats on the *Poison of Lead, with Cautions to the Heads of Families, concerning the various unsuspected means by which that insidious enemy may find admission into the human body*. 'Heavens keep lead out of me,' says Sir John Falstaff; and, according to Dr. Fothergill's description of its effects, when administered in a different method from that which the knight was apprehensive of, we have reason to join in the exclamation: for the extensive use of this article, as applied to making or glazing of utensils, in all of which it is liable to be corroded by acid, exposes us constantly to imbibe its dangerous poison. Besides this, the recipes in books of cookery, *necessary for all families!* as the editors observe, abound with directions to apply *litharge, melted lead, &c.* to correct home-made wines, and other articles. After mentioning several instances of the fatal effects of the poison of lead, with cautions to be taken to prevent its being mixed with food, or otherwise inhaled, Dr. F. briefly sketches out the principal outlines of cure. In Art. 35, the doctor treats of the poison of copper in the same manner, as far as that metal is made use of in the formation of utensils, or combined with other metals, to produce brass, bell metal, &c. &c. How far these poisons are 'operant' to the extent here stated, we shall not

* Schirach affirms, that all the working bees are females in disguise; that every one, in an early state of its existence, is capable of becoming a queen, whence swarms may artificially be obtained, at any time, throughout the summer. He performed the operation upon *one and the same stock* every four days, for at least 50 or 60 times, all which produced young queens from mere fragments of the combs, &c. Mr. Keys has tried experiments by his rules without success for eight years,

attempt

attempt to determine. The dreadful consequences which have followed from utensils made of these metals, remaining in an unclean state, or from liquor being kept in them a long time, are sufficiently established to make us eat and drink with fear and trembling, when we have cause to apprehend that proper care has not been taken of them, lest death should be in the pot.

The other articles in this collection consist of observations on ploughs, by Mr. Adam; on timber trees, &c. an account of a drill roller, by Sir Thomas Beevor; Cook's patent drill machine and horse hoe; utility of the Leith cart, for carrying hogheads, &c. by Dr. Anderson; description of a new washing machine, by Mr. Murrell: of these, engravings are given. Vegetation of old grain; the seed of Indian corn vegetated; after being kept dry 34 years sown by Mr. Smith, of Clapham. Rearing calves without milk, by means of linseed, boiled in six times its quantity of water, and the jelly thence obtained mixed with a small quantity of tea of the best hay, steeped in boiling water. These calves, Mr. Crook says, are much better than his neighbours, that were reared by milk, and do not fall off so much when they come to grass.

This volume is concluded with a report concerning the public trial of ploughs and drills*, which took place near Devizes, on the 21st and 22d of April, 1790: in which a two furrow plough, with four horses, a single wheel plough, with two horses and a driver, the Norfolk wheel plough, with two horses without a driver, obtained the premiums; and are recommended as having performed well on a stiff heavy soil.

ART. II. *A Second Enquiry into the situation of the East India Company, from Papers laid before the House of Commons, in the Year 1789, and a Postscript relative to the Indian Budget, opened by Mr. Dundas on the 30th (31st) of March, 1790; with observations on the Papers previously presented by the East India Company.* By George Crauford, Esquire. 8vo. 42 pages. Price 1s. 6d. Debrett. 1790.

IN our third volume, p. 477, we gave an account of this author's first enquiry, with such observations as occurred to us on its perusal. The object of the present performance is, to defend the assertions and statements he there made. For Mr. C. acquaints us that he has been informed 'that the Court of Directors had ordered their accomptant, Mr. Richardson, to give a public refutation of his statements, and that this gentleman scrupled not to declare, that he was deceived in his data, and perfectly erroneous in his conclusions.'

As the affairs of the East India Company are a subject of great importance to the nation at large, in our Review above

* There does not appear to have been any drills.

referred to, we entered into a much longer discussion of the former pamphlet than is usually allowed to works of this description, and pointed out several objections to the statements and conclusions then brought forward; on which the author now asserts, that—

‘ The Indian accounts, which were presented to the House of Commons during the last Session of Parliament, (in 1789) have corroborated in the most ample manner, every material fact which I stated, either as certain, or probable; and I now take upon me to say, that they lead to the further proof of a circumstance, which I only hinted at last year, and which is now confirmed to me, beyond every possible doubt; I mean, that notwithstanding the vast reforms and regulations which have taken place in our Indian possessions; notwithstanding the boasted surplus in Bengal; and lastly, notwithstanding the *supposed* profitable trade carried on with Calcutta, Madras, Bombay, and China, the magnitude of *unavowed* expences is such as to have occasioned hitherto an *annual* deficiency on all the Company’s transactions; in consequence of which their affairs have necessarily and inevitably grown worse and worse every year.*’

To persons unacquainted with the variety of accounts which are kept in conducting such immense transactions as those of the East India Company; and the complicated state in which they must necessarily appear, from being brought forward, either simply as merchants respecting their trade, or as sovereigns of a great empire respecting their territorial revenues, or in the complex situation of both these characters,—it must appear extremely difficult to conceive how opinions so diametrically opposite, as are every day asserted relative to the Company’s affairs, can be by any means supported. Yet such have been the various modes in which these accounts have been ordered by the House of Commons, and the different periods to which they have been made up, that a person with a small degree of ingenuity exerted in combining those of one period with another, in denying the authenticity of some, and passing over others without notice, will soon be able to form any conclusions, and that with some shew of plausibility. In stating the affairs, whether of a company, or of an individual, the most obvious mode of obtaining the truth would be, to give the amount of debts and value of effects at one period, compared with the same at another, or to present a regular statement of all receipts and disbursements annually made, distinguishing the amount of current expences, and of debts paid. The latter of these has been done with respect to India, in stating the accounts of actual receipts and disbursements of the preceding

* In the year following, the author allows that the *real surplus* was 583,137l. and thus directly contradicts this assertion in his 20th page.

year, compared with the estimates as laid before the House of Commons; but in the account of receipts and payments in England, no such distinction has been made, and consequently persons who have not been in the habit of considering those accounts, may very easily mislead themselves, especially if they have any favorite prejudice to maintain. In addition to this it is to be observed, that in conducting the affairs of a great empire, new arrangements are frequently made, by which the expences are changed from under one head to another, and if this be not attended to, in stating the receipts and charges of different years, various articles which did not exist in any particular year, may be brought forward, and a very different result drawn from what was actually the case. This appears in an eminent degree in the statement which Mr. C. has drawn up, in order to prove that the Company's affairs have grown worse and worse every year, which by the bye he has only attempted to prove for one particular year, as he allows that in the year following they were improved upwards of half a million. The year chosen for this purpose is the year 1787-8, in which a considerable expence was incurred in India in preparing for the hostilities at that time apprehended from Tippoo Saib, and the rupture in Europe respecting the affairs of Holland, which occasioned an armament to be made in this country.

The net revenues of Bengal are, however, stated to have amounted in that year to 2,065,581l; from this Mr. C. deducts the excess of charges at the other settlements and interest on debts, amounting to 1,288,181l. which would leave 777,400l. but this sum, by allowing for commercial charges, and for charges which did not exist, and by abolishing the customs which were actually collected, &c. is farther reduced to 370,165l. Now in order to annihilate even this small remainder of a net Indian surplus, the author brings forward the dividend on the new capital stock, which could not take place till the present year, and the interest on the Company's annuities which are not yet sold, and opposes them to the receipts of 1787-8; these amount to 116,000l. To which are further added for stores, &c. sent out to India 160,000l. for customs outward on goods and stores, transporting recruits, &c. 150,000l.—the first of these had already been allowed for in the military charges in India, and the latter, except to a small amount, did not exist, being allowed for in the charges of merchandize, which are deducted from the profits of the trade. By making these and several other deductions from the surplus revenues of India, in the year 1787-8, and the profits on the trade at home, Mr. C. makes a *general and annual balance against the Company of 78,167l.* And 'this, he will venture to assert, is a fair result of the papers laid before parliament

in

in the month of June 1789, and of the statement given by Mr. Dundas relative to the Company's trade.'

It would far exceed our limits to enter into a discussion of the several particulars from which this conclusion is drawn; the errors we have above noticed amount to between 6 and 700,000*l.* to which would be to be added the profit on exports and bullion to India and China, which is wholly omitted in Mr. C.'s statement.

In the postscript, a statement is given of the receipts and charges in India for 1788-9, as resulting from the accounts laid before the House of Commons in the present session; on these the author observes, that—'If full credit is to be given to the extracts of receipt and expenditure, in the settlements of Fort William, Fort St. George, and Bombay, there appears undoubtedly a balance of 583,137*l.* in their favour, after deducting all expences payable in Europe, and allowing 397,000*l.* profit on their public and private trade.'—In the former part of the work 535,000*l.* was stated as the profits on their trade, and no reason is assigned why it should be taken so much less in 1788-9. As this statement is professedly drawn up for a particular year, and intended as a contradiction of the accounts respecting that year, which were stated in the House of Commons, it was very inaccurate to take an average of former years, and include expences which did not exist in that year; and others which *never* existed against the Company. From having the accounts presented to parliament before us, we are able to correct this statement, and find that the profits on the public and private trade in that year were 529,000*l.* and on the whole the net surplus instead of 583,137*l.* was above a million; to which upwards of 800,000*l.* would be to be added for extraordinary receipts, for increase of the value of the assets in India and China, in 1788-9, and for gain on the amount of debts transferred in the year, and other articles of profit.

The appendix contains but very few of the accounts presented to parliament, although a great many are referred to; and in general the reader is left to rely on the assertions of the author, for the correctness of his statements. A. D.

ART. III. *Tableau historique et politique des deux dernieres Revolutions de Geneve.*—An historical and political View of the two late Revolutions of Geneva. By M. d'Ivernois. 2 vols. 8vo. 655 p. Elmley. 1789.

IN 1782, M. d'Ivernois published an historical and political View of the Revolutions of Geneva, in the eighteenth century, dedicated to his Most Christian Majesty, whose favour and justice he pathetically entreated in behalf of the Genevese, his country-

countrymen. In that work, which was published during the siege of Geneva, and translated into different languages, particularly the English, he carried down the history of the revolutions of that state to the year 1768: and, toward the conclusion, he undertook to finish the history that he had begun, and, in part, accomplished. To fulfil this engagement is the object of our author, in the two volumes before us.

The present grand duke of Russia, being asked what he thought of the disturbances of Geneva, replied, 'that they put him in mind of a storm in a glass of water:' but, in this glass of water, we plainly discern all those winds, tides, and currents, that agitate the great ocean. The small republic of Geneva is an orrery, which represents the movements of the greatest states, kingdoms, and empires. 'The narrower the sphere,' as our author justly observes, 'the more easy it is to take in, at one glance of the eye, every object that moves within it. And if an observer is struck with equal admiration at the principle of life, with its evolutions in the worm and in the elephant, I am bold to affirm, that he will find, in the history of Geneva, though in miniature, all that is fitted to excite and exercise his reflection: the intrigues of wealth, the virtues of equality, the talents of ambition, the extravasations of the spirit of party, and the greater part of those important questions that are, at the present moment under discussion, on the subject of liberty.'

The present work is divided into four parts. In the first, the author enters into minute details concerning the constitution, laws, orders, or classes of men, and parties in Geneva; and enquires very fully into the means that were used at the court of Versailles to interest, anew, the French nation in the fortune of the Genevese aristocracy, and at Geneva, in order to render this party predominant. The count de Vergennes, at that time minister of France, entertained and professed a strong aversion to democracy. He was easily induced to favour the aristocratical party at Geneva; and the defeat of the French fleet, under De Grasse, seemed only to make Vergennes the more obstinate in executing his schemes against its liberties. 'It is to be feared,' said Vergennes, 'that the writings of the Genevese, after furnishing food for discord at home, will spread that political fanaticism, with which they are actuated abroad, and that from curiosity they will proceed to imitation.' Yet, such is the inconsistency, or rather so complicated and inscrutable the secret views of statesmen and princes, that it was the same count de Vergennes that sent a French army to assist in the emancipation of the Anglo-Americans.

M. d'Ivernois, in the second part, deduces his account from the first interference of Vergennes to the mission of ministers, for

the purpose of pacification from the cantons of Zurich and Berne. In the third part, he carries on his history through various intrigues, and some commotions, to the formation of a league, between the courts of Berne, Versailles, and Turin, to reduce the republicans of Geneva, now triumphant, by force of arms. The Genevese, though deserted by all their allies, and besieged by all their neighbours, prepared to make a desperate resistance: but, on the night before the morning fixed for an attack on the town, they accepted a capitulation from their combined enemies; between which and death there was no alternative. The situation of the Genevese, at this tremendous crisis, a people with whom so great a portion of the British nation are allied by religious and by political sentiments, is more interesting than that of the inhabitants of Troy, Messina, or Saguntum. M. D'Ivernois, who was an actor in the scene he describes, paints it in lively colours, recalling to the minds of his readers many important reflections, whether by the links of similitude or of contrast. He does ample justice to the virtue and intrepidity of his countrymen, whom, he would make us believe, abstained from a desperate resistance, chiefly from a regard to the safety of those within the city, who, in the first heat of action, must fall a sacrifice to the fury of the multitude, and to that of twenty-one hostages, in the hands of the enemy. In part fourth, he brings down his narrative from the period when the three armies [or rather, to speak modestly, detachments] entered Geneva, to the end of 1788. He records, among other particulars, the good behaviour of those troops at Geneva, the offers made to the Genevese by the parliament of Ireland, and the circumstances that rendered them abortive. He describes the constitution of Geneva as it was in 1788, and gives hints for improving it: the most material of which, we understand, have been adopted.

ART. IV. *Essai historique sur la Legislation de la Perse, &c.*—
An historical Essay on the Legislation of Persia: to which is
prefixed, a complete Translation of the Garden of Roses of Sady.
 By the Abbé Gaudin, Clerk-Counsellor to the Sovereign
 Council of Corsica. 8vo. 455 p. Paris. 1789.

M. Gaudin prefaces his translation of the Garden of Roses with a very ingenious discourse on the style and manner of eastern composition, which he traces to the nature of the government in the east, and the circumstances, in general, of civil society.

In Rome and the Grecian republics, the citizens, brought near to one another by the nature of the government, touched each other, if the expression may be allowed, in all points; and constant communication necessarily diffused around a great mass of

of light. And the nature of society produces nearly the same effects in Europe at the present moment.

' This is not the case in eastern nations ; where families live in a state of solitude and separation from each other ; and the fertility of the climate exempts the inhabitants from the necessity of associating together, for the purpose of subduing the inclemency of the elements and the seasons : where the women, under the yoke of a rigorous dependence, are secluded, and, of course, cannot have any influence on society. In fine, the public force, that is, government, having to govern an immense empire, makes it its chief object to restrain the people by fear ; and tends not to unite, but to keep them asunder. In these circumstances it is impossible that the understanding should have full scope, or that ideas should be so much multiplied and increased as among a people whose active powers are set in constant motion, by an endless variety of relative situations.

' But the fewer the ideas of any people, the more vigorously do they conceive, and the more forcibly express them. The imagination, active in proportion to the narrow limits of the reasoning faculty, is employed in varying and adorning them, and in finding out all the different associations by which they may be connected with physical objects. Hence that variety of turn, and that profusion of imagery, which only serves, in reality, to cast a veil over a barrenness of ideas. It is unjust to consider this as the character of eastern composition exclusively, since the same style of composition is to be found in all latitudes, and is the necessary result of the political situation that has been just described : nor has climate any other participation in this effect than that of furnishing more or less pleasing metaphors. Under the delicious atmosphere of the east, it is pearls, roses, and perfumes : every thing that can intoxicate sense, and exalt the soul to nobleness and to pleasure. In the north of Scotland*, and in the forests of Canada, it is ice and hoar frost ; and, above all, the renovation of nature every spring, that form the grand beauties of northern climates.'

With regard to the *Garden of Roses*, by Sady, it is generally known to the learned, that it consists of detached and unconnected pieces, relative to the history and the religion of his country, and often to his private life ; and replete with sound moral instructions, conveyed in a lively and agreeable manner. The translator makes several remarks on the writings of this Dervise, and on the Mahomedan religion, in the true language of philosophical criticism. In the same style he makes many judicious observations on the history of Persia.

* ' I am aware, that the authenticity of the *Erse* poems, such as those published by Mr. Macpherson, is, on very probable grounds, called in question : but there certainly existed some poems, which served, in the hands of that dextrous author, as a model ; and this is a sufficient ground for my assertion.'

' Persia is one of the most ancient kingdoms with which we are at all acquainted. For a space of near three thousand years, it has predominated in the higher Asia without interruption: and preserved all the parts of its empire, Egypt and Asia Minor, which it had once conquered, alone excepted. The most celebrated nations of antiquity were connected with that country by different relations. The Greeks, the Romans, the empire of Constantinople: all these Persia has seen to rise and to fall. She alone has withstood so many ravages of time: for although she herself has experienced various revolutions, she alone, among the nations, has always preserved the same name, limits, manners, and species of government. The different conquerors of Persia were all of them obliged to establish the same order that they had seen destroyed. The more striking (says our author) that this effect appeared, the more desirous I became of searching, and pursuing the cause.

' I conceived,' continues the abbé, ' that an inquiry into the nature and resources of the Persian constitution, would not be wholly useless, at a time when we are on the point of regenerating our own. God forbid that I should look for a model of civil polity in the regions of despotism! But the extent of the Persian empire, its long duration, population, riches, and luxury, bears, undoubtedly, some affinities to such a monarchy as ours. There may, nay, there must exist, some salutary institutions, that have watched over its duration, and which must have been respected even by despotism.'

Our author, in his researches into the Persian constitution, shews equal learning and ingenuity. He is particularly inquisitive into such Persian institutions as were connected with religion, and virtue of every kind; these being the great nerves of empire.

ART. V. *Necessité de Supprimer et d'éteindre les Ordres Religieux en France, &c.*—*The Necessity of suppressing and extinguishing Religious Orders in France, proved from the philosophical History of Monachism: or, a brief Exposition of what appears to be most singular and curious in the Institution, Laws, Establishments and Lives of Monks of all Religions and Countries in the World.* 2 Vols. 8vo. 566 pages. London. 1789.

In this work, which is not unworthy of the title of a philosophical history of monachism, the author, taking a view of the most celebrated nations, both antient and modern, shews how natural it has ever, and every where been, to seek the favour of God, or the gods, by self-mortification.—He traces monachism, and the honours paid to celibacy in particular, in the sacred writings, from the earliest accounts of time: and he finds, on this subject, a surprising number of co-incidencies between the Jews and the Hindoos, or Aboriginal inhabitants of India. In deducing the history of monachism from India through Greece,

Greece, to Rome, and the Christian world, he has occasion to give an account of the leading opinions and practices of that great father of philosophy Pythagoras, and other celebrated philosophers, particularly Plato, and of the relations that these opinions bore to monachism.—Monachism was never established in Greece or Rome. The gay and voluptuous manners of Grecians gave a tincture to their religion, and consequently, to that also of Rome. And, as to philosophy, the most celebrated sect, the Pythagoreans, strongly recommended to their pupils, to abstain from all indulgence in love till the 20th year of their age, and after that period, to avoid all intercourse with concubines, that they might the better discharge their duty to their wives. They pretended that Pythagoras having discovered and peeped through a hole into hell, saw those husbands, who by the alienation of their persons, had defrauded their spouses of conjugal caresses, undergoing very severe punishments. Though there were not any monks known to the constitution of antient Rome, the vestal virgins appear, in several particulars, to have approached to the condition of nuns. It is to monks, he shews, that we are indebted for the first discoveries in astronomy, medicine, and other sciences.

The persecutions of the first Christians were extremely conducive to monachism. Monachism was spread all over the east, among the christians, and afterwards among the Turks, and other nations embracing the Mahomedan faith. From the Greek empire, monachism, in the third and fourth centuries, passed westward into Italy, the Mediterranean isles, France, and other parts in the west of Europe. Our author gives an account of the origin and progress of the different orders of monks, and the state and influence of monachism on society, at different periods, in the history of modern Europe. The view which he exhibits of the state of Europe in the twelfth century, is particularly interesting and instructive.

‘The feudal chiefs, impoverished by sending out their vassals to the crusades, sold them, on their return, their liberty, in order to re-establish by the purchase-money, their impaired fortunes. The SERFS, or prædial bondsmen, harassed by so many petty despots, purchased at a considerable expence, the right of uniting and defending themselves against the violence of other petty and neighbouring tyrants, who, with arms in their hands, were wont to come and carry away their crops. Emancipated from the chains that bound them to the soil, they acquired the right of repelling force by force, in bodies, under the name of commons. They enjoyed a few small privileges, such as chusing the chiefs under whose standards they were willing to arrange themselves, and appointing judges in their disputes with one another.—From one extremity of Europe to the other, the unhappy SERFS laboured to obtain the same degree of freedom; and, in order to obtain it, threw themselves in crowds into the communities,

munities, or the cloisters. The unfortunate prædial slaves, on their emancipation, were obliged, all at once, to provide subsistence for themselves: and in this situation, we find a very natural cause of the rapid increase of monachism in the eleventh and twelfth centuries.

The false predictions, too, that were so prevalent at that time, and so industriously countenanced by the monks concerning the approaching end of the world, increased this general desertion of society. What other objects than the salvation of their souls would appear anywise interesting on the eve of the general consummation? When death was about to spread his universal mantle, and nature ready to sink back again into an eternal chaps? &c. &c.

Our ingenious and learned author finds many points of resemblance between monastic institutions, and those of military orders, or orders of chivalry. He also compares monastic institutions and observances, to those of free-masonry, especially as it is practised in Germany, where it is carried to the greatest pitch of enthusiasm and perfection.

ART. VI. *Historical and Critical Memoirs of the General Revolution in France, in the Year 1789; from the opening of the States Généraux on the 25th of April, till the framing of the Constitution, on the 6th of August following.* By John Talbot Dillon, Esq; B. S. R. E. Member of the Royal Academy of Sciences in Dublin; and honorary Member of the Literary and Philosophical Society of Manchester. Deduced from authentic Papers, communicated by Hugon de Bassville, Member of several Academies, and of the Committee of the District Desfilles St. Thomas. 4to. p. 519. pr. 1l. 1s. in boards. Robinsons. 1790.

THERE is but little connection between a great deal of the matter introduced into this volume, and the subject to be illustrated; the author talks much of himself; writes too much in the language of passion; and with that turgidity which is commonly confounded with the sublime and pathetic; passes hastily and abruptly from one topic of discourse to another; and, while he professes to be penetrated with his serious, and solemn subject, introduces in different parts, and particularly towards the very conclusion of the whole, attempts at humour, which, were they more successful, would yet be ill timed.—Add to all this, that the style is not only florid to a degree of disgust and ridicule, but in many instances slovenly or careless, and in others ungrammatical. But though Mr. Dillon, as a writer, is deficient in taste, in purity, elegance, and propriety of composition, he appears to have collected from the journals of his contemporaries, much matter for the future historian, which might have

vanished in the fugitive forms of small and solitary records of particular occurrences, but which may keep their ground, for a considerable length of time, by the very ponderosity of the volume into which they are collected. It appears, that Mr. Dillon trod so very hard on the heels of time, that his Memoirs were composed even before the destruction of the Bastille: whence it unavoidably happens, that he sometimes sees objects only by halves; and that he is obliged to correct in an appendix, errors committed in the body of his work.

Mr. Dillon addresses his Memoirs to the friends of liberty in all parts of the world.

‘ Friends of liberty and freedom, wherever you are, whatever spot of globe you inhabit! Whether enrobed in Tyrian purple, decorated with the splendid coronet, or clothed with the humble fleece; to you, whose generous souls spurn at despotism and arbitrary power, I glory in dedicating this faint narrative of a surprising revolution, universally acknowledged to be one of those signal events perfectly unparalleled in the annals of history.

‘ To behold a great nation, consisting of twenty-four millions of inhabitants, as if struck by the imperceptible magic of electric fire, at once throw off their chains, and burst into action, as philosophers and freemen, must be allowed a circumstance which the present age could scarcely have imagined; and to which future generations will look up, with infinite astonishment.

‘ To describe with that energy it deserves, such a signal event, is no easy task at this early stage of action, when pre-possession is strong, and passions run high.—Feeble as my powers may be, animated, nevertheless, with the strongest love for liberty, I shall ever exult in repeating these signals of freedom; and, however unequal to the attempt, I push forward with every deference to candour, while I pay attention to historic facts; to state them with veracity, divested of party malevolence, or courtly adulation, having impartiality in view, detached from every interested motive; endeavouring, as far as I am able, to support the dignity of the great subject before me—*The restoration of civil and religious liberty, and the rights of mankind.* Behold then, in these Memoirs, ye generous friends of liberty, the causes which a great and magnanimous people have assigned for this violent impulse and sudden revenge! in the relating of which, I trust, I have delineated the event with a becoming warmth of expression, as to the cause; with a dispassionate reasoning as to the effect. The subject is not only important to the kingdoms of Great Britain and Ireland, as admirers of freedom, but to all nations under the sun, whether shivering under the freezing pole, or faintly languishing in the torrid zone;—of joy, where the rays of freedom spread their gladdening beams; of hope, where chilling frosts, or sultry vapours intercept them.

‘ Should a variety of occupations permit, and what I have already done meet with approbation, I propose to continue this interesting narrative on the same independent principles; meantime, my numerous friends who have favoured me with their encouragement in the pursuit of these labours, will be pleased

to receive my sincerest thanks.—I hope his Grace the Duke of Dorset, his Majesty's, Ambassador Extraordinary to the Most Christian King, will condescend to accept of my acknowledgments, for having generously honoured this work with his patronage.—And to you, my fair country-women, who possess the noblest sentiments, by whose animation we atchieve the greatest deeds; since, without your participation, even liberty itself would be a phantom,—I also address these Memoirs. Deign likewise to peruse them. To please you, the warrior faces death unconcerned, the historian writes, the poet sings; and though France refuses you the sceptre, other nations have thought differently. Your dominion is universal, and the whole world resounds with your praise.

‘ It may be expected I should give some account of the ground work from whence I have drawn information respecting these transactions: I am therefore free to acknowledge, that in general they are compilation, taken from the most accurate accounts already published in France, carefully revised and selected; assisted by further communications from Paris, received from my ingenious and literary friend Monsieur Hugon de Bassville, to whom every merit is due, for the various elucidations he has furnished.

‘ Respecting the proceedings of the National Assembly, I have followed the *Journal des Etats Generaux*, of M. Le Hodey de Saultchevreuil; I am further ready to allow, the principal design of this performance was chiefly intended for those who do not understand the French language, and wished to take a general view of this great scene from its first blush, at the opening of the States General, till the return of M. Necker, and the framing the articles of the constitution, on the 4th of August 1789, which have since received the royal sanction. These transactions I have endeavoured, to the best of my abilities, under the disadvantages and precipitancy of a weekly publication, to model in such form, as I flattered myself might be acceptable to the English reader.—How far I may have succeeded in this attempt, must be left to the candid public to determine; for whose opinion I shall ever profess the utmost deference and respect. Conscious of a pure motive, my only desire is to investigate truth, devoid of partial representation, for which reason I shall always be ready to retract error or mistake, and thankfully acknowledge the favour, whenever communicated.

‘ With regard to the National Assembly; with the highest respect for the wisdom of its decrees, and its illustrious members, I flatter myself it may be understood, I never had the most distant idea of offering a disrespectful sentiment relating to either; and that whatever has been added in the innocent moment of good humour and cheerfulness, may be considered merely in the nature of an episodical digression. For any thing further I hope I have followed the sentiments of Quintilian; *Modeste tamen, et circumspetto judicio de tantis viris pronunciandum est, ne quod plerisque accedit, damnet, que non intelligunt* *.

* Quint. Instit. x. i.

‘ It now behoves me, with every apology for the many deficiencies of this performance, to revert to my native country, from which it has been my misfortune to be many years separated; but where I now, with the blessing of Providence, am returned.—For thee, fair Britannia! I hope I shall ever feel the most patriotic warmth; although divested of that narrow principle or opinion, that an extension of liberty on the continent, will be detrimental to our own, and therefore not to be wished for.

‘ Firmly impressed with the contrary sentiment, I stand forward the avowed advocate for a general extension of liberty, as the universal right of human nature! I am proud at the same time, to extol with the highest enthusiasm and fondness, as well as revere our own most noble and venerable constitution; persuaded, that on the immutable basis on which it is founded, it will ever remain the source of glory and happiness; the boast of freemen; the terror of despots; and, maugre calumny and detraction, last unsullied, for ages,—and till time shall be no more.’

Such is the account which Mr. Dillon gives of his own endeavours, and this account it is no more than justice to lay before our readers. Of the success with which they have been accompanied, we have already given our opinion. We shall only add, with regard to Mr. Dillon, that he has very properly prefaced his compilations, with a sensible discourse on the universal abuse of power, and of the enormities to which that vile passion had given birth in France, at the time of the late revolution; and that he does not appear to us to be so much deficient either in judgment, or candour, as in just taste and composition. With a purer and more manly style, and greater time for informing himself, and arranging his matter for the information of others, he would have furnished a more acceptable work to the public. The avidity of both readers and venders of books that promise amusement, equal in degree, though different in kind, conspires too often with the impatience of authors, to pre-occupy the market with unripe and unpalatable fruit, which is attended with this farther disadvantage, that the number of customers is thereby lessened to him, who keeps back the produce of his vineyard until the proper season. This custom of anticipating the legitimate compositions of real artists, by the awkward attempts of unqualified persons, cannot be too severely stigmatized, as detrimental to the interest of the republic of letters. If the question comes to be, not *how* an event or object is related or described, but *how soon*; if expedition is to be studied rather than excellence, the journals of common sailors, and the orderly books of adjutants and serjeants, will be more encouraged than the most classical compositions, or the discoveries of philosophers.

H. H.

ART.

ART. VII. *Troisième Lettre de M. l'Abbé Barthélemy, à M. M. les Auteurs du Journal des Sçavans, sur quelques Médailles Samaritaines.*—*A third Letter of the Abbé Barthélemy, addressed to the Authors of the Journal des Sçavans, on some Samaritan Medals.* 4to. Paris. 1790.

In a former number we mentioned, that the learned author had lately read a dissertation upon this subject in *The Academy of Inscriptions*, at Paris. Of that dissertation this letter furnishes a summary. Prefixed to it is a plate containing five medals: two of *Simon*; two of *Antigonus*; and one, never before published, of *Jonathan*. The last, especially, hath suggested difficulties to the learned Abbé, by which he appears to be considerably perplexed. Whether these difficulties can be removed remains to be shown: we would recommend them to the notice of Mr. HENLEY, in particular, who, we understand, is professedly engaged in a work on these coins. What the learned Abbé has remarked on the medals of *Jonathan* is as follows:

Of these having occasion to speak in the memoir presented to the Academy of Inscriptions in the year 1749, I procured an engraving from one in small brass, on which I had read *Jonathan, High Priest*. I cited a similar medal in the cabinet of M. Cary of Marseilles, which had on one side the traces of the words ΒΑΣΙΛΕΥΣ ΑΞΑΝΠΟΥ, as well as others representing, on one side, an anchor with the same Greek legend clearly expressed, and on the other a kind of wheel with Samaritan letters distributed between the spokes, but so small that the *Tau* and *Nun* terminating the name of *Jonathan*, could alone be distinguished. These medals I attributed to *Jonathan*, the brother of *Simon Maccabeus*, supposing them to indicate the alliance which subsisted between *Jonathan* with *Alexander* the first, king of Syria. Abbé Bayer, who had just finished the printing of his work on the Samaritan medals, entertained doubts concerning the reading of these, and wrote to me for explanations, but though my answer arrived too late, he condescended to insert it at the end of his book. I was attacked by him with an uncommon share of erudition, and a politeness still less frequent. His objections fell on two points: First, Instead of *Jonathan*, ought not the name on these coins to be read *Johannes*, of whom we have coins precisely similar in metal, model and types? I answered, that the four medals of the king's cabinet certainly presented these four letters *Jod, Nun, Tau, Nun*, which can form no other name than that of *Jonathan*:—Second, If this reading be adopted, says Abbé Bayer again, these medals could not have been stricken by *Jonathan* the brother of *Simon Maccabeus*, but by some Asmonæan prince, posterior to *Simon*, and who to the name of *Jonathan* had joined that of *Alexander*. The reasons of Abbé Bayer are very strong, and to me they appear the more so, since I have reflected on the medals of *Antigonus* named also *Mattathias*; and particularly as I have lately procured for the Royal cabinet a medal of *Jonathan*, much better preserved

preserved than those before known: it is engraved under No. 5. and on its face exhibits round an anchor the two words ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ; whilst on its reverse I perceive, between the radii of a sort of wheel, the words יהונתן המלך, that is *Jonathan Rex*.

‘ If I am not mistaken in the reading I propose, this medal must throw great light upon the subject; by comparing it with that which I published in the year 1749, it becomes evident that upon the one the name is composed of six letters, and on the other of no more than four; but as on both medals the name of Jonathan is found associated with that of Alexander, it evidently follows both are referable to the same prince. I formerly thought this prince could be no other than Jonathan, the brother of Simon Maccabeus, because he was the only one of his dynasty certainly so called. The new medal I now produce, plainly points out my mistake. Never did Jonathan take the name of king which is expressed on the medal. The first who assumed it was, according to Josephus, Judas Aristobulus, who reigned but one year, and according to Strabo, Alexander Jannæus, who reigned 27, and ascended the throne about the year 105 before Christ.

‘ In the mean time however we have no other resource but conjecture. Abbé Bayer proposed to attribute the medals of Jonathan to one of the two Asmonean princes, who bore the name of Alexander, and which are Alexander Jannæus, and another Alexander brother of Antigonus. It is necessary to wait for new discoveries before we finally decide.’

P. Q.

ART. VIII. *The Natural History of East Tartary, traced through the three Kingdoms of Nature. Published at Petersburg by the Academy of Sciences; and rendered into English from the French Translation.* By William Radcliffe, A. B. of Oriel College, Oxford. 8vo. p. 199. pr. 3s. 6d. sewed. Richardson, 1789.

To this work is prefixed the following short historical account of East Tartary.

‘ The peninsula of Tauride was well known at the time of the expedition of the Argonauts. It was then partly inhabited by the Cimmerians, of whom those who dwelt in the mountains called themselves *Tauri*, and at length gave their name to the whole peninsula. The south and west shores were possessed by some Grecian colonies, who founded Cherson. The east shores, as far as the Don, were under the power of the Grecian sovereign of *Vospor*, now *Kertsch*. The interior was inhabited by the Scythians, whose frequent invasions obliged the Grecian colonists to implore the protection of Mithridates: who, expelling the invaders, governed the kingdom of Vospor, which then contained the south part of the peninsula, and the opposite continent, as far as Caucasus; while the west division was possessed by the Chersoneseans. In the time of Dioclesian, the Sarmatians conquered the whole country. To these succeeded the Alani and Goths; and, at length, the Grecian emperors; who were, however, unable to protect

protect the peninsula from the intrusions of the Hungarian Cossacks and Tartars.

About the end of the 12th century, the Genoese established themselves upon the shores of Chersonesus Taurica. In the 13th century, the Tartars gave the name of Crimea (a fortress) to the town of Solgate; but the Genoese kept possession of all the ports and maritime fortresses.

In 1774, the Tartars of the Crimea, being assisted by Russia, declared themselves independent; and in 1783, the whole peninsula was united to the empire of Russia under the name of *Chersonesus-Taurica*.

The work itself is divided into three parts. The first treating of the situation of East Tartary, the nature and properties of the soil and waters, and of all the subjects of the mineral kingdom. This part contains 69 pages. Part the second (from p. 70 to 167) treats of the vegetable kingdom: and, part the third (from p. 168 to the end) of the animals.

This country is situated between 45° and 47° N. lat. and between 50° and 55° E. long.—It extends N. as far as the government of Catherinoflaw; is surrounded on the E. by the sea of Azow, and by the river of Cuban; on the S. W. and N. W. by the Black Sea. It may be distributed into the level country, the mountains, the peninsula of Kertsch, and the isle of Taman. These are treated separately.

1. The level country comprises the vast plains between the Black Sea, and the seas of Azow and Sivache (or putrid) which, stretching towards the N. spread from the Dnieper as far as Perecop, and beyond the neighbouring rivers of Salghir and the W. Boulghanak. The soil is a yellow argillaceous earth, becoming greyish on the surface, by the admixture of mould from decayed vegetables, and in some parts abounding with salt.

The fertility depends upon its humidity, and the quantity of the black fat mould. It produces, in most places, a sufficient quantity of pasture; and is fit for other sorts of cultivation. There are no woods; but fruit-trees grow almost without care.—The river water is muddy and ill-tasted, owing to the slimyness of the bottom, and the slowness of their course through a flat country. Well water is insipid, or brackish.

The salt lakes are of various extent, and generally in the neighbourhood of the sea; to which the author thinks they were once joined, and indeed that the whole of the level was formerly covered by the sea: of this there can be little doubt.

From some of these lakes scarcely any salt can be extracted: those of Perecop are the most abundant, and great quantities are annually drawn from thence. The salt forms from the end of June to August, in solid lumps of two fingers breadth in thickness, composed of small crystals, mostly of no determinate figure. Under these lumps, at the bottom of the lake,
insulated

insulated chrystals are sometimes found of remarkable size and transparency, regularly cubical. The lumps of salt are raised from the bottom of the lake by wooden shovels, and being shaken and cleansed in the water, are conveyed to the shore on carriages drawn by oxen.

2. The mountainous country is bordered on the N. by the rivers Salghir and Boulghanak; stretching on one side towards the E. as far as Caffa, and on the other towards the W. as far as the mouth of the Alma. These mountains are disposed in three great chains or ridges, all running from E. to W. and the side facing the S. steeper than that towards the N. Their principal substance is calcareous stone of different solidity; the strata, with very little variation, in a direction tending towards the S.—Some of them however have been formed at different times from the sediment of the sea; some have been produced by fire; and others bear evident marks of the violent efforts of subterraneous fire acting in opposition to the power of the waters.

By the author's account, there are many delightful situations, and very fruitful vallies in this mountainous tract. The middle range is covered with wood. Some of the rivers take a N. E. or N. W. direction, while others run to the S. These form many fine cascades, as is usual in mountainous countries. One of them leaps above 1000 feet at once, entirely clear of the rock. But most of these rivers are nearly dry in summer.

The mountains of the front range are irregular, and mostly composed of a soft calcareous stone, full of petrifications; and covered in many places with coppices. In the sides of these mountains are frequently found abundance of caverns, the residence of the ancient inhabitants of the country; some of them appear to have been places of burial; and the walls of some are covered with nitrous efflorescences.

A sort of *smectis* or fuller's earth is dug here in considerable quantities. It is used much by the Tartarian and Turkish women in their baths: it is also used in fulling clothes. The Tartars call it *Kil*.

There are evident traces of volcanic eruptions in some parts of these mountains: lava of several sorts, pumice stones, and red martial earth having been found there.

On the summit of one of the mountains is an immense cavity, in which ice remains through the whole year.

The maritime mountains begin at Boulaclava, and forming a chain seldom interrupted, run in parallels to the banks of the Black Sea near Caffa. Through all this extent are frequent traces of efforts made by subterraneous fires. Petrifications are not found in any part of them. On the N. side they are covered with wood. The stone is compact, of a deep grey colour, and belongs to the *Pierres Puantes*; for in trituration

it gives a smell like that of rotten eggs. In the hollows, and on the banks of the rivulets, are found large strata of *schist*.

On the tops of all these mountains are vast plains, affording excellent pasture, where the cattle are kept in summer, safe from the gnats and other insects.

The famous vineyards of Soudak, which are esteemed the best of all East Tartary, lie between these mountains, and occupy a valley of ten versts in length.

3. The peninsula of Kertsch, is in length about twenty versts, and from twenty to fifty in breadth; at its entrance are smooth and level plains, afterwards gentle hills, and in the neighbourhood of Kertsch small mountains. The shores of the Black Sea, and of the sea of Azow, by which it is surrounded, are very steep and high, being formed for the most part of argillaceous hills. In the descents between these, salt lakes are often met with. Through all these parts are only a few rivulets, the water of which is lost in summer; and the water of wells is often brackish; but the mountains in the neighbourhood of Kertsch and Jénicalé abound with excellent springs.

The soil, except the salt marshes, is fertile; and the circle of Kertsch is held to produce corn in greater abundance than any other part of this country. Grasses, &c. grow in great plenty; and vines, with fruit trees of the better sorts, might be raised. The peninsula is entirely destitute of wood.

The mountains, at the distance of six versts from Kertsch, form different chains, between which are many spacious valleys. In these are *tumuli*, or barrows of various dimensions.

Towards the N. at the distance of one verst from Jénicalé, are salt springs at the top of the mountains, bringing up *petroleum* from their bottoms.

4. The Isle of Taman lies along the strait of Jénicalé, by which it is partly surrounded, and partly by the arms of the river Cuban. Its length is about sixty, and its greatest breadth is forty versts. Its situation is elevated; the banks being almost every where steep. It has large salt-pits, and one large salt lake: though symptoms of saline particles appear in other places, yet cultivation succeeds, especially in the sloping valleys between the hills. There is no deficiency of pasture. Neither trees nor shrubs grow spontaneously; but in the neighbourhood of Taman are vast orchards.

This island has no running water, but it has many springs. It has pits ejecting a salt slime, and salt springs yielding petroleum. Springs of pure *naphtha* are said to be found towards the source of the S. arm of the river Cuban. Through the whole island there is no trace of calcareous stone.

OF THE CLIMATE, AND THE AIR.—The excellence of the climate is proved by the luxuriance of vegetables. Besides the trees and wild plants, which seem almost peculiar to southern coun-

countries, the most delicate fruits, and those which, even in moderate climates, require the nicest care to shelter them from the cold, flourish almost spontaneously here.

Through three quarters of the year the weather is warm, and nature reposes only four months. Spring begins in March. The heat from the middle of June to the middle or end of August is very great; but it is tempered by winds, which blow during all this period, from ten in the morning to six at night. In September and October the heat is moderate, and the weather pleasant; this fine season continues sometimes to the middle of November. In December comes frost and snow, but the weather is variable, and the frosts seldom last above two or three days. Even in January warm and pleasant days are not uncommon.

The most frequent winds are N. and N. E. Cold and snow follow these in winter, and cloudy weather in autumn and spring; but in summer they refresh and purify the air. The S. E. blows sometimes impetuously in autumn: the air is then remarkably warm, and cloudy, but the weather is dry.

In the plains which reach from the Dnieper to the mountains, the heat and cold are more violent, and rains less frequent in summer than in other places. In the mountains the climate of the N. side differs remarkably from that of the S. the latter being sheltered by a high chain of mountains.

The air of East Tartary is esteemed very wholesome. The whole country is sufficiently elevated above the level of the sea; and the vapours are dissipated by continual winds. The district of *Sivache* alone is subject to putrid vapours. The mountainous country, on account of its exposed situation, and the excellence of its water, is held to be the most salubrious: the districts of *Koslow* and *Kertsch* are next in esteem.

The maladies of this country are common and malignant fevers, which appear towards the end of summer: dysenteries prevail also in this season. The plague is often brought from Turkey. But the leprosy or elephantiasis, known in the S. part of the government of Astracan, by the name of the *Malady of the Crimea*, is here known only by name.

PART II. OF THE VEGETABLE KINGDOM.—The plants of East Tartary are in general such as are most common in the south of Europe; but in the southern parts of the mountains are found those of Asia, generally the same as on the opposite shore, in *Natolia*, described by *Tournefort*; and on the tops of the highest mountains are the Alpine plants. The author treats the vegetables under the heads, 1st. Of garden and field plants. 2dly, Forest trees and shrubs. 3dly, Wild flowers and herbs.

The gardens are always on the banks of rivers or rivulets. They are of great extent, containing pastures and meadows, with

with fruit trees planted promiscuously ; and therefore are rather orchards than gardens.

Very little care is bestowed upon them : they are never weeded, nor are the trees engrafted. The vines spread upon the ground among the weeds, or entwine the trees at random, and yet the grapes grow to a considerable size. The utmost effort of a Tartarian gardener is to supply his garden with water.—The fruit trees are arranged according to the order in which the fruits ripen. These are, *hard cherries*, red or yellow ; *common cherries*, small, sour, and red ; *apricots*, *plumbs* of several sorts ; *pears* and *apples*, *mulberries*, *filberds*, *walnuts*, *grapes* ; fifteen sorts are distinguished ; the wine made from them is well tasted, very wholesome, and may be reckoned among the best table wines. Much improvement might however be made by attention, and planting the vines in the uplands.—*Peaches*, *almonds* ; small, thick-shelled, and not valued. *Quinces*, *sorb-apple*, *Cornelian cherry*, *pomegranates*, *olives*, *Indian date-plumb* (*Diospyros Lotus*,) *Carcase*, the fruit of the *celtis orientalis* ; *medlar*, *red gooseberry*. [Currant, if it be *ribes rubrum*.]

ORNAMENTAL TREES.—*Italian poplar*, the wood harder and more solid than that of the common sort, with an even grain. *Common poplar*, *white poplar*, *elm*, *ash*, *Babylonian* [or weeping] *willow*, *turpentine-tree* or *wild pistacia* (*pistacia terebinthus*,) yielding a very elegant balsam. *Laurel* {bay.}

GARDEN FLOWERS.—*Lilac* ; *white*, *red*, and *yellow roses* ; *white jasmine*, *basil*, *tagetes patula*, or *French marigold*, called by the translator *Indian pink* ; *garden marigold*, *phæolus coccineus*, *amaranth*, (*a. caudatus*;) *convolvulus purpureus*, *sunflower*, *dianthus-carthusianorum*, *balsam*, *marvel of Peru*, *white lilly*, *phytolacea decandra*. The variety of garden flowers therefore is not great.

ROOTS AND POT-HERBS.—*Common white cabbage* ; the heart sometimes weighing twenty pounds ; *carrots*, *red* and *white beet*, and a particular sort very large, and round like a turnep ; *radishes*, *onions* of great size, *garlick*, *beans*, *kidney beans*, *Spanish peas*, *solanium melongena* ; *violet red*, and much esteemed by the Asiatics. *Love-apples*, *capsicum* or *Indian pepper*, *helianthus tuberosus*, commonly called *Jerusalem artichoke*, but by the translator *earth apple*, we suppose from the French, *Pomme de Terre*. *Maize*, *holsus saccharatus*, *tobacco*, *flax*, *hemp*, *cucumbers*, *pumpions* of several sorts, *melons*, *water-melons*.

Their corn is *rye*, *wheat*, sown in spring ; the grain large, and the flour white and good. *Barley*, *oats*, and *millet*, the common increase of which is 150 to 1.

FOREST TREES AND SHRUBS.—*Oak*, *quercus cerris*, *beech*, *hornbeam*, *maple* (*acer campestris*;) *lime*, *aspen*, *ash*, common and flowering ; *alder*, *pine* (*p. pinea*;) *savin*, *juniper* of considerable size ; *yew*, *rhamnus paliurus*, *Christ's thorn*, called by the

the translator buckthorn; *cornel* (*caunus sanguinea*;) *spindle tree* (*Euonymus Europæus*;) *Hazel*, the Tartars seldom gather the fruit; *sumack*, (*rhus cotinus*;) the Tartars dye leather yellow with the leaves; *black plum*, this, by the description, is the buckthorn; *rhamnus frangula*, *black berry-bearing alder*, called by the translator buckthorn; *agnus castus*; *colutea arborescens*, well known in our shrubberies under its Latin name, but not bladder-nut tree, as the translator calls it; *tamarisk*; *willows* of several sorts, (*salix pentandra*, *helix*, *caprea*;) *sumach*, (*rhus coriaria*;) *elder*, *water-elder*, (*viburnum opulus*;) called by the translator, wayfaring-tree; *viburnum lantana*, *wayfaring-tree*, translated gelder-rose; *privet*, *white-thorn*, *wild apple or crab*, *wild pear*, *pyrus salicifolia* of Pallas; *mespilus orientalis* of Tournefort; *wild plum* (*prunus sylvestris*;) *prunus avium*, *blackthorn*, (*pr. spinosa*;) *mountain ash* (*forbus aucuparia*;) *barberry*, *mespilus cotoneaster*, *wild vine*, *bramble*, *wild or dog-rose*, *rosa spinosissima*, *spiræa crenata*, *cytiscus nigricans*; *ivy*, *misseltœ*, *knee holly*, (*ruscus aculeatus*;) *yellow jasmine*, (*I. fruticans*;) *nitraria scoberi*, *caper-tree*, (*capparis spinosa*;) *astragalus tragacantha*, which yields the gum adragant or tragacanth.

WILD PLANTS.—These are distributed into, 1st, Such as are distinguished for their beauty. 2dly, Herbs of pasture. 3dly, Medicinal plants. 4thly, Those fit for domestic purposes. 5thly, Those which peculiarly deserve the attention of botanists.

The spontaneous plants of East Tartary are so numerous, that it does not fall within our limits to recite them. We shall therefore only mention some of the more remarkable, as in the first division; *tulips*, *iris germanica*, *ornithogalums* of several sorts, *peony*, *yellow asphodel*, *fraxinella*, *garden larkspur*; several sorts of *dianthus*, *hollyhock*, *xeranthemum annuum*, *meadow saffron*, and *officinal saffron*, all well known in our gardens.

2. The herbs of pasture are, besides grasses, properly so called, several sorts of *trefoil*, *lotus corniculatus*, *medicago falcata*, *sainfoin*, *coronilla varia*, *lathyrus licer* and *pratensis*, *vicia cracca*, *astragalus julesis*, and *glycyphyllus*.

3. Of medicinal plants near 100 species are put down; but many of them will scarcely now be admitted into an English *materia medica*.

4. Vegetables fit for domestic uses are, *dyer's weed*, (*reseda luteola*) *madder*, *rubia peregrina*, *galium rubioides* and *sylvaticum*, *glasswort*, (*salicornia herbacea*;) several species of *salola*, *hops*, *asparagus*, *purslain*, *strawberries*, which the Tartars do not eat, *mushrooms*.

PART III. OF THE ANIMAL KINGDOM.—Wild quadrupeds, *Horses*, *antelopes*, *stags*, *fallow deer*, *swine*, *wolf*, *fox*, *badger*, *hare*, *marten*, *polecat*, *jerboa*, (*mus jaculus*;) *earless marmot*,

(*mus citillus*;) *fætid shrew*, (*forax araneus*;) *bat*, *porpoise* and *seal*.—It is remarkable that there are no bears.

Domestic quadrupeds. *Dromedary*, *horse*, *mule*, *ass*, *buffalo*, *kine*, *goats*, *sheep*, *dog*, *cat*.

Birds. *Alpine vulture*, *sacred vulture*, (*v. alpinus* and *perenopterus*;) *falco fulvus*, *ærginosus*, *milvus* and *tinnunculus*, *strix bubo* and *hiatea*, *lanius*, *excubitor* and *collurio*, *rook*, *raven*, *royston crow*, *jackdaw*, *magpie*, *roller*, (*coracias garrula*;) *oriole*, (*oriolus galbula*;) *cuckoo*, *picus martius* and *varius*; *bee-eater*, *hoopoe*, *jay*, *swan*, *sheldrake*, *goose*, *anser pulchricollis*, *duck*, *golden-eyed duck*, (*anas clangula*;) *anas cracca* and *rutila*, *mergus albellus*, *pelican*, *shag*, *gulls*, *sea swallow*, *ardea virgo*, *ignea*, *cinerea*, *spoon-bill*, *scolopax arquata*, *calidris* and *gallinago*, or *snipe*, *woodcock*, *oyster-catcher*, *long-legged plover*, (*charadrius himantopus*;) *great and small bustard*, *lapwing*, *partridge*, *quail*, *pigeon*, *ring-dove*, *turtle-dove*, *white-winged* and *crested lark*, *starling*, *fieldfare*, *blackbird*, *rose-coloured ouzel*, *chaffinch*, *goldfinch*, *liskin*, *yellow-hammer*, *nightingale*, *white wagtail*, *whinchat*, *wheat-ear*, *lesser reed sparrow*, *great titmouse*, *martin*, *sand martin*, *swift*, *sparrow*, *churn owl*, *king's-fisher*, and some birds of passage.

River Fish. *Isinglass fish*, (*acipenser huso*;) *sturgeon*, *acipenser stellatus*, *carp*, *salmon trout*, *barbel*, *gudgeon*, *rudd*, *chub*, *roach*, *minnow*.

Sea Fish. *Mullet*, *mackrel*, *red gurnard*, *father lasher*, *gobius niger* and *paganellus*; *sole*, *sprat*, *anchovy*, *fire-flaire*, *sea-horse*, (*syngnathus pelagius*;) *sparus annularis* and *erythrinus*, *labrus turdus*, *blennius pholis*, the *bulcard*, *atherina hepsetus*, *sea carp*.

Testaceous Fish. *Crayfish*, *crab*, *cancer squilla*, *oyster*, *muscle*, *cockle*, *cardium serratum*, *ostrea glabra*, *razor fish*, *large variegated* and *small rough snail*.

Amphibious Animals and Reptiles. *Fresh water tortoise*, (*testudo lutaria*;) *common*, *green*, and *tree frog*; *scaly*, *green*, and *small variegated lizard*, *common snake*, *asp*.

OF INSECTS.—No detailed account is attempted.—Bees are kept in great abundance; the hives are made by weaving twigs of trees, and covering them with clay on the outside; they are in the shape of a cylinder, and either rest on the ground, or are suspended on trees. The art of bleaching the wax is not yet known among the Tartars.

Only two noxious insects are known in this country; the *tarantula* and *scolopendra morsitans*. Gnats are very rare. Bugs and moths are not seen in the houses.

Reviewing all that has been said of this country, it appears to be an acquisition of very great advantage to the empire of Russia. It produces, in the three kingdoms of nature, not only the necessaries, but the luxuries of life; industry and encouragement may bring these to perfection; the farmer, the plan-

ter, and the merchant, may obtain from endeavour, and almost from the spontaneous productions of the earth, the most essential advantages, and most luxurious gratifications.

We cannot avoid lamenting, as we frequently have occasion in books of this kind, the want of a map. There is also neither table of contents nor index. We have observed *grandeur* used for *size*, and *raisins* for *grapes*; *principle* for *principal*, and some other mistakes, which perhaps may be errors of the press. The Latin names of plants, &c. are very incorrectly printed; as *tycoperficum* for *lycoperficum*; *custrata* for *euscuta*; *lucerna* for *lucina*, &c. All which will doubtless be corrected, if a second edition of the work should be called for by the public.

ART. IX. *Speculum Linnaeanum, or, Linnaean Zoology; containing a complete Illustration of the Zoological Part of the Systema Naturæ of Linnaeus: with Figures elegantly engraved and accurately coloured, representing the most remarkable Species of each Genus. With Descriptions at large.* By George Shaw, M. D. F. R. S. The Figures by James Sowerby. 4to. N^o 1. pr. 6s. White and Son. 1790.

AFTER all that has been done by Linnaeus, and others, to illustrate natural objects by verbal characters and descriptions, it must be confessed, that a well drawn figure, especially if it be in colours, gives more satisfactory information than all that language can possibly convey. We are glad therefore to see this plan of illustrating Linnaeus's Zoology, by coloured plates going forward; especially as it is undertaken by a gentleman of Dr. Shaw's classical taste, and an artist of Mr. Sowerby's acknowledged talents. From the elegant specimen published on the first of September, it should seem as if it would be a very splendid work in every respect; the drawing, engraving, colouring, paper and print, being all the best in their several kinds. The characters and descriptions are given both in Latin and English. The first number exhibits, five apes and monkeys, drawn from the life, in four plates. 1. *Simia Inuus*, the *Barbary Ape*. 2. *S. Maimon*, or *ribbed-nose Baboon*. 3. *S. Hamadryas*, or *grey Baboon*. 4. *S. Æthiops*, or *white eyed Monkey*. 5. *S. Capucina*, or *Capucin Monkey*.

The authors do not pledge themselves to publish their future numbers at any stated period; but we understand, that their intention is, if possible, to give a number every three months.

In order to render this work what it professes to be, *A complete illustration of the zoological part of the Systema Naturæ of Linnaeus*, the authors will probably, at some future time, give general plates of the classical and generic characters. M. T.

ART. X. *Anacreontis et Sapphus Carmina Græce recensuit notisque illustravit perpetuis & optimis Interpretibus, quibus et suas adjecit.* Fredericus Gottlob Born, Philos. Doctor et Professor Publ. in Universit. Litter. Lipsica. Lipsiæ. 1789. Small 8vo. 280 pages. Price 3s. 6d. sewed. Imported by Faulder.

As the remains of none amongst the Grecian poets have of late been more frequently edited, than those of Anacreon and Sappho; so to no editor are they more indebted than the present. In giving the *text*, professor Born has followed, though not implicitly, the last edition of Brunck; for, where a better reading presented itself in other editions, he thought himself authorized to adopt it.—The *notes* are judiciously selected from Stephens, Orsini, Barnes, Baxter, Pauw, Dorville, Fischer, Schneider, Zeune, Degen, and other learned critics, and interspersed with various observations of his own.—His *introduction* consists of a dissertation, in which he treats on the life, religion, morals, writings, editors, and translators of Anacreon; and on the life of Sappho.

Respecting the morals of Anacreon, it is the professor's object to defend him against the charges of inebriety and unnatural lust, and we, with pleasure, add, that his exculpation reaches to the extent of the charge. But, though others have set up for Sappho a similar defence, he does not avail himself of it.

It may be remarked, in general, that the method of interpretation adopted by the professor is, first to explain the absolute sense of particular expressions, and thence their relative import. As a specimen of his comments at large, we will subjoin that on ODE 22.

Εἰς Βάβυλλον.

Παρά τὴν σκίην, Βάβυλλε,
κάθισόν· καλὸν τὸ δένδρον
ἀπαλὰς δ' ἔστισι χαίτας
μαλακωτάτῳ κλυδίστῳ.

3. παρὰ δ' αὐτῷ ἐριθίζῃ
πηγὴ ρέουσα πειθοῦς.
τίς ἂν οὐν ὄρν' ἀρῶν περὶ λήθη
καταγύγιον τοιοῦτο;

* V. 1. παρὰ τὴν σκίην. Præpositio παρὰ, si propinquitatem denotat rei inanimatæ, iungitur cum accusatiuo, vt. h. l.; si rei animatæ, cum datiuo casu. Sic enim Thom. Magister: *παρα, ὅτι πλησιότατα δηλοῖ, ἐπὶ μὲν ἐκ φύχου δοτικῇ συντάσσεται· οἷον παρὰ τῷ βασιλεῖ κάθεται· ἐπὶ δὲ ἀφύχου, αἰτιατικῇ· παρὰ τὴν θάλασσαν.* Sed hæc regula non semper feruatur, vt ad v. 5. ostendemus.

Βάβυλλε. vid. supra ad Odar. IX. 8.

* V. 2. καλὸν τὸ δένδρον, subaudi ἐρί. καλὸν δένδρον est *arbor patula et umbrosa*. Virgil. *Eclog.* 1, 1.

* *Tityre, tu patulæ recubans sub tegmine fagi.*

N. Eclog. V. 3.

‘ *Cur non, Mopse (boni quoniam conuenimus ambo,*

Tu calamos instare leues, ego dicere versus)

Hic corylis mixtas inter confedimus ulmos?

Sensus est: *Hic, Bathylle, in umbra confide: praeclara arbor est. Siue, praeclaram arborem! Meliorem sensum hæc vulgaris lectio efficit, quam quæ, ex Salmastii coniectura, a Brunckio recepta est: παρα τῆς σκιάς Βαθύλλου καθίσω καλὸν τὸ δένδρον* h. e. *ad umbram Bathylli flatuam arborem.*

‘ V. 3. ἀπαλὴς, est tener.

‘ χαίτη. vid. supra ad Odar. III. 21. Hic, vt Latinorum *coma*, dicitur de arborum foliis et frondibus. cf. Harles. in notis ad anthol. gr. poet. pag. 17. fq.

‘ V. 4. μαλακὸς est mollis. Sed ponitur subinde pro ἀπαλὴς, vt h. l. et odar. XXI, 15. cf. Sophocl. Antig. 783. ὃς ἐν μαλακαῖς παρειαῖς μαλίνδος ἰνυχεύεις, qui (scil. Cupido) teneris in genis puellæ excubas.

‘ κλαδίσκος et κλάδος est ramus, proprie tener et flexilis.

‘ V. 5. παρα δ’ αὐτῷ Brunckius emendat παρα δ’ αὐτὸν, quia hic ad rem inanimatam referatur. cf. supra ad v. 1. Neque tamen est necesse. Nam discrimen istud grammaticorum ab optimo quoque scriptore nonnumquam negligitur. Sic παρα de re animata jungit cum accusatiuo casu Homerus Iliad. I. 463. νῖοι δὲ παρ’ αὐτὸν ἔχον πεμπέβοιλα χερσίν, h. e. *iuuenes propter eum sedebant, manu tenentes manibus.*

‘ ἱπθίζει. Quamquam hoc verbum fere in malam partem vsurpatur, tamen etiam subinde sensu bono inuenitur pro *allicere, inuitare, prouocare*, vti. h. l. it. Sophocl. Antig. 965 εὐδὸν τί πῦρ φιλάεουσ’ ἱπθίζε Μοῦσαι, (quo in loco verbum ἱπθίζειν finistre per *laccessere, sollicitare*, interpretatus est in indice is, qui nuper Sophoclis Antigonen separatim edidit Gottingae, hoc titulo: Sophoclis Antigone ex recensione Brunckii cum eiusdem et Camerarii notis selectis. Curauit in vsum scholarum et indice graecolatino instruxit A. C. M. Gottingae 1788. 8vo.) cf. Theocrit. Idyll. V, 110. Homer. Iliad. XXIV, 560. Odyss. XIX, 517. Hoc loco ἱπθίζειν verti potest *garrere, susurro oblectare*. vid. castrub. ad Athen. VIII, 4. et Schneider *Anmerkungen* pag. 124. fq.

‘ V. 6. πηγὴ, fons, proprie, vt h. l., de ortu fluuiorum, deinde etiam de primordiis aliarum rerum dicitur. cf. Triller ad Thom. Mag.

‘ πηγὴ ῥέουσα explicat vim verbi ἱπθίζειν nos inuitat fons alliciendo ipsa sua suauitate ac lenitate.

‘ πειθῶ, lat. *Suada*, est proprie dea eloquentiae et persuasionis. Sed hoc loco docte et elegantur aqua fontis dicitur πειθῶ, quo vim ei poeta tribuit persuadendi et cohortandi, vt accedas et maneas. cf. Odar. XXVIII, 24.

‘ V. 8. καταγώγων, *diuersorium*. cf. Aelian. var. hist. III, 1. vbi etiam eleganter hoc verbum de loco, dicitur, quem arbor vmbrosa capit et fons garrulus.

‘ Quod vero poeta neque in hac descriptione amoenitatis loci ad demulcendas amantium animos compositi, neque in caeteris mentionem faciat Zephyri, a recentioribus poetis in eiusmodi causis tam frequenter celebrati, altius in causas inquirat Wahlius,

(vid. *Lieder der Liebe von Sappho und Anacreon, aus d. Griech. durch Sam. Fr. Gunther Wabl.* Erfurt 1783. 8vo. pag. 271. sq.) et recte quidem, Zephyrum, ait, in oris Ioniae non ea lenitate ac dulcedine stare, neque eandem recreandi vim ac demulcendi habere, quam in regionibus occidentis constat fauonium habere, siquidem ibi impetuosus et acer de montibus Threiciis veniat. Præterea de amore Zephyri et Florae fabula inuenta est a poetis sequioris ætatis, qui in regionibus occidentis degebant, Inde eius rei neque Homero neque Anacreonti vlla esse notitia poterat. cf. *Wood über das Original genie des Homer*, pag. 89. sqq.

‘Cæterum de hoc Odario vid. Ramler in *Einleit. in die schön. Wissensch. nach dem franz. des Herrn Batteux*, P. III. pag. 43.’

In respect to the observation on *ωρεα*, as governing an accusative or dative, there is, we apprehend, a mistake; for the distinction here noticed does not originate from *animation* and *inanimation*, but from *motion* and *rest*. To confirm this observation, the instances in the first and fifth verses may be cited,

ART. XI. *A Complimentary Epistle to James Bruce, Esquire, the Abyssinian Traveller: By Peter Pindar, Esquire.* 4to 39 pages. Price 2s. 6d. Kearsley. 1790.

To this poetical address, an ‘Epistle Dedicatory’ in prose, is prefixed, in which the author, styling himself ‘a poor son of Apollo,’ asks Mr. Bruce’s permission to make him an offering of ‘a sort of widow’s mite,’ for the pleasure received from his five quartos. Having thus done, and expressed his sense of the dangers of attempting the foaming sea of dedication, he adverts to that of Mr. Bruce, which he considers as the most perfect model of human panegyric, and though in itself marvellous, not to be suspected of adulation. Hence, after asking,—‘Pray, Sir, how much might his Majesty give you for it?’—he glances off to Mr. Boswell, between whom and Mr. Bruce he draws a humorous contrast and parallel. The dedication is then closed, with some questions touching Mr. Bruce’s invaluable drawings.

The complimentary epistle begins with stating at large the pleasure with which the mind is filled by the love of the marvellous, and the extraordinary efforts to which it excites. Of the latter, amongst others, the following instances are given, p. 2,

‘What to the *vasty* deep SIR JOSEPH gave
As of the world the sport of wind and wave?
What bade the knight amid those scenes remote,
Sleep with queen Oborca in the boat?
What unconfounded leap to Newton’s chair?
What, but to make a world with wonder stare?
What bids a — on Wimbledon, Blackheath,
So oft rejoice the régiments of death;

While

While Britain's mightier bulwark slighted lies,
 And vainly groaning for its Cæsar sighs ?
 What with the vulgar pigs of Ascot taken,
 Devour on Ascot-heath his annual bacon ?
 What bade that great great man, a goodly sight,
 Watch his wife's di'mond petticoat all night ;
 And what that wife of great, great, great renown,
 Wash her own caps, and darn a thread-bare gown ?
 What bade the charming LADY MARY fly
 MARCHESE's squeeze for PACCHIEROTTI's sigh ?
 What MASTER EDGECUMBE deal in rhiming ware ?
 What, but to put all Cawland in a stare ?
 Sweet child of verse, who with importance big,
 Pleas'd its own self, and eternized a pig ;
 Whilst mad an equal weight of praise to share
 OLD MOUNT plays punchenello to a hair.
 What makes a girl the shops for novels rove ?
 The sweet impossibilities of love ;
 Quixotic deeds to catch the flying fair ;
 To pant at dangers, and at marvels stare.
 What prompteth Chloe, conscious of the charms
 That croud the souls of swains with wild alarms,
 To give the swelling bosom's milk white skin
 A veil of gauze so marvelously thin ?
 What but a kind intention of the fair
 To treat the eyes of shepherds with a stare ?

The examples thus cited, being terminated with that of Mr. Bruce, the poet goes on to state the magnanimity of his hero, who manfully defies all opposition from criticks, and to lament the injustice he hath sustained from the abridgment just published of his travels. Taking occasion to apostrophize Mr. Bruce under the appellative of ' Huge WHALE of marvel-hunters,' he asks him, whether it were not to the intervention of some angelic guide, that he owed his sudden transitions from one scene of wonders to another ? and immediately assigns, as the ground for this suggestion, the combinations of marvels with which the Abyssinian travels abound ; at the same time confessing his envy at the reflexion, that the incidents which occurred to himself in a West India voyage, should have been so familiar and trite. This contrast is one perpetual corruscation of that meteoric and caustic wit, which is so frequently seen to bicker through Peter's productions. In the same style he goes on to intimate that, notwithstanding all the wonders related, Mr. Bruce has more behind ; at some of which just briefly hinting, he pathetically laments the loss which would befall Britain, Europe, and Abyssinia, should this ' eldest son of TRAVEL' revisit Africa no more. Hence, in spite of envy, and the sneer of JOHNSON, (the edge of which he most dexterously blunts) having extolled the narrative powers and descriptive style of his hero, he proceeds to recommend a second

journey, and points out certain topicks of inquiry befitting his talents of research and recital. Anticipating Mr. Bruce's successful return, and the applause at court that awaits him*, the reader is presented with a vision of the NILE arising in royal pomp, and surrounded by his attendants, to welcome the traveller, whom the king delighteth to honour, and to eternize whose memory a mausoleum (*mausoleum*,) shall swell, exhibiting his vast achievements.

Here in fair sculpture, the recording stones
 Shall give thee glorious, cracking lions bones ;
 There, which the squeamish souls of Britain shocks,
 Rich steaks devouring from the living ox ;
 Here staring on thee from the realm of water,
 Full many a virtuoso alligator ;
 There Bruce informing queens in naked pride,
 The feel and colour of a Scotchman's hide ;
 Here of the genealogy a tree,
 Branching from Solomon's wife trunk to thee ;
 There, with a valour nought could dare withstand,
 Bruce fighting an hyæna hand to hand ;
 Which dread hyæna (what a beast uncouth !)
 Fought with a pound of candles in his mouth :
 Here temples bursting glorious on the view,
 Which HIST'RY tho' a gossip, never knew ;
 There columns starting from the earth and flood,
 Just like the razor-fish, from sand and mud ;
 Here a wise monarch with voracious looks,
 Receiving all thy drawings and thy books ;
 Whilst fame behind him all so solemn sings
 The lib'ral spirit of the best of kings.'

From this description, the poet, adverting to a report that his Majesty at first refused to accept Mr. Bruce's book, proceeds to exemplify the obstacles which, in ordinary, beset the ascent to the abode of FAME; these, however, he represents his hero as—resolved to ravish the goddess—having all surmounted: after, therefore, soliciting some crumbs of favour for other travellers, from the table of this 'immortal fair,' whose doors

* ' I see thee safe return'd from marvel's mine,
 Whose gems in ev'ry rock so precious shine ;
 Proud of the product of a world unknown,
 Unloading all thy treasure at the throne ;
 While courtiers cry aloud with one accord,
 ' Most mar'v'ous is the reign of George the Third !'
 How like the butchers boys we sometimes meet,
 Stuck round with bladders, in a London street ;
 In full blown majesty who move, and drop
 The bloated burthen in an oilman's shop ;
 Whilst country bumkins gazing at the door,
 Cry they " ne'er need so vine a right bevore."

had been so gigantically forced, he urges Mr. Bruce to enter on his second expedition, with this concluding injunction,

‘ And mind, ’tis hist’ry’s province to *surprize* ;—
That tales are sweetest, that sound most like lies.’

For the *Ode to James Bruce, Esquire*, we will refer to the pamphlet, for the sake of annexing that to the *GLOW-WORM*, for which, we doubt not, our readers will thank us. P. 37.

‘ ODE TO THE GLOW-WORM.

‘ Bright stranger, welcome to my field,
Here feed in safety, here thy radiance yield ;
To me, O nightly be thy splendor giv’n :
O could a wish of mine the skies command,
How would I gem thy leaf with lib’ral hand,
With every sweetest dew of heav’n !

Say, dost thou kindly light the fairy train,
Amidst their gambols on the silly plain,
Hanging thy lamp upon the moisten’d blade ?
What lamp so fit, so pure as thine,
Amidst the gentle elfin band to shine,
And chase the horrors of the midnight shade !

Oh ! may no feather’d foe disturb thy bow’r,
And with barbarian beak thy life devour :

Oh ! may no ruthless torrent of the sky,
O’erwhelming force thee from thy dewy seat ;
Nor tempests tear thee from thy green retreat,
And bid thee midst the humming myriads die.

Queen of the insect world, what leaves delight ?
Of such these willing hands a bow’r shall form,
To guard thee from the rushing rains of night,
And hide thee from the wild wing of the storm.

Sweet child of stillness, ’midst the awful calm
Of pausing nature thou art pleas’d to dwell ;
In happy silence to enjoy thy balm,
And shed through life a lustre round thy cell.

How diff’rent man, the imp of noise and strife,
Who courts the storm that tears and darkens life ;
Blest when the passions wild the soul invade ;
How nobler far to bid those whirlwinds cease ;
To taste like thee, the luxury of peace,
And shine in solitude and shade !—’

T.

ART. XXII. *Sermons, by William Leechman, D. D. late Principal of the College of Glasgow. To which is prefixed, some Account of the Author's Life, and of his Lectures.* By James Wodrow, D. D. Minister at Stevenston. In Two Vols. 8vo. 895 p. Price 12s. in boards. Cadell. 1789.

THESE

THESE are some of the few sermons which, we think, will be read by almost every description of Christians with pleasure and advantage. They are not so highly polished as some that we could mention; but there is so much ease, simplicity and clearness in the language, so much good sense and rational piety in the composition, that they must be generally interesting and useful.

If we were to object to any thing, it would be to the length of some, and to the common-place sentiments with which they abound. The subjects also are too much dilated, and wear rather a disputatious, or controversial form; which is not well adapted for common congregations: but then the reader must remember, that most of them are college sermons. The triteness of some of the remarks may be offensive to the fastidious critic, but should not be objected to by the *practical* minister, because there are very many to whom the most common truths are not stale, and who want to be reminded of the most obvious duties. To such, Dr. Leechman often speaks with peculiar efficacy; for his language is intelligible to all, and his sentiments apparently come from the heart.

The principal subjects discussed in these volumes are, 1. The duties of a Christian minister, in two sermons. 2. Prayer, in three sermons. 3. The wisdom of God in the gospel revelation, and the excellency of christianity, in four sermons. 5. Public worship, in two sermons. These close Vol. 1. The second contains, 1. The conflict and triumph of the good Christian, a single discourse. 2. Religious gratitude, in three sermons. 3. Jesus Christ full of grace and truth, in two sermons. 4. Cautions to young persons respecting licentious pleasure; maxims and books, in three sermons. There are also three other discourses, particularly addressed to the young, on the following subjects; self-denial; on the government of the passions, and on the most worthy plan of life. 5. Superstition—The external observances of religion—Men accountable for their religious principles—The neglect of Christianity blameable and dangerous—Self-denial stated—Influence and cure of false shame—all single sermons; and, 6. Humility, in three discourses.

Dr. Leechman was one of those few writers, whose pages readily supply proper specimens of his style and manner: we shall therefore subjoin a passage from Vol. 1. p. 151, premising, that if the reader is pleased with it, he will not be disappointed in perusing the whole. Speaking of the duties of a minister, the author observes,

‘ It may be of singular use to represent the various acts of religion in those amiable and inviting lights which may touch the heart. Thus, how pleasant a scene must it be to behold a person of undoubted worth and virtue withdrawn from the noise
and

and hurry of worldly affairs ; all alone, silent, and solemn ; lifting up his eyes to heaven, and fixing his thoughts on God his-maker, devoutly acknowledging him with the warmest gratitude as the author of his being, the preserver of his life, the fountain of his present enjoyments, and the grand foundation of his future hopes ; praying him to forgive his sins, to teach him his will, and to guide him forward in the paths of uprightness ; resigning himself without reserve to the disposal of his providence, and settling his mind in perfect peace by trusting firmly in him ? Again, let us suppose a family living in peace, harmony, and the uniform practice of all virtue, regularly uniting their hearts and voices in hymns of praise to God with every morning's light ; and when the shadows of the evening are stretched out, recalling their thoughts from the world by a song of praise to " Him who makes the outgoings of the evenings and the mornings to rejoice : and then laying themselves down to sleep in peace, because their God sustains them." Let us likewise suppose larger and more numerous societies meeting together in religious assemblies, to pay their joint homage and adoration to the great Parent of all ; to celebrate his universal and never-failing goodness in joyful songs of praise ; and to offer up their united and fervent prayers, that he may perpetually dispose them to walk uprightly, that he may " be to them a sun and shield, may give them grace and glory, and withhold no good thing from them."

Is there any thing unlovely or forbidding, any thing unworthy of human nature, in such exercises of devotion ? Should we have reason to be ashamed if we were found employed in them ? Let us suppose we knew a country in which private and public acts of pure religion were in reputation, and regularly performed with solemnity, sincerity, and unaffected ardour ; should we not love that country, and almost wish we were so happy as to live in such a joyful and devout society ?

Let us farther suppose, that these devout worshippers discovered all the genuine marks and symptoms of inward devotion in their countenances and outward deportment. Could we justly express a contempt of them by calling them solemn grimaces and hypocritical airs ? Has not true devotion its just and natural features and signs in the human countenance, as well as the social and friendly affections ? However some people, who pretend to understanding and taste, may ridicule all the appearances and marks of devotion on the outward man ; yet it must be acknowledged, even by those who consider things in no higher view than that of taste, that to be able to observe the native and just features of real devotion, and to represent them in poetry, statuary, or painting, has always been esteemed one of the noblest efforts of a great and worthy genius. These things are sufficient evidences that it is the voice of mankind, that devout affections are no-wise dishonourable to human nature.

The life, by Dr. Wodrow, occupies 102 pages, and is ably written. It appears from it, that Dr. L. really was what his writings seem to represent him, humble, pious, charitable and kind ;

kind; of unwearied benevolence, and indebted chiefly to his own merit for his advancement in life. From Dr. Wodrow's account, his lectures must have been valuable, particularly those on the composition of a sermon. These memoirs will afford a pleasing gratification to his friends; but we find nothing in them that is likely to be very interesting to the public.

Some of these sermons were published in the author's lifetime, and went through several editions. F.

ART. XIII. *An Exposition of the New Testament*; by William Gilpin. M. A. [Concluded from page 429.]

HAVING set before our readers, in a former number, the main object of this publication, and the particulars of the discussions introductory to it, we now proceed to the body of the work.

Each gospel, and the Acts of the Apostles, have severally a preface prefixed, in which a summary account is given of their respective writers, with brief, but pertinent remarks, concerning both them and their writings. To these, distinct tables of contents are annexed, which are followed by narratives compressed or dilated according to the nature of the subject, and, where necessary, illustrated further by critical notes.

In our judgment, no plan of exposition could have been better conceived, nor, on the whole, perhaps, executed with more general success. We express ourselves thus restrictively, because in some particulars, without impeaching in the least Mr. Gilpin's integrity, we consider him as warped by established opinions*; and this we were the more surprised at, when adverting to his liberality respecting inspiration.

To the *Epistles* prefaces are likewise prefixed, with summaries of their contents incorporated in them.

It being difficult to cite within our ordinary limits, such passages as might afford adequate specimens of the work, we will present our readers with one, which, perhaps, may be better separated from its context than any other; and probably will as well serve for the purpose. p. 10—18.

6 MATTH. CHAP. V.

‘Having laid a sufficient foundation for their faith by his 1. 2. miracles, he thought it right to open next the great truths of his religion. And that he might be heard with more ease, he ascended a rising ground, and delivered his first discourse to the people in the following manner.

* Confirmations, we think, of this observation, occur in most of those passages which are commonly cited in favour of the Trinity; and which we think are too often but crudely explained.

He began by pronouncing a blessing on several characters, dispositions, and situations in life, which are in general treated with the greatest neglect.

Blessed, said he, are the humble and lowly-minded, who 3- neither value themselves on their attainments, nor on the advantages of the world. These alone are truly disposed to embrace my religion.

Blessed are they, who having disengaged themselves from 4- the indulgencies, and vanities of life, pass through it in that serious manner, that becomes a state of trial. Their self-denial here shall be their comfort hereafter.

Blessed are the meek, the gentle, and inoffensive. Their 5- happiness in this world, is an earnest of that blessing, which shall attend them in the next.

Blessed are they, who have formed such a habit of piety 6- in their minds, that it acts spontaneously, like their appetites. This is the greatest height of religious attainment.

Blessed is the humane and merciful man. His mercy to 7- others, will, in time of need, call down mercy on himself.

Blessed are they, whose hearts and affections are cleansed 8- from impurity. Such heavenly minds alone have intercourse with God.

Blessed are they, who are not satisfied with a mere inoffen- 9- sive behaviour in themselves; but endeavour to promote peace among others. These are the true children of the gospel.

Blessed are they who are ill-treated, reviled, and persecu- 10- ted, for the sake of religion. Thus of old the prophets 11- were persecuted; in whose reward, as well as sufferings, 12- they shall partake.

You, who are intended to be the preachers of my religion, 13- like

NOTES.

1. It is evident *the people in general* (who are called here his *disciples*) were his audience; both from the 28th verse of the 7th chapter; and from the account which St. Luke gives us, ch. vii. 1.—Tho' some parts of this discourse seem particularly addressed to his immediate followers; the great intention of it seems to have been, to settle the opinions of the people with regard to the nature of the Messiah's kingdom. Our Saviour shews it to be very different from what, it is probable, they had conceived.—Dr. Lardner is of opinion (See his *Credib.* Part II, ch. 36.) that this discourse was delivered at various times; and that we are to look in St. Luke for the occasions of the several parts of it. Other interpreters think there is little ground for this opinion, as Luke is generally esteemed more immethodical, than any of the other evangelists—as he wrote from *what had been delivered unto him from eye-witnesses*—as Matthew was himself an apostle—and lastly as there may be traced a very evident connection through all the parts of this discourse.

13. The figure here is exceedingly bold, *Εαι μωρανθη τοις αλας*: if the salt be insatuated.—The ancients used rock; or fossil salt, which

like salt, shall purify a corrupt world. But you must first 14,
be pure yourselves. You are like a city built on a hill, 15,
which is conspicuous to all. You are the light of the world. 16,
Let that light shine for the benefit of others.

Do not however imagine, that my institutions are intend- 17,
ed to overturn the law, and the prophets, which you have
thus far been taught to reverence. By no means. It is 18,
my business, and intention to fulfil every tittle of the moral
and ceremonial law: and he who hath observed both the 19,
most religiously; is the best qualified to receive the gospel.
So far indeed am I from destroying the law; that I mean 20,
to exalt, and perfect it. He therefore who shall take his
measure of perfection from the bare letter of it, as taught
by the Scribes and Pharisees; or from their glosses upon 21,
it,

N O T E S.

which was much more subject to impurities, than the salt we use. Mr. Maundrel very well illustrates this passage by the account he gives us of the *valley of salt*, near Aleppo. "There is a small precipice, says he, occasioned by the continual taking away of the salt. In this you may discover the veins of it lying. I broke off a piece, which having been exposed to the sun, rain, and air, had entirely *lost its savour*; though it had the sparks, and particles of salt. The inner parts retained their savour.

14. Sir Isaac Newton, and others, have supposed, that our blessed Saviour, on this, and other occasions, alluded to objects before him: and Mr. Maundrel speaks of a town, called *Saphet*, imagined to be the ancient *Bethuliah*, which was easily seen from what is called the *mount of the Beatitudes*.

16. It is probable, that in this passage, the *doctrine* of the apostles is meant by the *salt*; and their *example*, by the *city on a hill*, and the *candle on a candle-stick*.

18. *Kispaiz*, which is translated *tittle*; signifies the ornamental part of a letter, which was used, when Hebrew was elegantly written.

20. As far as we can judge from this, and the following passages, the Pharisees had greatly corrupted the spirit of the law; and taught, at least by their example, that its precepts extended only to outward actions—that a regard for the ceremonial part would excuse the moral—and that some important privileges, were connected with a descent from Abraham. All these notions our Saviour refutes.

The hypocritical pretences of the Pharisees had however gained so much credit with the people, that it was proverbial among the Jews, *That if two men only should enter the kingdom of heaven, one of them would be a Scribe, and the other a Pharisee*. Great therefore must be the surprise of our Saviour's hearers, when they found these very persons marked out, of all others, as the least qualified to enter the kingdom of heaven.

21. The climax here is this: If you are *angry* with your brother without a cause, it is wrong. If you call him *raca*, (a *vain light fellow*;) it is worse. If you call him a *wicked man* (which
fool

it, shall in no degree be qualified for my kingdom. The sixth commandment, for instance, hath been commonly limited by the jewishi doctors to murder: but my institution supposes every man to incur guilt, who even in his thoughts is at enmity with his neighbour. Be assured therefore that no religious services, accompanied with a malicious heart, can be acceptable to God. As it is an easier matter to make up a quarrel at first, than when it is carried to extremity; so the dreadful consequences, that follow the breach of this commandment, are best prevented by rooting out at once every malicious tendency.

Again, the jewishi doctors confine the seventh commandment to the crime of adultery. But my institutions go farther. They set a guard upon the heart. The impure thought, when cherished, becomes guilt: and every impurity, however natural and constitutional it may be supposed, must be rooted out. Thus also, in the matter of divorce, great liberty hath been taken under the law: but my institution forbids divorce on any account, except adultery: it calls him an adulterer, who puts away his wife, and marries another; and her an adulteress, who marries, after she is thus put away.

Again, the jewishi doctor, glossing on the third commandment, enjoins you religiously to perform whatever you have bound yourself to by an oath. But my institution totally forbids the use of oaths in common conversation, either by the creator—or by the creature; allowing only a bare affirmation or denial.

Again,

NOTES.

fool in the Jewish language signifies) it is worst of all. Some interpreters suppose, that *μωρη*, *fool*, has crept into the text, instead of *morah*.

22. Philo (de Sacrif. 844.) observes, that when a man had injured his neighbour, and acknowledged the injury, he was first to make restitution, and then to present his sacrifice.—To this practice our Saviour seems to allude when he says, *Leave thy gift before the altar, and go thy way: first be reconciled to thy brother; and then come, and offer thy gift.*—The expression *hell-fire* alludes to the *valley of Hinnon*, where the Israelites formerly had offered their children to Moluc; and in our Saviour's time, burnt the bones of sacrifices, and other rubbish, from the city. As there was almost a constant fire there, they thought it illustrative of hell.

29. The word *σκανδαλον* properly signifies a *stumbling block*. Our Saviour therefore considers every thing, that *obstructs religion*, as something *laid in its way*.

32. See Mat. xix. 9. Mark x. 11. Luke xvi. 18.

37. Bowyer conjectures, that this passage should be pointed thus: Ο λογος υμων ναι; ναι; υ; ε. Is your speech affirmative? Let it be affirmative. Is it negative? Let it be negative.

43. The

Again, the law of retaliation demands *an eye for an eye,* 38,
and a tooth for a tooth. My institutions forbid this rigour; 39,
 and on every occasion prescribe a kind, and gentle beha- 40,
 viour—a willingness to give—and a willingness to forgive—a 41,
 readiness to part with something even of your just right, for 42,
 the sake of peace.

Among the glosses on the law, you have heard it said 43-
Thou shalt love thy neighbour, and hate thine enemy.
 My directions are different. Your enemy, whoever he be, 44-
 is the creature of that God, who regards all mankind with 45,
 an equal eye of tenderness and mercy. The Pharisee con- 46,
 siders the kindness of others to him, as the measure of his 47,
 kindness to them. Do you imitate the boundless mercies of 48.
 that gracious father, *who maketh his sun to shine on the evil,*
and on the good, and sendeth rain on the just, and on the
unjust.

CHAP. VI. Devote yourself and all your actions to God. 1,
 Sanctify every duty by referring it to him. If you give 2,
 alms through a motive of vanity; the praise of men is 3,
 your reward. But if you seek for the approbation of God; 4.
 give them secretly, and with a view only to please him.

Thus again, if you imitate the vain gloriousness of a 5.
 hypocrite in your prayers; you shall receive only a hy- 6,
 pocrite's reward, the praise of men. But the sincerity of 7,
 your secret prayers shall meet the acceptance of God.—To 8.
 the uprightness of your heart attend, more than to the length
 of your petitions. God knows your wants: but he expects
 you to give him a test of your sincerity.

In your prayers begin with an acknowledgment of praise 9.
 to your heavenly father. Let the whole race of mankind 10.
 be the next object of your petitions—pray, that the kingdom
 of righteousness may overspread the world—and that men
 may live in obedience to its laws on earth, as the blessed
 angels do in heaven. With regard to your temporal wants, 11,
 pray only for the necessities of life, or at least with entire
 submission to the will of God.—With regard to your spi- 12.
 ritual wants, pray for the forgiveness of your sins: but be
 well assured, that you pray in the spirit of forgiveness to 13.
 others. Intreat God to assist you in passing through the
 dangers, and temptations of this world; and conclude your
 petitions with expressing your trust in his power, and good-

ness

N O T E S.

43. The latter part of this gloss, *Thou shalt hate thine enemy,*
 is not found in the Jewish law; but was founded on those pe-
 culiar severities, which God for particular reasons ordered against
 the Canaanites, &c.

6. *Thy Father, which is in secret.* These words with the
 omission of the particle *to*, which is omitted in some MSS. will
 be, *Pray in secret to thy father.*

7. Perseverance in prayer is often recommended; so that these
 repetitions, and much speaking, must be something different.

ness to grant all you ask.—But I repeat to you, that you are by no means to expect forgiveness at God's hands, unless you forgive others, by rooting entirely out of your hearts all malicious and revengeful thoughts.

The same devotion to God, which ought to govern your alms, and your prayers, ought to govern also your religious austerities. Whatever of this kind you practise on a worldly motive, meets only a worldly reward. It is *devoting the action to God*, which sanctifies it in his sight.

Thus spiritualizing your minds, consider not your worldly goods as your treasures. They are liable to many accidents. But consider the enjoyments of a blessed futurity alone in this light; which are the only treasures not subject to change. And of this be assured, that wherever your treasure is, your heart and it will always be together.

It is the worldly mind, which misleads you. When your sight is clear, your motions are properly directed: but when it is impaired, you are bewildered. Just so the mind. Cleanse it from the love of earthly things; and it will of course be directed to heavenly.

Besides the earthly mind is utterly *inconsistent* with religion. It is impossible to devote yourself, at the same time, to God and the world.

Be not therefore *solicitous* even about *necessary things*. That God, who created you, will continue to preserve you. That hand which feedeth the fowls of the air, will reach its protection to you. Without this protection even the most anxious of your endeavours would signify nothing. Consider who cloaths the flowers of the field in all that splendor, which no art can rival. Will he, think you, who arrays the lily, neglect you? Be not then solicitous about the things of this life. Leave the solitudes of the world to its children. Let it be your care to practise the rules of religion; and your heavenly father, who knoweth your wants, will properly supply them. Let not the future therefore distress you: leave to-morrow to itself; and trouble not to-day with evils, which belong not to it.

CHAP. VII. But however pure you may suppose yourselves, I forbid all rash censures of others. The malicious detracting temper has little to expect from the favour

of

NOTES.

27. *ἡλικία* here signifies more properly *age*, than *stature*; and *πῆχυς* is taken for a *short duration*. To add a cubit to a man's stature, is a great thing; which the sense rejects. See Wetstein.

30. *Into the oven*. In the eastern countries, fuel is often so scarce, that they burn dried grass. Their great want of firing was to supply their ovens.

34. No exposition can do justice to the original in the concluding verses of this chapter; but for the sake of uniformity, I am obliged to modernize them.

of God. Look rather at home; and try, whether you can-
not find greater faults in your own hearts, than in those of
your neighbours. Correct *yourselves* therefore, before you
presume to censure *others*. And even in cases, where it may
be proper to censure; be prudently reserved. Indiscreet
counsel injures both the advice, and the adviser.

But in this, and in every thing else, have recourse to
prayer, and the assistance of God. He who prays earnest-
ly, may depend upon being heard. With what attention
does the earthly father commonly listen to the request of his
child? And can you suppose, that your heavenly father
will be less attentive?

Learn also, from God's kindness to you, to be at all times
kind to your neighbour: and make it a rule in all *cases*, to
do to others, whatever you might reasonably expect them to do
to you. In observing this rule you fulfil the law.

Thus the path, which I have marked out for you, is nar-
rower than that, in which the world commonly walks.
But consider the great point to which it leads; and be not
discouraged from pursuing it. Listen not to those false teach-
ers, whose doctrines produce not a holy life. As the fruit
distinguishes the tree; so does a holy life, the teacher. A
good teacher will as certainly shew his doctrine by his holy
life; as a good tree will produce good fruit: and that teach-
er, who does not shew himself in this way, is of no more
worth, than a tree which bears bad fruit. It is not profes-
sing the gospel, nor displaying your gifts, and endowments,
that will make you my disciples. Be your professions, or
your gifts, what they may, if they are unaccompanied with
good works, they belong not to my institution.

He therefore, who having heard the gospel, conforms his
practice to it, resembles that prudent man, who builds his
house upon a rock. The rains, and storms, and floods may
beat against it: but it is founded in security; and resists
their force. While he, who leaves a good life out of his
religion, forgets the foundation, and raises his house on the
sand. The storms and floods arise: it is ill-founded, and is
instantly beaten down.

Thus Jesus concluded his divine discourse. And his
hearers were struck with admiration; for they easily saw,
that his preaching had a different tendency, and came ac-
companied with higher authority than that of the Scribes.

NOTES.

6. See Mat. x. 14, 16. Mark vi. 11. Luke ix. 5. and x.
11. Acts xiii. 51.

19. Bowyer conjectures this verse to be an interpolation. It
is properly introduced Mat. iii. 10. But here it certainly inter-
rupts the argument, and the sense. It introduces the *promis-*
sion, when the argument proceeds only on the *investigation*.

This book recommends itself to readers of almost every
class; but particularly, *young divines*.

Z.

ART.

ART. XIV. *An Enquiry into the Principles of Taxation, chiefly applicable to Articles of immediate Consumption.* 4to. 311 p. Price 12s. Debrett. 1790.

'TAXES on articles of immediate consumption,' the author observes, 'appear to be the easiest and most productive sources of revenue. There is nothing to hinder the rate of such duties to be perfectly certain; they are always paid by the consumer, at the time most convenient for himself; they are voluntary; and being blended with the price of the goods, the generality of contributors soon forget that they are taxed at all. Experience, however, seems to have demonstrated that these taxes are not free from very serious inconveniences. They take and keep a great deal more money out of the pockets of the public than goes into the Exchequer; this they do not only in the great expence which is necessary for collecting them, but in the immense sums that are wasted by the smuggler in carrying on the contraband trade, and by government in fruitless attempts to put a stop to it. But this is not all; such taxes, from their very nature, seem to require a severity of law, and a strictness of administration, which is inconsistent with the liberties of a free people.'

The object of the present performance is to examine whether the evils abovementioned are attached to the nature of such taxes, or spring from the improper manner in which they have been conducted and applied. In order to which, the author proposes, 'in the first place, to take a view of the manner in which our financiers have extracted a revenue from articles of consumption. In doing this, it will be necessary to give a short historical account of some of the duties, with the attempts which have been made to secure them; and to point out the most important errors into which the legislature have fallen, and which have proved injurious to the revenue, by effectually obstructing its improvement. This will form the subject of the *first book*, which will contain a pretty full account of what I have taken the liberty to call the *over-tax system*.'

'But besides these practical opinions which prevent the encrease of revenue, there are speculative principles, which often unite with them, to check any plan of general reformation. These it is necessary to state and examine. In doing this, I shall have occasion, first, to enquire into the manner in which a state or commonwealth should encrease its revenue with the growing wealth of the people. Secondly, to ascertain the circumstances which occasion the great expence of collecting duties on articles of immediate consumption: and, thirdly, to consider the question on whom taxes on such articles ultimately fall? These particulars form the subjects of the *second book*.'

'Nobody supposes that revenue laws and fiscal regulations have an unlimited power to secure duties. It seems to be a matter of the highest importance, therefore, to ascertain the extent and limitation of that power. This subject, so far as I am acquainted,

has never been treated of; nor do I know of any attempts that have been made, to ascertain principles, by which the power of fiscal regulations may be estimated. This is the subject of the *third book*. In it I endeavour to mark the circumstances which fit or unfit commodities to be subjects of taxation; to point out the general circumstances on which the power of fiscal restraints depend; and to exhibit a specimen of the manner of suiting the rate of a duty, on any article, to the power of fiscal regulations, so that smuggling shall be prevented, and the numerous evils of the system, hitherto pursued, may be avoided.*

Such is the general plan of this performance, an analysis of which, it will immediately appear from the variety of particulars discussed, could not be comprised in an article of admissible length. Indeed, the table of contents, as divided into books, enquiries, chapters, and sections, fills 12 pages. The reports of the Revenue Committee of 1783, form the principal basis of the observations from which the author attempts to investigate a system of taxation on articles of consumption, not liable to the inconveniences of the present mode. The enquiry is elaborate, and affords considerable information; but the numerous divisions and subdivisions have extended the work to an enormous size; and which, for the matter it contains, ought to have been comprehended in a less space.

From examining the reports of the Revenue Committee, and other productions relative to the subject, it clearly appears, that on a multitude of articles, duties so very high have been laid, that no wisdom in regulation, or severity of law, can prevent their being smuggled; and that in a greater proportion as the duties are higher, according to the value of the article. It hence follows; that the high rate of these taxes may defeat itself; and, instead of encreasing the revenue, actually produce a diminution from the greater part of the consumption being supplied by the smuggler. Thus it is estimated that upwards of five million gallons of foreign spirits are annually consumed in this country; of which, on an average of four years to 1782, only 800,000 pay duty, and 4,200,000 are smuggled*; a duty, therefore, of one-sixth of its present amount, if it were low enough to prevent smuggling, would produce as large revenue on the whole consumption as is now raised. Several examples of this kind, and of the means which have been tried to secure the revenue under such high duties, constitute the first book of this performance: from which it is concluded, 'that in laying on a tax, every consideration should give way to this single question, What rate of duty is the commodity capable of bearing? The answer to this, when truly given, points out the limits of the power which taxation can give to

* In the committee's report, it is stated that 13 millions were smuggled in three years, or 4,333,333l. per annum.

mankind, in regulating commerce, restraining the use of any article, or in rendering it, with ease and safety, subservient to the purposes of revenue.'

If, as according to the average abovementioned, 800,000 gallons of foreign spirits pay the legal duties annually, that quantity, at 7s. 3d. per gallon, would produce 290,000l. Supposing that duty to be decreased to 2s. 6d. per gallon, and that the smuggler, with so low a duty, must relinquish the contraband trade, 5,100,000 would then pay duty, and produce 637,500l. making a difference in the gross revenue of 347,500l. From hence it seems probable, that by a reduction of duties, an increase of revenue might be obtained: which leads to the subject of the second book, to consider in what manner a state should increase its revenue with the growing wealth of the people; and what circumstances are to be taken into consideration, in order to determine the rate of duty which each commodity will bear, without opening a source of profit to the smuggler sufficient to induce him to brave the revenue laws. In considering the question on whom taxes do ultimately fall, many speculative opinions are advanced, which leave the subject in the same state of uncertainty as it was previous to discussion. Several opinions, stated by the late Dr. Smith, in his *Wealth of Nations*, are also controverted in this part; but the objections chiefly arise from different meanings annexed to the same words, as is generally the case in speculative and metaphysical disquisitions.

It having been already proved, that in revenue arithmetic, two and two make but one, or that by increasing the duty, the receipt to government is diminished, it therefore remains to consider what is the extent of fiscal regulations, and to ascertain that rate of duty which shall produce the greatest amount of revenue on any article. A rough outline of the manner in which this grand object might be obtained, constitutes the subject of the third book: but for the detail of particulars of the measures to be adopted with respect to specific articles, it is recommended that an officer be appointed to survey the state of the taxes, on consumeable commodities, throughout the kingdom, and to form a fiscal history of the country, 'which ought to terminate, in a collection of facts so arranged, as to be immediately subsidiary to the business of taxing, and as would enable an intelligent financier to perceive readily the rate of duty which each commodity in the country is capable of bearing, and so to modify taxes, as gradually to reform revenue officers and revenue laws.'

Two specimens of the conclusion of such an history are given, in order to point out a method of determining the proper rate of duties on articles under certain suppositions; and this leads to treat of reforming the rates of duties.

‘ From the whole of what has been said,’ the author observes, ‘ it is obvious, that one great object, in taxing consumable commodities, should be to keep the rate of duties so low as to prevent the contraband trade; and when smuggling has unhappily taken place, to reduce the rate of duties so as to put a stop to it. Experience has sufficiently taught, that smuggling (one of the greatest evils that can pervade a people) is not to be put a stop to by severe laws, or strict regulations. High duties is the spring of the evil, and while the spring continues, the streams will flow. But few effectual attempts have been made to reduce duties, for fear of losing revenue; of increasing the expence of collecting, or of laying taxes on improper or unpopular subjects. These objections have been examined, and it is hoped in part removed.

‘ In reforming our taxes, however, I would by no means disregard these objections altogether. We must not only be sure, that principles are true in themselves, but the prejudices of men, with regard to them, ought to be removed, before they should become the established rules of our conduct. In the mean time, a reduction of duties adequate to the prevention of smuggling, ought to be carrying on in a manner as consistent with prevailing opinions as possible.’

In order to accomplish this object, three ways are proposed; either to abolish duties altogether, on articles whereby smuggling certainly prevails, if we could find other commodities on which new duties, adequate to the wants of the state, and not liable to objection, might be imposed; but as this is not easily to be attained under our present circumstances, the next method is to split a duty on a commodity, so as to unstring the *stimulus* to smuggle, while we preserve the same, or, perhaps, acquire a greater amount from the same subject than we had before. If, in preparing an article for consumption, it passes through different hands, a tax divided amongst them would hold out less temptation for each to smuggle than if it was laid on one only. This method of dividing duties is illustrated in the case of malt and ale. The very reverse of this proposition has, however, been recommended by respectable writers, by Dr. Smith and Sir John Sinclair, who recommend the whole of the duties to be laid on the malt; and the addition to the revenue, by this alteration, is calculated at 300,000*l.* per ann. Our present author has no objection to take the duties from ale, but he would lay them any where almost rather than on malt, an article already over-taxed. The third method is, to compensate the reduction of duties on consumable commodities, by laying an equivalent for them on a subject of a different description. This was done in lowering the duties on tea, and imposing an additional tax on windows. But this commutation of the tea tax, the author thinks, though highly popular at the time, and, on the whole, beneficial to the country, was certainly not made in the most favourable circumstances.

stances. As it did not transfer part of a tax from one article of immediate consumption to another, but to one which makes it liable to all the disadvantages of a tax on fixed property; and the experiment was made where a monopoly interfered, which might prevent that competition among traders, which reduces the price of articles to their lowest saleable rate from taking place; and hence the public might lose the proposed advantage from the reduction of the price of tea. 'This experiment, however, imperfectly as it was made, has been advantageous, and has demonstrated the expediency of lowering the rates of duties. It has shewn also, what inadequate estimates are made of smuggling, and how much the nation would probably be benefited, if it was (were) put a stop to in every article.'

To what has already been advanced, we shall add an extract from the section on reforming the revenue laws.

'Hitherto, the revenue laws of this country have been highly unpopular, which has proceeded chiefly from their extreme severity. The people of England, it has been said, will be their own governors, and the executors of their own laws; it may be supposed, therefore, that when laws are not popular in England, they will not be punctually executed.

'But the English are a sensible, generous people; and if a little pains is taken to instruct them, and to shew them, that taxes are not only necessary evils, but a just recompence, for the blessings of government; if government satisfy them, that taxes are laid on, and levied in the mildest manner possible; that he who defrauds the revenue, injures his fellow citizen, while he commits an act of public injustice; if revenue laws shall be made consonant to the spirit of the constitution, and the general sentiments of the people, there is little doubt, I apprehend, that in England, the smuggler would soon be hooted and despised; and, instead of flourishing in every village, and in every corner, would be as rarely met with as the highwayman or murderer.

'This picture, however Utopian it may appear, is in fact realized, in some nations in Europe, where the rates of duties are very low; and instances are given of much greater public virtue in the citizens, than I would be supposed here even to hint at. The canton of Underwald, in Switzerland, is frequently ravaged by storms and inundations, and is thereby exposed to extraordinary expences. Upon such occasions the people assemble, and every one is said to declare, with the greatest frankness, what he is worth, in order to be taxed accordingly. At Zurich, the law orders, that in cases of necessity, every one should be taxed, in proportion to his revenue, the amount of which he is obliged to declare upon oath. They have no suspicion, it is said, that any of their fellow citizens will deceive them. At Basil, the principal revenue of the state arises from a small custom upon goods exported.

ported. All the citizens make oath, that they will pay, every three months, all the taxes imposed by law. All merchants, and even all innkeepers, are trusted, with keeping themselves the account of the goods which they sell, either within or without the territory. At the end of every three months, they send this account to the treasurer, with the amount of the tax, computed at the bottom of it. It is not suspected that the revenue suffers by this confidence. (See Smith, Book v. ch. 2. *Memoires concernant les Droits*. Tome 1. p. 74.)

‘It is true, indeed, that a great revolution behoved to take place, in the sentiments of the people, before the happy events, which I have now hinted, could take place in this country. But this revolution, great as it may appear, would certainly take place, in consequence of a change in the system of taxation. A system of moderate taxation, like every thing else, would foster and promote itself. Under its milder regulations and laws, the unreasonableness of smuggling would appear. The people would soon have less prejudice. They would venerate the revenue code; and this would enable and inspire the minister to go on in reformation.’

Looking upon this performance as a first attempt to treat of taxation as a branch of science, it certainly possesses merit; and, what not a little raises it in our estimation, although anonymous, it is entirely free from the virulence of party animadversions. The style, and manner of dividing the subjects, however, might be very much improved,

A. D.

I N D E X.

Books reviewed have the first word printed in Capitals, **Notices of new Books, and Articles of Intelligence**, in Italics; the Languages in which Books are written, if not in English wholly, is pointed out by, A. *Arabic*, Æ. *Æthiopic*, C. *Chinese*, Cu. *Curdistanic*, D. *Dutch*, Dan. *Danske*, E. *Englisch*, F. *French*, G. *German*, Gr. *Greek*, H. *Hebrew*, I. *Italian*, Icel. *Icelandic*, L. *Latin*, Lap. *Laplandic*, N. *Norwegian*, P. *Portuguese*, S. *Spanish*; Sam. *Samaritan*, Sc. *Sclavonian*, Sw. *Swedish*, Syr. *Syriac*, W. *Welsh*, following the Title: either of these placed after the Number of the Page denotes, that the Reader will not there meet with Information on the Subject, but be referred to some Book, in such Language, in which he may obtain it,

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